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A

Medium of Inter-Communication

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of."—CAPTAIN CUTTLE.

VOLUME NINTH.

JANUARY—JUNE, 1854.

LONDON:
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1854.

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A MEDIUM OF INTER-COMMUNICATION

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LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

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LONDON, SATURDAY, JANUARY 7, 1854.

OUR NINTH VOLUME.

THE commencement of a New Year, and of our Ninth Volume, imposes upon Us the pleasant duty of wishing many happy returns of the season to all our Friends, Correspondents, and Readers.

Those of the latter class, who have so earnestly impressed upon Us the propriety and advisableness of placing our Advertisements on the outside leaves of each Number, will see that their wishes have at length been complied with. We trust they will be pleased with this change, and receive it as a proof of our readiness to attend to every reasonable suggestion for the improvement of "NOTES AND QUERIES." We can assure them that it is no less our desire to do so than our interest.

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"*Pour qui se donne la peine de chercher, il y a toujours quelque trouvaille à faire, même dans ce qui a été le plus visité.*"—Henry PATIN.

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But we have too many enigmas in the annals of literature, and I must not add to the number. The work to which I allude is the *Mémoires du comte de Grammont par le comte Antoine Hamilton.*

The various indications of a projected re-impression of the work remind me of my *portefeuille Hamiltonien*, and impose on me the task of a partial transcription of its contents.

Of the numerous editions of the *Mémoires de Grammont* as recorded by Brunet, Renouard, or Quérard, or left unrecorded by those celebrated bibliographers, I shall describe only four; which I commend to the critical examination of future editors:

1. "*Mémoires de la vie du comte de Grammont; contenant particuliérement l'histoire amoureuse de la cour d'Angleterre, sous le regne de Charles II.* A Cologne, chez Pierre Marteau, 1713. 12°, pp. 4 + 428.

"AVIS DU LIBRAIRE. Il seroit inutile de recommander ici la lecture des mémoires qui composent ce volume: le titre seul de *Mémoires du comte de Grammont* réveillera sans doute la curiosité du public pour un homme qui lui est déjà si connu d'ailleurs, tant par la réputation qu'il a sçu se faire, que par les différens portraits qu'en ont donnez Mrs. de Bussi et de St. Evremont, dans leurs ouvrages; et l'on ne doute nullement qu'il ne reçoive, avec beaucoup de plaisir, un livre, dans lequel on lui raconte ses avantures, sur ce qu'il en a bien voulu raconter lui-même à celui qui a pris la peine de dresser ces mémoires.

"Outre les avantures du comte de Grammont, ils contiennent particuliè[re]ment l'histoire amoureuse de la cour d'Angleterre, sous le regne de Charles II; et, comme on y découvre quantité de choses, qui ont été tenues cachées jusqu'à présent, et qui font voir jusqu'à quel excès on a porté le déréglement dans cette cour, ce n'est pas le morceau le moins intéressant de ces mémoires.

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The above is the *first* edition. The imprint is fictitious. It was much used by the Elzévirs, and by other Dutch printers. The second edition, with the same imprint, is dated in 1714 (Cat. de Guyon de Sardière, No. 939.). The third edition was printed at Rotterdam in 1716. The *avis* is omitted in that edition, and in all the later impressions which I have seen. Its importance as a history of the publication induces me to revive it. There is also an edition printed at Amsterdam in 1717 (Cat. de Lamy, No. 3918.); and another at La Haye in 1731 (Cat. de Rothelin, No. 2534*). Brunet omits the edition of 1713. Renouard and Quérard notice it too briefly.

2. "*Memoires du comte de Grammont, par monsieur le comte Antoine Hamilton. Nouvelle edition, augmentée d'un discours préliminaire mêlé de prose et de vers, par le même auteur, et d'un avertissement contenant quelques anecdotes de la vie du comte Hamilton.* A Paris, chez la veuve Pissot, Quay de Conti, à la croix d'or. 1746." 12°. pp. 24 + 408.

"AVERTISSEMENT. Le public a fait un accueil si favorable à ces *Mémoires*, que nous avons crû devoir en procurer une nouvelle edition. Outre les avantures du comte de Grammont, très-piquantes par elles-mêmes, ils contiennent l'histoire amoureuse d'Angleterre sous le regne de Charles II. Ils sont d'ailleurs écrits d'une maniére si vive et si ingénieuse, qu'ils ne laisseroient pas de plaire infiniment, quand la matiére en seroit moins interessante.

"Le héros de ces *Mémoires* a trouvé dans le comte Hamilton un historien digne de lui. Car on n'ignore plus qu'ils sont partis de la même main à qui l'on doit encore d'autres ouvrages frappés au même coin.

"Nous avons enrichi cette edition d'un discours mêlé de prose et de vers, où l'on exagére la difficulté qu'il y a de bien répresenter le comte de Grammont. On reconnoîtra facilement que ce discours est du même auteur que les *Mémoires*, et qu'il devoit naturellement en

orner le frontispice. Au reste il ne nous appartient point d'en apprécier le mérite. Nous dirons seulement que des personnes d'un goût sûr et délicat le comparent au *Voyage de Chapelle*, et qu'ils y trouvent les mêmes graces, le même naturel et la même légereté.

"Il ne nous reste plus qu'à dire un mot de M. Hamilton lui-même, auteur de ces mémoires, et du discours qui les précede.

"Antoine Hamilton dont nous parlons, étoit de l'ancienne et illustre maison de ce nom en Ecosse. Il nâquit en Irlande. Il eut pour pére le chevalier Georges Hamilton, petit-fils du duc d'Hamilton, qui fut aussi duc de Châtelleraud en France.

"Sa mére étoit madame Marie Butler, sœur du duc d'Ormond, vicéroi d'Irlande, et grand maître de la maison du roi Charles.

"Dans les révolutions qui arrivérent du tems de Cromwel, ils suivirent le roi et le duc d'Yorck son frére qui passérent en France. Ils y amenérent leur famille. Antoine ne faisoit à peine que de naître.

"Lorsque le roi fut rétabli sur son trône, il ramena en Angleterre les jeux et la magnificence. On voit dans les mémoires de Grammont combien cette cour étoit brillante; la curiosité y attira le comte de Grammont. Il y vit mademoiselle d'Hamilton, il ne tarda pas à sentir le pouvoir de ses charmes, il l'épousa enfin; et c'est la tendresse qu'*Antoine* avoit pour sa sœur, qui l'engagea à faire plusieurs voyages en France, où il étoit élevé, et où il a passé une partie de sa vie.

"M. Antoine Hamilton étant catholique, il ne put obtenir d'emploi en Angleterre; et rien ne fut capable d'ébranler ni sa religion, ni la fidélité qu'il devoit à son roi.

"Le roi Jaques étant monté sur le trône, il lui donna un regiment d'infanterie en Irlande et le gouvernement de Limerie. Mais ce prince, ayant été obligé de quitter ses etats le comte Hamilton repassa avec la famille royale en France. C'est-là et pendant le long séjour qu'il y a fait, qu'il a composé les divers ouvrages qui lui ont acquis tant de réputation. Il mourut à S. Germain le 21 Avril 1720. dans de grands sentimens de piété, et après avoir reçu les derniers sacremens. Il étoit âgé alors d'environ 74 ans. Il a mérité les regrets de tous ceux qui avoient le bonheur de le connoître. Né sérieux, il avoit dans l'esprit tous les agrémens imaginables; mais ce qui est plus digne de louanges, à ces agrémens, qui sont frivoles sans la vertu, il joignoit toutes les qualitéz du cœur."

If the above *avertissement* first appeared in 1746, which I have much reason to conclude, this is certainly a very important edition. The biographical portion of the advertisement is the foundation of the later memoirs of Hamilton. In the Moréri of 1759, we have it almost *verbatim*, but taken from the *Œuvres du comte Antoine Hamilton*, 1749. Neither Brunet, nor Renouard, nor Quérard notice the edition of 1746. The copy which I have examined has the book-plate G. III. R.

3. "*Memoires du comte de Grammont, par le C. Antoine Hamilton.* 1760." [De l'imprimerie de Didot, rue Pavée, 1760.] 12°. I. partie, pp. 36 + 316. II. partie, pp. 4 + 340.

This edition has the same *avertissement* as that of 1746. The imprint is M.DCC.LX. The type resembles our small pica, and the paper has the water-mark *Auvergne* 1749. At the end of the second part appears, *De l'imprimerie de Didot, rue Pavée*, 1760. This must be M. François Didot of Paris. I find the same colophon in the *Bibliographie instructive*, 1763–8. v. 631. This very neat edition has also escaped the aforesaid bibliographic trio!

4. "*Memoires du comte de Grammont, par monsieur le comte Antoine Hamilton. Nouvelle edition, augmentée de notes et d'eclaircissemens necessaires, par M. Horace Walpole.* Imprimée à Strawberry-Hill. 1772." 4°. pp. 24 + 294. 3 portraits.

[Dedication.] "A madame . . . . .

"L'éditeur vous consacre cette édition, comme un monument de son amitié, de son admiration, et de son respect; à vous, dont les grâces, l'esprit, et le goût retracent au siècle présent le siècle de Louis quatorze et les agrémens de l'auteur de ces mémoires."

Such are the inscriptions on the *Strawberry-Hill gem.* Much has been said of its brilliancy — and so, for the sake of novelty, I shall rather dwell on its flaws.

The volume was printed at the private press of M. Horace Walpole at Strawberry-Hill, and the impression was limited to one hundred copies, of which thirty were sent to Paris. So much for its attractions — now for its flaws. In reprinting the dedication to madame du Deffand, I had to insert *eight* accents to make decent French of it! The *avis* is a mere medley of fragments: I could not ask a compositor to set it up! The *avertissement* is copied, without a word of intimation to that effect, from the edition of 1746. The notes to the *épître* are also copied from that edition, except *L'abbé de Chaulieu;* and two of the notes to the memoirs are from the same source. The other notes, in the opinion of sir William Musgrave, are in part taken from an erroneous printed *Key.* Where are the *éclaircissements?* I find none except a list of proper names — of which about one-third part is omitted!

In quoting Brunet, I have used the fourth edition of the *Manuel du libraire*, 1842–4; in quoting Renouard, I refer to the *avis* prefixed to the *Œuvres du comte Antoine Hamilton*, 1812; in quoting Quérard, to *La France littéraire*, 1827–39. The other references are to sale catalogues. The titles of the books described, and the extracts, are given *literatim*, and, except as above noted, with the same accentuation and punctuation.

To revert to the question of a new edition: I should prefer the French text, for various reasons, to any English translation that could be made. That of Abel Boyer is wretched burlesque!

The chief requirements of a French edition would be, a collation of the editions of 1713 and 1746 — the rectification of the names of persons

and places—a revision of the punctuation—and a strict conformity, as to general orthography and accentuation, with the *Dictionnaire de l'Académie française*, as edited in 1835. The substance of the *avis* of 1713 might be stated in a preface; and the *avertissement* of 1746, a clever composition, would serve as an introduction and memoir of the author. Those who doubt its value may consult the *Grand dictionnaire historique*, and the *Biographie universelle*. As one hundred and sixty persons are noticed in the work, brevity of annotation is very desirable. It would require much research. The manuscript notes of sir William Musgrave would, however, be very serviceable—more so, I conceive, than the printed notes of M. Horace Walpole.

As the indications of a projected re-impression may be fallacious, I shall conclude with a word of advice to inexperienced collectors. Avoid the *jolie édition* printed at Paris by F. A. Didot, *par ordre de monseigneur le comte d'Artois*, in 1781. It is the very worst specimen of editorship. Avoid also the London edition of 1792. The preface is a piratical pasticcio; the verbose notes are from the most accessible books; the portraits, very unequal in point of execution, I believe to be chiefly copies of prints—not *d'après des tableaux originaux*. The most desirable editions are, 1. The edition of 1760; 2. That of 1772, as a *curiosity;* 3. That edited by M. Renouard, Paris, 1812, 18°. 2 vols.; 4. That edited by M. Renouard in 1812, 8°. with eight portraits. The latter edition forms part of the *Œuvres du comte Antoine Hamilton* in 3 vols. It seldom occurs for sale. BOLTON CORNEY.

THE "ANCREN RIWLE."

The publication of this valuable semi-Saxon or Early English treatise on the duties of monastic life, recently put forth by the Camden Society, under the editorship of the Rev. James Morton, is extremely acceptable, and both the Society and the editor deserve the cordial thanks of all who are interested in the history of our language. As one much interested in the subject, and who many years since entertained the design now so ably executed by Mr. Morton, I may perhaps be allowed to offer a few remarks on the work itself, and on the manuscripts which contain it. Mr. Morton is unquestionably right in his statement that the Latin MS. in Magdalen College, Oxford, No. 67., is only an abridged translation of the original vernacular text. Twenty-three years ago I had access to the same MS. by permission of the Rev. Dr. Routh, the President of Magdalen College, and after reading and making extracts from it*, I came to the same conclusion as Mr. Morton. It hardly admits, I think, of a doubt; for even without the internal evidence furnished by the Latin copy, the age of the manuscripts containing the Early English text at once set aside the supposition that Simon of Ghent (Bishop of Salisbury from 1297 to 1315) was the original author of the work. The copy in Corpus Christi College, Cambridge, I have not seen, but of the three copies in the British Museum I feel confident that the one marked Cleopatra C. vi. was actually written before Bishop Simon of Ghent had emerged from the nursery. This copy is not only the oldest, but the most curious, from the corrections and alterations made in it by a somewhat later hand, the chief of which are noticed in the printed edition. The collation, however, of this MS. might have been, with advantage, made more minutely, for at present many readings are passed over. Thus, at p. 8., for *unweote* the second hand has *congoun;* at p. 62., for *herigen* it has *preisen;* at p. 90., for *on cheafle*, it reads *o muþe*, &c. The original hand has also some remarkable variations, which would cause a suspicion that this was the first draft of the author's work. Thus, at p. 12., for *scandle*, the first hand has *schonde;* at p. 62., for *baldeliche* it reads *bradliche;* at p. 88., for *nout for*, it has *anonden*, and the second hand *aneust;* at p. 90., for *sunderliche* it reads *sunderlepes*, &c. All these, and many other curious variations, are not noticed in the printed edition. On the fly-leaf of this MS. is written, in a hand of the time of Edward I., as follows: "*Datum abbatie et conventui de Leghe per Dame M. de Clare.*" The lady here referred to was doubtless Maud de Clare, second wife of Richard de Clare, Earl of Hereford and Gloucester, who, at the beginning of the reign of Edward I., is known to have changed the Augustinian Canons of Leghe, in Devonshire, into an abbess and nuns of the same order; and it was probably at the same period she bestowed this volume on them. The conjecture of Mr. Morton, that Bishop Poore, who died in 1237, might have been the original author of the *Ancren Riwle*, is by no means improbable, and deserves farther inquiry. The error as to Simon of Ghent is due, in the first place, not to Dr. Smith, but to Richard James (Sir Robert Cotton's librarian), who wrote on the fly-leaves of all the MSS. in the Cottonian Library a note of their respective contents, and who is implicitly followed by Smith. Wanley is more blamable, and does not here evince his usual critical accuracy, but (as remarked by Mr. Morton) he could only have looked at a few pages of the work. The real fact seems to be that Simon of Ghent made the abridged Latin version of the seven books of the *Riwle* now preserved in Magdalen College, and this supposition may well enough be reconciled with the words of Leland, who says of him,—

"Edidit inter cætera, libros *septem* de Vita Solitaria,

* At p. viii. of Mr. Morton's preface, for "yerze" (eye), my extracts read "yze."

ad Virgines Tarentinas, Duriæ cultrices." —*Comment.*, p. 316.

A second copy of the Latin version was formerly in the Cottonian collection (Vitellius E. vii.), but no fragment of it has hitherto been recovered from the mass of burnt crusts and leaves left after the fire of 1731. I am happy, however, to add, that within the last few months, the manuscript marked Vitellius F. vii., containing a French translation of the *Riwle*, made in the fourteenth century (very closely agreeing with the vernacular text), has been entirely restored, except that the top margins of the leaves have been burnt at each end of the volume. This damage has, unfortunately, carried away the original heading of the treatise, and the title given us by Smith is copied partly from James's note. This copy of the French version appears to be unique, and is the more interesting from its having a note at the end (now half obliterated by the fire), stating that it belonged to Eleanor de Bohun, Duchess of Gloucester, whose motto is also added, "*Plesance. M* [*mil*]. *en vn.*" The personage in question was Eleanor, daughter of Humphrey de Bohun, Earl of Hereford, and wife of Thomas of Woodstock, who ended her days as a nun in the convent at Barking in 1399. Is any other instance known of the use of this motto? Before I conclude these brief remarks, I may mention a *fifth* copy of the *Ancren Riwle*, which has escaped the notice of Mr. Morton. It is buried in the enormous folio manuscript of old English poetry and prose called the Vernon MS., in the Bodleian Library, written in the reign of Richard II., and occurs at pp. 371b.—392. In the table of contents prefixed to this volume it is entitled "The Roule of Reclous;" and although the phraseology is somewhat modernised, it agrees better with the MS. Cleopatra C. vi. than with Nero A. xiv., from which Mr. Morton's edition is printed. This copy is not complete, some leaves having been cut out in the sixth book, and the scribe leaves off at p. 420. of the printed edition.

It is very much to be wished that Mr. Morton would undertake the task of editing another volume of legends, homilies, and poems, of the same age as the *Ancren Riwle*, still existing in various manuscripts. One of the homilies, entitled "Sawles Warde," in the Bodley MS. 34., Cott. MS. Titus D. xviii., and Old Royal MS. 17A. xxvii., is very curious, and well deserves to be printed.

F. MADDEN.

British Museum.

ORDER FOR THE SUPPRESSION OF VAGRANCY, A.D. 1650–51.

At a time when the question of "What is to be done with our vagrant children?" is occupying the attention of all men of philanthropic minds, it may be worth while to give place in your pages to the following order addressed by the Lord Mayor of London to his aldermen in 1650–51, which applies, amongst other things, to that very subject. It will be seen that some of the artifices of beggary in that day were very similar to those with which we are now but too familiar. The difference of treatment between vagrant children over and under nine years of age, is worthy of observation.

"BY THE MAYOR.

"Forasmuch as of late the constables of this city have neglected to put in execution the severall wholsome laws for punishing of vagrants, and passing them to the places of their last abode, whereby great scandall and dishonour is brought upon the government of this city; These are therefore to will and require you, or your deputy, forthwith to call before you the several constables within your ward, and strictly to charge them to put in execution the said laws, or to expect the penalty of forty shillings to be levyed upon their estates, for every vagrant that shal be found begging in their several precincts. And to the end the said constables may not pretend ignorance, what to do with the several persons which they shal find offending the said laws, these are further to require them, that al aged or impotent persons who are not fit to work, be passed from constable to constable to the parish where they dwel; and that the constable in whose ward they are found begging, shal give a passe under his hand, expressing the place where he or she were taken, and the place whither they are to be passed. *And for children under five years of age, who have no dwelling, or cannot give an account of their parents, the parish where they are found are to provide for them; and for those which shall bee found lying under stalls, having no habitation or parents (from five to nine years old), are to be sent to the Wardrobe House*, to be provided for by the corporation for the poore; and all above nine years of age are to be sent to Bridewel.* And for men or women who are able to work and goe begging with young children, such persons for the first time to be passed to the place of their abode as aforesaid; and being taken againe, they are to be carryed to Bridewel, to be corrected according to the discretion of the governours. *And for those persons that shal be found to hire children, or go begging with children not suching, those children are to be sent to the several parishes wher they dwel, and the persons so hiring them to Bridewel, to be corrected and passed away, or kept at work there, according to the governour's discretion.* And for al other vagrants and beggars under any pretence whatsoever, to be forthwith sent down to Bridewel to be imployed and corrected, according to the statute laws of this commonwealth, except before excepted; and the president and governours of Bridewel are hereby desired to meet twice every week to see to the execution of this Precept. *And the steward of the workehouse called the Wardrobe, is*

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* I suppose this to have been the ancient building known by the name of The Royal, or The Tower Royal, used for a time as the Queen's Wardrobe. It will be seen that it was occupied in 1650 as a workhouse.

authorised to receive into that house such children as are of the age between five and nine, as is before specified and limited; and the said steward is from time to time to acquaint the corporation for the poor, what persons are brought in, to the end they may bee provided for. Dated this four and twentyeth day of January, 1650.

SADLER."

JOHN BRUCE.

LETTERS OF EMINENT LITERARY MEN.

Sir,

I send you, as a New Year's Gift for your "N. & Q.," transcripts of half-a-dozen Letters of Eminent Literary Men, specimens of whose correspondence it will do your work no discredit to preserve,

Yours faithfully,

HENRY ELLIS.

British Museum, Dec. 26, 1853.

I.

Dean Swift to * * * * * * *.

[MS. Addit., Brit. Mus., 12,113. *Orig.*]

Belcamp, Mar. 14th.

Sir,

Riding out this morning to dine here with Mr. Grattan, I saw at his house the poor lame boy that gives you this: he was a servant to a plowman near Lusk, and while he was following the plow, a dog bit him in the leg, about eleven weeks ago. One Mrs. Price endeavored six weeks to cure him, but could not, and his Master would maintain him no longer. Mr. Grattan and I are of opinion that he may be a proper object to be received into Dr. Stephen's Hospital. The boy tells his story naturally, and Mr. Grattan and I took pity of him. If you find him curable, and it be not against the rules of the Hospitall, I hope you will receive him.

I am, Sir,

Your most humble Servt.

JONATH. SWIFT.

II.

The Rev. Thomas Baker to Mr. Humphry Wanley.

[Harl. MS. 3778, Art. 43. *Orig.*]

Cambridge, Oct. 16th [1718].

Worthy Sir,

I am glad to hear Mrs. Elstob is in a condition to pay her debts, for me she may be very easy: tho' I could wish for the sake of the University (tho' I am no way engaged, having taken up my obligation) that you could recover the Book, or at least could find where it is lodged, that Mr. Brook may know where to demand it. This, I presume, may be done.

If you have met with Books printed by Guttenberg, you have made a great discovery. I thought there had been none such in the world, and began to look upon Fust as the first Printer. I have seen the Bishop of Ely's Catholicon (now with us), which, for aught I know, may have been printed by Guttenberg; for tho' it be printed at Ments, yet there is no name of the Printer, and the character is more rude than Fust's Tullie's Offices, whereof there are two Copies in 1465 and 1466, the first on vellum, the other on paper.

May I make a small enquiry, after the mention of so great a name as Guttenberg? I remember, you told me, my Lord Harley had two Copies of Edw. the Sixth's first Common Prayer Book. Do you remember whether either of them be printed by Grafton, the King's Printer? I have seen four or five Editions by Whitchurch, but never could meet with any by Grafton, except one in my custody, which I shall look upon to be a great Rarity, if it be likewise wanting to my Lord's Collection. It varies from all the other Copies, and is printed in 1548. All the rest, I think, in 1549. One reason of my enquiry is, because I want the Title, for the date is at the end of the Book, and indeed twice; both on the end of the Communion Office, and of the Litany. But I beg your pardon for so small an enquiry, whilst you are in quest of Guttenberg and Nic. Jenson. My business consists much in trifles. I am,

Sir,

Your most ob. humble

Servant,

THO. BAKER.

To the worthy Mr. Wanley, at the Riding Hood Shop, the corner of Chandois and Bedford Streets,
Covent Garden,
London.

A note in Wanley's hand says, "Mrs. Elstob has only paid a few small scores."

III.

Extract of a Letter from Wm. Bickford, Esq., to the Rev. Mr. Amory of Taunton, dated Dunsland, March 7, 1731.

[MS. Addit., Brit. Mus., 4309, fol. 358.]

I cannot forbear acquainting you of a very curious passage in relation to Charles the Second's Restoration. Sir Wm. Morrice, who was one of the Secretaries of State soon after, was the person who chiefly transacted that affair with Monk, so that all the papers in order to it were sent him, both from King Charles and Lord Clarendon. Just after the thing was finished, Lord Clarendon got more than 200 of these Letters and other papers from Morrice under pretence of finishing his History, and which were never returned. Lord Somers, when he was chancellor, told Morrice's Grandson that if he would file a Bill in Chancery, he would endeavour to get them; but young Morrice having deserted the Whig Interest, was

prevailed upon to let it drop. This I know to be fact, for I had it not only from the last-mentioned Gentleman, but others of that family, especially a son of the Secretaries. As soon as I knew this, I took the first opportunity of searching the study, and found some very curious Letters, which one time or other I design to publish together with the account of that affair. My mother being Niece to the Secretary, hath often heard him say that Charles the Second was not only very base in not keeping the least of the many things that he had promised; but by debauching the Nation, had rendered it fitt for that terrible fellow (meaning the Duke of York) to ruin us all, and then Monk and him would be remembred to their Infamy.

(*To be continued.*)

BURIAL-PLACE OF ARCHBISHOP LEIGHTON.

On a visit this autumn with some friends to the picturesque village and church of Horsted-Keynes, Sussex, our attention was forcibly arrested by the appearance of two large pavement slabs, inserted in an erect position on the external face of the south wall of the chancel. They proved to be those which once had covered and protected the grave of the good Archbishop Leighton, who passed the latter years of his life in that parish, and that of Sir Ellis Leighton, his brother. On inquiry, it appeared that their remains had been deposited within a small chapel on the south side of the chancel, the burial-place of the Lightmaker family, of Broadhurst, in the parish of Horsted. The archbishop retired thither in 1674, and resided with his only sister, Saphira, widow of Mr. Edward Lightmaker. Broadhurst, it may be observed, is sometimes incorrectly mentioned by the biographers of Archbishop Leighton as a parish; it is an ancient mansion, the residence formerly of the Lightmakers, and situated about a mile north of the village of Horsted. There it was that Leighton made his will, in February, 1683; but his death occurred, it will be remembered, in singular accordance with his desire often expressed, at an inn, the Bell, in Warwick Lane, London.

The small chapel adjacent to the chancel, and opening into it by an arch now walled up, had for some time, as I believe, been used as a schoolroom; more recently, however, either through its becoming out of repair, or from some other cause, the little structure was demolished. The large slabs which covered the tombs of the good prelate and his brother were taken up and fixed against the adjoining wall. The turf now covers the space thus thrown into the open churchyard; nothing remains to mark the position of the graves, which in all probability, ere many years elapse, will be disturbed through ignorance or heedlessness, and the ashes of Leighton scattered to the winds.

In times when special respect has been shown to the tombs of worthies of bygone times, with the recent recollection also of what has been so well carried out by Mr. Markland in regard to the grave of Bishop Ken, shall we not make an effort to preserve from desecration and oblivion the resting-place of one so eminent as Leighton for his learning and piety, so worthy to be held in honoured remembrance for his high principles and his consistent conduct in an evil age?

Albert Way.

Minor Notes.

Grammars, &c. for Public Schools.—Would it not be desirable for some correspondents of "N. & Q." to furnish information respecting grammars, classics, and other works which have been written for the various public schools? Such information might be useful to book collectors; and would also serve to reflect credit on the schools whose learned masters have prepared such books. My contribution to the list is small: but I remember a valuable Greek grammar prepared by the Rev. — Hook, formerly head master of the College School at Gloucester, for the use of that establishment; as also a peculiar English grammar prepared by the Rev. R. S. Skillern, master of St. Mary de Crypt School, in the same place, for the use of that school. I also possess a copy (1640) of the *Romanæ Historiæ Anthologia*, for the use of Abingdon School, and *Moses and Aaron, or the Rites and Customs of the Hebrews* (1641), both by Thos. Godwin, though the latter was written after he ceased to be master of the schools.

P. H. Fisher.

Stroud.

"*To captivate.*"—Moore, in his Journal, speaking of the Americans (January 9th, 1819), says:

"They sometimes, I see, use the word *captivate* thus: 'Five or six ships captivated,' 'Five or six ships captivated.'"

Originally, the words *to captivate* were synonymous with *to capture*, and the expression was used with reference to warlike operations. To captivate the affections was a secondary use of the phrase. The word is used in the original sense in many old English books. It is not used so now in the United States.

Uneda.

Philadelphia.

Bohn's Edition of Matthew of Westminster.—Under the year A.D. 782, the translator informs us that "Hirenes and *his* son Constantine became emperors." Such an emperor is not to be found

in the annals of Constantinople. If Mr. Yonge, who shows elsewhere that he has read Gibbon, had referred to him on this occasion, he would probably have found that the Empress Irene, a name dear to the reverencers of images, was the person meant. The original Latin probably gives no clue to the sex; but still this empress, who is considered as a saint by her church, notwithstanding the deposition and blinding of her own son, was not a personage to be so easily forgotten.

J. S. WARDEN.

French Season Rhymes and Weather Rhymes.—

"A la Saint-Antoine (17th January)
Les jours croissent le repas d'un moine."

"A la Saint-Barnabé (11th June)
La faux au pré."

"A la Sainte-Cathérine (25th November)
Tout bois prend racine."

"Passé la Saint-Clément (23rd November)
Ne sème plus froment."

"Si l'hiver va droit son chemin,
Vous l'aurez à la Saint-Martin." (12th Nov.)

"S'il n'arreste tant ne quant,
Vous l'aurez à la Saint-Clément." (23rd Nov.)

"Et s'il trouve quelqu' encombrée,
Vous l'aurez à la Saint-André." (30th Nov.)

CEYREP.

Curious Epitaph in Tillingham Church, Essex.—

"Hic jacet Humfridus Carbo, carbone notandus
Non nigro, Creta sed meliora tua.
Claruit in clero, nulli pietate secundus.
Cælum vi rapuit, vi cape si poteris.
Obt. 27 Mar. 1624. Æt. 77."

Which has been thus ingeniously paraphrased by a friend of mine:

"Here lies the body of good Humphry Cole,
Tho' Black his name, yet spotless is his soul;
But yet not black tho' Carbo is the name,
Thy chalk is scarcely whiter than his fame.
A priest of priests, inferior was to none,
Took Heaven by storm when here his race was run.
Thus ends the record of this pious man;
Go and do likewise, reader, if you can."

C. K. P.

Newport, Essex.

Queries.

DOMESTIC LETTERS OF EDMUND BURKE.

In the curious and able article entitled "The Domestic Life of Edmund Burke," which appeared in the *Athenæum* of Dec. 10th and Dec. 17th (and to which I would direct the attention of such readers of "N. & Q." as have not yet seen it), the writer observes:

"There is not in existence, as far as we know, or have a right to infer from the silence of the biographers, one single letter, paper, or document of any kind — except a mysterious fragment of one letter — relating to the domestic life of the Burkes, until long after Edmund Burke became an illustrious and public man; no letters from parents to children, from children to parents, from brother to brother, or brother to sister."

And as Edmund Burke was the last survivor of the family, the inference drawn by the writer, that they were destroyed by him, seems, on the grounds which he advances, a most reasonable one. But my object in writing is to call attention to a source from which, if any such letters exist, they may yet possibly be recovered; I mean the collections of professed collectors of autographs. On the one hand, it is scarcely to be conceived that the destroyer of these materials for the history of the Burkes, be he who he may, can have got *all* the family correspondence into his possession. On the other, it is far from improbable that in some of the collections to which I have alluded, some letters, notes, or documents may exist, treasured by the possessors as mere autographs; but which might, if given to the world, serve to solve many of those mysteries which envelope the early history of Edmund Burke. The discovery of documents of such a character seems to be the special province of "N. & Q.," and I hope, therefore, although this letter has extended far beyond the limits I originally contemplated, you will insert it, and so permit me to put this Query to autograph collectors, "Have you any documents illustrative of the Burkes?" and to add as a Note, "If so, print them!"

N. O.

Minor Queries.

Farrant's Anthem.—From what source did Farrant take the words of his well-known anthem, "Lord, for thy tender mercies' sake?" C. F. S.

Ascension Day Custom.—What is the origin of the custom which still obtains in St. Magnus and other city churches, of presenting the clergy with ribbons, cakes, and silk staylaces on Ascension Day? C. F. S.

Sawbridge and Knight's Numismatic Collections.—In Snelling's tract on *Pattern Pieces for English Gold and Silver Coins* (1769), p. 45., it is stated, in the description of a gold coin of Elizabeth, that it is "unique, formerly in the collection of Thomas Sawbridge, Esq., but at present in the collection of Thomas Knight, Esq., who purchased the whole cabinet."—Can any of your readers inform me who this Mr. Knight was, and whether his collection is still in existence; or if it was dispersed, when, and in what manner? I am not aware of any sale catalogue under his name. J. B. B.

"*The spire whose silent finger points to heaven.*"—I have met with, and sometimes quoted, this line.

Who is its author, and in what poem does it occur? J. W. T.

Dewsbury.

Lord Fairfax. — In the *Peerage of Scotland* I find this entry:

"Fairfax, Baron, Charles Snowdon Fairfax, 1627, Baron Fairfax, of Cameron; suc. his grandfather, Thomas, ninth baron, 1846. His lordship resides at Woodburne, in Maryland, United States."

Fairfax is not a Scotch name. And I can find no trace of any person of that family taking a part in Scotch affairs. *Cameron* is, I suppose, the parish of that name in the east of Fife.

I wish to ask, 1st. For what services, or under what circumstances, the barony was created?

2ndly. When did the family cease to possess land or other property in Scotland, if they ever held any?

3rdly. Is the present peer a citizen or subject of the United States? if so, is he known and addressed as *Lord* Fairfax, or how?

4thly. Has he, or has any of his ancestors, since the recognition of the United States as a nation, ever used or applied for permission to exercise the functions of a peer of Scotland, *e. g.* in the election of representative peers?

5thly. If he be a subject of the United States, and have taken, expressly or by implication, the oath of citizenship (which pointedly renounces allegiance to our sovereign), how is it that his name is retained on the roll of a body whose first duty it is to guard the throne, and whose existence is a denial of the first proposition in the constitution of his country?

Perhaps UNEDA, W. W., or some other of your Philadelphia correspondents, will be good enough to notice the third of these Queries. W. H. M.

Tailless Cats. — A writer in the *New York Literary World* of Feb. 7, 1852, makes mention of a breed of cats destitute of tails, which are found in the Isle of Man. Perhaps some generous Manx correspondent will say whether this is a fact or a Jonathan. SHIRLEY HIBBERD.

Saltcellar. — Can any of your readers gainsay that in saltcellar the cellar is a mere corruption of *salière?* A list of compound words of Saxon and French origin might be curious. H. F. B.

Arms and Motto granted to Col. William Carlos. —Can any reader of "N. & Q." give the *date* of the grant of arms to Col. William Carlos (who assisted Charles II. to conceal himself in the "Royal Oak," after the battle of Worcester), and specify the exact terms of the grant? *μ.*

Naval Atrocities. — In the article on "Wounds," in the *Encyc. Brit.*, 4th edition, published 1810, the author, after mentioning the necessity of a surgeon's being cautious in pronouncing on the character of any wound, adds that "this is particularly necessary on board ship, where, as soon as any man is pronounced by the surgeon to be mortally wounded, he is forthwith, while still living and conscious, thrown overboard," or words to this effect, as I quote from memory. That such horrid barbarity was not practised in 1810, it is needless to say; and if it had been usual at any previous period, Smollett and other writers who have exposed with unsparing hand all the defects in the naval system of their day, would have scarcely left this unnoticed when they attack much slighter abuses. If such a thing ever occurred, even in the worst of times, it must have been an isolated case. I have not met elsewhere with any allusion to this passage, or the atrocity recorded in it, and would be glad of more information on the subject. J. S. WARDEN.

Turlehydes. — During the great famine in Ireland in 1331, it is said that —

"The people in their distress met with an unexpected and providential relief. For about the 24th June, a prodigious number of large sea fish, called turlehydes, were brought into the bay of Dublin, and cast on shore at the mouth of the river Dodder. They were from thirty to forty feet long, and so bulky that two tall men placed one on each side of the fish could not see one another." — *The History and Antiquities of the City of Dublin from the Earliest Accounts*, by Walter Harris, 1766, p. 265.

This account is compiled from several records of the time, some of which still exist. As the term *turlehydes* is not known to Irish scholars, can any of the readers of "N. & Q." say what precise animal is meant by it, or give any derivation or reference for the term? U. U.

Dublin.

Foreign Orders — Queen of Bohemia. — It is well known that in some foreign Orders the decorations thereof are conferred upon ladies. Can any of your correspondents inform me whether the Order of the Annunciation of Sardinia, formerly the Order of the Ducal House of Savoy, at any time conferred its decorations upon ladies; and whether the Princess Elizabeth, afterwards Queen of Bohemia, ever had the decoration of any foreign order conferred upon her? In a portrait of her she is represented with a star or badge upon the upper part of the left arm. S. E. G.

Pickard Family. — Is the *Pickard*, or *Picard*, family, a branch of which is located in Yorkshire, of Norman origin? If so, who were the *first settlers* in England; and also in what county are they most numerous? ONE OF THE FAMILY.

Bradford.

Irish Chieftains.—Some account of the following, *Historical Reminiscences of O'Byrnes, O'Tooles, O'Kavanaghs, and other Irish Chieftains*, privately printed, 1843, is requested by JOHN MARTIN.
Woburn Abbey.

General Braddock.—Can any of your readers furnish me with information relative to this officer? His disastrous expedition against Fort Du Quesne, and its details, are well known; but I should like to know something more of his previous history. Walpole gives an anecdote or two of him, and mentions that he had been Governor of Gibraltar. I think too he was of Irish extraction. Is there no portrait or engraving of Braddock in existence? SERVIENS.

Minor Queries with Answers.

Lawless Court, Rochford, Essex. — A most extraordinary custom exists, in a manor at Rochford, in the tenants holding under what is called the "Lawless Court." This court is held at midnight, by torch-light, in the centre of a field, on the first Friday after the 29th Sept., and is presided over by the steward of the manor, who, however, appoints a deputy to fulfil this part of his duty. The tenants of the manor are obliged to attend to answer to their names, when called upon, under pain of a heavy fine, or at all events have some one there to respond for them. All the proceedings are carried on in a whisper, no one speaking above that tone of voice; and the informations as to deaths, names, &c. are entered in a book by the president with a piece of charcoal. I may add, the business is not commenced until a cock has crowed three times, and as it is sometimes a difficult matter to get Chanticleer to do his duty, a man is employed to crow, whose fee therefor is *5s.*

Now Morant, in his *History of Essex*, merely cursorily mentions this most singular custom, and has nothing as to its antiquity or origin; I should therefore feel much obliged for any information concerning it. RUSSELL GOLE.

[The singular custom at Rochford is of uncertain origin: in old authors it is spoken of as belonging to the manor of Rayleigh. The following account of "The Lawless Court," at that place, is printed by Hearne from the Dodsworth MSS. in the Bodleian, vol. cxxv.:—"The manor of Raylie, in Essex, hath a custome court kept yearly, the Wednesday nexte after Michael's day. The court is kept in the night, and without light, but as the skye gives, att a little hill without the towne, called the King's Hill, where the steward writes only with coals, and not with inke. And many men and mannors of greate worth hold of the same, and do suite unto this strange court, where the steward calls them with as low a voice as possibly he may; giving no notice when he goes to the hill to keepe the same court, and he that attends not is deepely amerced, if the steward will. The title and entry of the same court is as followeth, viz.:

'Curia de domino rege,
Dicta *sine lege*,
Tenta est ibidem,
Per ejusdem consuetudinem,
Ante ortum solis,
Luceat nisi polus,
Seneschallus solus,
Scribit nisi colis.
Clamat clam pro rege
In curia *sine lege*:
Et qui non cito venerit
Citius pœnitebit:
Si venerit cum lumine
Errat in reginine.
Et dum sine lumine
Capti sunt in crimine,
Curia sine cura
Jurata de injuria
Tenta est die Mercuriæ
prox. post festum S. Michaelis.'"

Weever, who mentions this custom, says, that he was informed that "this servile attendance was imposed, at the first, upon certaine tenants of divers mannors hereabouts, for conspiring in this place, at such an unseasonable time, to raise a commotion."]

Motto on old Damask. — Can your correspondents furnish an explanation of the motto herewith sent? It is taken from some damask table napkins which were bought many years back at Brussels; not at a shop in the ordinary way, but privately, from the family to whom they belonged. I presume the larger characters, if put together, will indicate the date of the event, whatever that may be, which is referred to in the motto itself.

The motto is woven in the pattern of the damask, and consists of the following words in uncials, the letters of unequal size, as subjoined:

"sIgnUM paCIs DatUr LorICæ."

the larger letters being IUMCIDULIC. If the *U*'s are taken as two *V*'s, and written thus X, it gives the date MDCCLXIII. Perhaps this can be explained. H.

[The chronogram above, which means "The signal of peace is given to the warrior," relates to the peace proclaimed between England and France in the year 1763. This event is noticed in the *Annual Register*, and in most of our popular histories. Keightley says, "The overtures of France for peace were readily listened to; and both parties being in earnest, the preliminaries were readily settled at Fontainebleau (Nov. 3rd). In spite of the declamation of Mr. Pitt and his party, they were approved of by large majorities in both Houses of Parliament, and a treaty was finally signed in Paris, Feb. 18, 1763." The napkins were probably a gift, on the occasion, to some public functionary. For the custom of noting the date of a great event by chronograms, see "N. & Q.," Vol. v., p. 585.]

Explanation of the Word "Miser."—Can any of your readers explain how and when *miser* came to get the meaning of an avaricious hoarding man? In Spenser's *Faerie Queene*, II. 1. 8., it is used in its nearly primary sense of "wretch:"

"Vouchsafe to stay your steed for humble *miser's* sake."

Again, *Faerie Queene*, II. 3. 8.:

"The *miser* threw himself, as an offall,
Straight at his foot in base humility."

In Milton's *Comus*, which was written about fifty years after the first three books of the *Faerie Queene*, the present signification of the word is complete:

"You may as well spread out the unsunn'd heaps
Of *miser's* treasure by an outlaw's den,
And tell me it is safe, as bid one hope
Danger will sink on opportunity," &c.

J. D. GARDNER.

Bottisham.

[The modern restricted use of the word *miser* is subsequent to Shakspeare's time; for in Part I. *King Henry VI.*, Act V. Sc. 4.,

"Decrepit *miser!* base ignoble wretch!"

Steevens says has no relation to avarice, but simply means a *miserable* creature. So in the interlude of *Jacob and Esau*, 1568:

"But as for these *misers* within my father's tent."

Again, in Lord Stirling's tragedy of *Crœsus*, 1604:

"Or think'st thou me of judgement too remiss,
A *miser* that in miserie remains."

Otway, however, in his *Orphan*, published in 1680, uses it for a covetous person:

"Though she be dearer to my soul than rest
To weary pilgrims, or to *misers* gold,
Rather than wrong Castalio, I'd forget thee."

So also does Pope:

"No silver saints by dying *misers* given,
Here brib'd the rage of ill-requited heaven."]

"Acis and Galatea."—Is there any good evidence in support of the commonly received opinion that the words to Handel's *Acis and Galatea* were written by Gay? Hawkins merely states that they "are said to have been written by Mr. Gay." I have no copy of Burney at hand to refer to; but I find the same statement repeated by various other musical historians, without, however, any authority being given for it. The words in question are not to be found among the *Poems on several Occasions*, by Mr. John Gay, published in 1767 by Tonson and others. Have they ever been included in any collective edition of his works? G. T.

Reading.

[In the musical catalogue of the British Museum, compiled by Thomas Oliphant, Esq., it is stated that the words to *Acis and Galatea* "are said to be written, but apparently partly compiled, by John Gay." This serenata is included among Gay's *Poems* in Dr. Johnson's edition of the *English Poets*, 1790, as well as in Chalmers's edition of 1810, and in the complete edition of *British Poets*, Edinburgh, 1794.]

Birm-bank.—The bank of a canal opposite to the towing-path is called the *birm-bank*. What is the derivation of this? UNEDA.

Philadelphia.

[The word *birm* seems to have the same meaning as berme (Fr. *berme*), which, in Fortification, denotes a piece of ground of three, four, or five feet in width, left between the rampart and the moat or foss, designed to receive the ruins of the rampart, and prevent the earth from filling the foss. Sometimes it is palisaded, and in Holland is generally planted with quickset hedge.]

General Thomas Gage.—This officer commanded at Boston at the breaking out of the Revolution, and served under General Braddock. Where can I find any details of the remainder of his history? SERVIENS.

[An interesting biographical account of General Gage is given in the *Georgian Æra*, vol. ii. p. 67.]

Replies.

RAPPING NO NOVELTY.

(Vol. viii., pp. 512. 632.)

The story referred to is certainly a very curious one, and I should like to know whether it is exactly as it was told by Baxter, especially as there seems to be reason for believing that De Foe (whom on other grounds one would not trust in such a matter) did not take it from the work which he quotes. Perhaps if you can find room for the statement, some correspondent would be so good as to state whether it has the sanction of Baxter:

"Mr. Baxter, in his *Historical Discourse of Apparitions*, writes thus: 'There is now in London an understanding, sober, pious man, oft one of my hearers, who has an elder brother, a gentleman of considerable rank, who having formerly seemed pious, of late years does often fall into the sin of drunkenness; he often lodges long together here in his brother's house, and whensoever he is drunk and has slept himself sober, something knocks at his bed's head, as if one knocked on a wainscot. When they remove his bed it follows him. Besides other loud noises on other parts where he is, that all the house hears, they have often watched him, and kept his hands lest he should do it himself. His brother has often told it me, and brought his wife, a discreet woman, to attest it, who avers moreover, that as she watched him, she has seen his shoes under the bed taken up, and nothing visible to touch them. They brought the man himself to me, and when we asked

him how he dare sin again after such a warning, he had no excuse. But being persons of quality, for some special reason of worldly interest I must not name him.'" — De Foe's *Life of Duncan Campbell*, 2nd ed. p. 107.

After this story, De Foe says:

"Another relation of this kind was sent to Dr. Beaumont (whom I myself personally knew, and which he has inserted in his account of genii, or familiar spirits) in a letter by an ingenious and learned clergyman of Wiltshire," &c.

But he does not say that the story which he has already quoted as from Baxter stands just as he has given it, and with a reference to Baxter, in Beaumont's *Historical, Physiological, and Theological Treatise of Spirits*, p. 182. Of course one does not attach any weight to De Foe's saying that he knew Dr. Beaumont "personally," but does anybody know anything of him? Nearly four years ago you inserted a somewhat similar inquiry about this Duncan Campbell, but I believe it has not yet been answered.

S. R. MAITLAND.

OCCASIONAL FORMS OF PRAYER.

(Vol. viii., p. 535.)

From a volume of Forms of Prayer in the library of Sir Robert Taylor's Institution, I send you the following list, as supplementary to MR. LATHBURY's. This volume forms part of a collection of books bequeathed to the University by the late Robert Finch, M. A., formerly of Baliol College:

A Form of Prayer for a General Fast, &c. 4to. London. 1762.

In both the Morning and Evening Services of this Form "A Prayer for the Reformed Churches" is included, which is omitted in all the subsequent Forms. This is a copy of it:

"*A Prayer for the Reformed Churches.*

"O God, the Father of Mercies, we present our Supplications unto Thee, more especially on behalf of our Reformed Brethren, whom, blessed be Thy Name, Thou hast hitherto wonderfully supported. Make them perfect, strengthen, 'stablish them: that they may stand fast in the Liberty wherewith Christ hath made them free, and adorn the Doctrine of God our Saviour in all things. Preserve the Tranquillity of those who at present enjoy it: look down with compassion upon such as are persecuted for Righteousness' sake, and plead Thy cause with the oppressors of Thy people. Enlighten those who are in Darkness and Error; and give them Repentance to the Acknowledgment of the Truth: that all the Ends of the World may remember themselves, and be turned unto the Lord; and we all may become one Flock, under the great Shepherd and Bishop of our Souls, Jesus Christ, our only Mediator and Advocate. Amen."

Form, &c. Fast. 1776.
Form, &c. Fast. 1778.
Form, &c. Fast. 1780.
Form, &c. Fast. 1781.
Form, &c. Fast. 1782.
A Prayer to be used on Litany Days before the Litany, and on other days immediately before the Prayer for all Conditions of Men, in all Cathedral, Collegiate, and Parochial Churches and Chapels, &c., during his Majesty's present Indisposition. 1788.

The following MS. note is inserted in the handwriting of Mr. Finch, father of the gentleman who bequeathed the collection:

"Mrs. Finch accompanied my Father (Rev. Dr. Finch, Rector of St. Michael's, Cornhill) to the Cathedral, where he had a seat for himself and his lady assigned him under the Dome, as Treasurer to the Society for Promoting Christian Knowledge, the original patrons of the Charity Schools. Mrs. F. was so fortunate as to obtain a seat in the choir, and saw the procession from the choir gate. Myself and Robert saw the cavalcade (which was extremely grand, and continued for the space of more than three hours, both Houses of Parliament with their attendants preceding their Majesties) from Mrs. Townsend's house in Fleet Street."—April 23, 1789.

Form of Prayer and Thanksgiving for the King's Recovery. 1789.
Form, &c. Fast. 1793.
Form, &c. Fast. 1795.
Form, &c. Fast. 1796.
Form of Prayer and Thanksgiving for many signal and important Victories. 1797.
Form, &c. Fast. 1798.
Form of Prayer and Thanksgiving for the Victory of the Nile, &c. 1798.
Form of Prayer and Thanksgiving for the Victory over the French Fleet, Aug. 1. 1798.
Form of Prayer and Thanksgiving for the safe Delivery of H. R. H. the Princess of Wales, and the birth of a Princess. 1796.
Form, &c. Fast. 1799.
Form, &c. Fast. 1800.
Form, &c. Fast. 1801.
Form and Thanksgiving for the Harvest. 1801.
Form and Thanksgiving for putting an End to the War. 1802.
Form, &c. Fast. 1803.
Form, &c. Fast. 1804.
Form, &c. Fast. 1805.
Form of Prayer and Thanksgiving for Lord Nelson's Victory. 1805.
Form, &c. Fast. 1806.
Form, &c. Fast. 1807.
Form, &c. Fast. 1808.
Form, &c. Fast. 1809.
Form, &c. Fast. 1810.
Form, &c. Fast. 1812.
Form, &c. Thanksgiving for the Peace. 1814.
Form, &c. Thanksgiving for the Peace. 1816.

JOHN MACRAY.

Oxford.

CELTIC AND LATIN LANGUAGES.

(Vol. viii., p. 174.)

There was a Query some time ago upon this subject, but though it is one full of interest to all scholars, I have not observed any Notes worth mentioning in reply. The connexion between these two languages has only of late occupied the attention of philologers; but the more closely they are compared together, the more important and the more striking do the resemblances appear; and the remark of Arnold with regard to Greek literature applies equally to Latin, "that we seem now to have reached that point in our knowledge of the language, at which other languages of the same family must be more largely studied, before we can make a fresh step in advance." But this study, as regards the comparison of Celtic and Latin, is, in England at least, in a very infant state. Professor Newman, in his *Regal Rome*, has drawn attention to the subject; but his induction does not appear sufficiently extensive to warrant any decisive conclusion respecting the position the Celtic holds as an element of the Latin. Pritchard's work upon the subject is satisfactory as far as it goes, but both these authors have chiefly confined themselves to a tabular view of Celtic and Latin words; but it is not *merely* this we want. What is required is a critical examination into the comparative structure and formal development of the two languages, and this is a work still to be accomplished. The later numbers of Bopp's *Comparative Grammar* are, I believe, devoted to this subject, but as they have not been translated, they must be confined to a limited circle of English readers, and I have not yet seen any reproduction of the views therein contained in the philological literature of England.

As the first step to considerations of this kind must be made from a large induction of words, I think, with your correspondent, that the pages of "N. & Q." might be made useful in supplying "links of connexion" to supply a groundwork for future comparison. I shall conclude by suggesting one or two "links" that I do not remember to have seen elsewhere.

1. Is the root of *felix* to be found in the Irish *fail*, *fate*; the contraction of the dipththong *ai* or *é* being analogous to that of *amaïmus* into *amêmus?*

2. Is it not probable that *Avernus*, if not corrupted from *ἄορνος*, is related to *iffrin*, the Irish *inferi?* This derivation is at any rate more probable than that of Grotefend, who connects the word with Ἀχέρων.

3. Were the *Galli*, priests of Cybele, so called as being connected with fire-worship? and is the name at all connected with the Celtic *gal*, a flame? The word *Gallus*, a Gaul, is of course the same as the Irish *gal*, a stranger. T. H. T.

GEOMETRICAL CURIOSITY.

(Vol. viii., p. 468.)

Mr. Ingleby's question might easily be the foundation of a geometrical paper; but as this would not be a desirable contribution, I will endeavour to keep clear of technicalities, in pointing out how the process described may give something near to a circle, or may not.

When a paper figure, bent over a straight line in it, has the two parts perfectly fitting on each other, the figure is *symmetrical* about that straight line, which may be called an *axis of symmetry*. Thus every diameter of a circle is an axis of symmetry: every regular oval has two axes of symmetry at right angles to each other: every regular polygon of an *odd* number of sides has an axis joining each corner to the middle of the opposite sides: every regular polygon of an *even* number of sides has axes joining opposite corners, and axes joining the middles of opposite sides.

When a piece of paper, of any form whatsoever, rectilinear or curvilinear, is doubled over any line in it, and when all the parts of either side which are not covered by the other are cut away, the unfolded figure will of course have the creased line for an axis of symmetry. If another line be now creased, and a fold made over it, and the process repeated, the second line becomes an axis of symmetry, and the first perhaps ceases to be one. If the process be then repeated on the first line, this last becomes an axis, and the other (probably) ceases to be an axis. If this process can be indefinitely continued, the cuttings must become smaller and smaller, for the following reason. Suppose, at the outset, the boundary point nearest to the intersection of the axes is distant from that intersection by, say four inches; it is clear that we cannot, after any number of cuttings, have a part of the boundary at less than four inches from the intersection. For there never is, after any cutting, any approach to the intersection except what there already was on the other side of the axis employed, before that cutting was made. If then the cuttings should go on for ever, or practically until the pieces to be cut off are too small, and *if this take place all round*, the figure last obtained will be a good representation of a circle of four inches radius. On the suppositions, we must be always cutting down, at all parts of the boundary; but it has been shown that we can never come nearer than by four inches to the intersection of the axes.

But it does not follow that the process *will* go on for ever. We may come at last to a state in which both the creases are axes of symmetry at once; and then the process stops. If the paper had at first a curvilinear boundary, properly chosen, and if the axes were placed at the proper angle, it would happen that we should arrive at a

regular curved polygon, having the two axes for axes of symmetry. The process would then stop.

I will, however, suppose that the original boundary is everywhere rectilinear. It is clear then that, after every cutting, the boundary is still rectilinear. If the creases be at right angles to one another, the ultimate figure may be an irregular polygon, having its four quarters alike, such as may be inscribed in an oval; or it may have its sides so many and so small, that the ultimate appearance shall be that of an oval. But if the creases be not at right angles, the ultimate figure is a perfectly regular polygon, such as can be inscribed in a circle; or its sides may be so many and so small that the ultimate appearance shall be that of a circle.

Suppose, as in MR. INGLEBY's question, that the creases are not at right angles to each other; supposing the eye and the scissors *perfect*, the results will be as follows:

First, suppose the angle made by the creases to be what the mathematicians call *incommensurable* with the whole revolution; that is, suppose that no repetition of the angle will produce an *exact* number of revolutions. Then the cutting will go on for ever, and the result will perpetually approach a circle. It is easily shown that no figure whatsoever, except a circle, has two axes of symmetry which make an angle incommensurable with the whole revolution.

Secondly, suppose the angle of the creases commensurable with the revolution. Find out the smallest number of times which the angle must be repeated to give an exact number of revolutions. If that number be even, it is the number of sides of the ultimate polygon: if that number be odd, it is the half of the number of sides of the ultimate polygon.

Thus, the paper on which I write, the whole sheet being taken, and the creases made by joining opposite corners, happens to give the angle of the creases very close to three-fourteenths of a revolution; so that fourteen repetitions of the angle is the lowest number which give an exact number of revolutions; and a very few cuttings lead to a regular polygon of fourteen sides. But if four-seventeenths of a revolution had been taken for the angle of the creases, the ultimate polygon would have had thirty-four sides. In an angle taken at hazard the chances are that the number of ultimate sides will be large enough to present a circular appearance.

Any reader who chooses may amuse himself by trying results from three or more axes, whether all passing through one point or not.

A. DE MORGAN.

THE BLACK-GUARD.

(Vol. viii., p. 414.)

Some of your correspondents, SIR JAMES E. TENNENT especially, have been very learned on this subject, and all have thrown new light on what I consider a very curious inquiry. The following document I discovered some years ago in the Lord Steward's Offices. Your readers will see its value at once; but it may not be amiss to observe, that the name in its present application had its origin in the number of masterless boys hanging about the verge of the Court and other public places, palaces, coal-cellars, and palace stables; ready with links to light coaches and chairs, and conduct, and rob people on foot, through the dark streets of London; nay, to follow the Court in its progresses to Windsor and Newmarket. Pope's "link-boys vile" are the black-guard boys of the following Proclamation.

PETER CUNNINGHAM.

At the Board of Green Cloth,
in Windsor Castle,
this 7th day of May, 1683.

WHEREAS of late a sort of vicious, idle, and masterless boyes and rogues, commonly called the Black-guard, with divers other lewd and loose fellowes, vagabonds, vagrants, and wandering men and women, do usually haunt and follow the Court, to the great dishonour of the same, and as Wee are informed have been the occasion of the late dismall fires that happened in the towns of Windsor and Newmarket, and have, and frequently do commit divers other misdemeanours and disorders in such places where they resort, to the prejudice of His Majesty's subjects, for the prevention of which evills and misdemeanours hereafter, Wee do hereby strictly charge and command all those so called the Black-guard as aforesaid, with all other loose, idle, masterless men, boyes, rogues, and wanderers, who have intruded themselves into His Majesty's Court or stables, that within the space of twenty-four houres next after the publishing of this order, they depart, upon pain of imprisonment, and such other punishments as by law are to be inflicted on them.

(Signed) ORMOND.
H. BULKELEY.
H. BROUNCKER.
RICH. MASON.
STE. FOX.

THE CALVES' HEAD CLUB.

(Vol. viii., pp. 315. 480.)

The Calves' Head Club existed much earlier than the time when their doings were commemorated in the *Weekly Oracle* (Vol. viii., p. 315.) of February 1, 1735, or depicted in the print of 1734 (Vol. viii., p. 480.). There is a pamphlet,

the second edition of which was published in small 4to., in 1703, entitled:

"The Secret History of the Calves' Head Club, or, the Republican Unmasqu'd, wherein is fully shewn the Religion of the Calves-Head Heroes in their Anniversary Thanksgiving Songs on the Thirtieth of January, by their Anthems," &c. &c.

We are told in the latter part of the long title-page that the work was published "to demonstrate the restless, implacable spirit of a certain party still among us," and certainly the statements therein, and more than all the anthems at the end, do show the bitterest hatred—so bitter, so intense and malignant, that we feel on reading it that there must be some exaggeration.

The author professes to have at first been of opinion "that the story was purely contrived on purpose to render the republicans more odious than they deserv'd." Whether he was convinced to the contrary by ocular demonstration he does not tell us, but gives us information he received from a gentleman —

"Who, about eight years ago, went out of meer curiosity to see their Club, and has since furnish'd me with the following papers. I was inform'd that it was kept in no fix'd house, but that they remov'd as they saw convenient; that the place they met in when he was with 'em was in a blind ally, about Morefields; that the company wholly consisted of Independents and Anabaptists (I am glad for the honour of the Presbyterians to set down this remark); that the famous Jerry White, formerly Chaplain to Oliver Cromwell, who no doubt on't came to sanctify with his pious exhortations the Ribbaldry of the Day, said Grace; that after the table-cloth was removed, the anniversary anthem, as they impiously called it, was sung, and a calve's skull fill'd with wine, or other liquor, and then a brimmer went about to the pious memory of those worthy patriots that kill'd the tyrant, and deliver'd their country from arbitrary sway; and lastly, a collection made for the mercenary scribler, to which every man contributed according to his zeal for the cause, or the ability of his purse.

"I have taken care to set down what the gentleman told me as faithfully as my memory wou'd give me leave; and I am persuaded that some persons that frequent the Black Boy in Newgate Street, as they knew the author of the following lines so they knew this account of the Calves' Head Club to be true."

The anthems for the years 1693, 1694, 1695, 1696, and 1697, are given; but they are too long and too stupidly blasphemous and indecent to quote here. They seem rather the satires of malignant cavaliers than the serious productions of any Puritan, however politically or theologically heretical. EDWARD PEACOCK.

Bottesford Moors.

PHOTOGRAPHIC CORRESPONDENCE.

The Calotype Process.—I have made my first essay in the calotype process, following DR. DIAMOND's directions given in "N. & Q.," and using Turner's paper, as recommended by him. My success has been quite as great as I could expect as a novice, and satisfies me that any defects are due to my own want of skill, and not to any fault in the directions given. I wish, however, to ask a question as to iodizing the paper. DR. DIAMOND says, lay the paper on the solution; then *immediately* remove it, and lay on the dry side on blotting-paper, &c. Now I find, if I remove immediately, the whole sheet of paper curls up into a roll, and is quite unmanageable. I want to know, therefore, whether there is any objection to allowing the paper to remain on the iodizing solution until it lies flat on it, so that on removal it will not curl, and may be easily and conveniently laid on the dry side to pass the glass rod over it. As soon as the paper is floated on the solution (I speak of Turner's) it has a great tendency to curl, and takes some time before the expansion of both surfaces becoming equal allows it to lie quite flat on the liquid. May this operation be performed by the glass rod, without floating at all?

Photographers, like myself, at a distance from practical instruction, are so much obliged for plain and simple directions such as those given by DR. DIAMOND, which are the result of experience, that I am sure he will not mind being troubled with a few inquiries relative to them. C. E. F.

Hockin's Short Sketch.—Mr. Hockin is so well known as a thoroughly practical chemist, that it may suffice to call attention to the fact of his having published a little brochure entitled *How to obtain Positive and Negative Pictures on Collodionized Glass, and copy the latter upon Paper. A Short Sketch adapted for the Tyro in Photography.* As the question of the *alkalinity* of the nitrate bath is one which has lately been discussed, we will give, as a specimen of Mr. Hockin's book, a quotation, showing his opinion upon that question:

"*The sensitizing agent*, nitrate of silver in crystals, not the ordinary fused in sticks, is nearly always confessedly adulterated; it is thus employed:

"*The silver or nitrate bath.* — Nitrate of silver five drachms, distilled water ten ounces; dissolve and add iodized collodion two drachms.

"Shake these well together, allow them to macerate twelve hours, and filter through paper. Before adding the nitric acid, test the liquid with a piece of blue litmus paper; if it remain blue after being immersed one minute, add one drop of dilute nitric acid *, and test again for a minute; and so on, until a claret red is indicated on the paper. It is necessary to test the bath in a similar manner, frequently adding half a drop to a drop of dilute acid when required. This precaution will prevent the fogging due to alkalinity of the bath, so formidable an obstacle to young hands."

Photographic Society's Exhibition. — The Photographic Society opened their first Exhibition of Pho-

* "Dilute nitric acid.—Water fifty parts, nitric acid one part."

tographs and Daguerreotypes at the Gallery of the Society of British Artists, in Suffolk Street, with a *soirée* on Tuesday evening last. Notwithstanding the inclemency of the weather, the rooms were crowded not only by members of the Society, but by many of the most distinguished literary and scientific men of the metropolis. The Queen and Prince Albert had, in the course of the morning, spent three hours in an examination of the collection; and the opinion they expressed, that the exhibition was one of great interest and promise, from the evidence it afforded of the extraordinary advance made by the art during the past year, and the encouragement it held out to the belief that far greater excellence might therefore still be looked for in it, was a very just one, and embodied that given afterwards by the most competent authorities. We have not room this week to enter into any details, but can confidently recommend our readers to pay an early visit to Suffolk Street.

Replies to Minor Queries.

"*Firm was their faith,*" *&c.* (Vol. viii., p. 564.). — These lines are to be found in a poem called "Morwennæ Statio, hodie Morwenstow," published by Masters in 1846, with the title of *Echoes from Old Cornwall*, and written by the Vicar of Morwenstow. I agree with D. M. in the judgment he has announced as to their merits; but hitherto they have been but little appreciated by the public. A time will come, however, when these and other compositions of the author will be better known and more duly valued by the English mind. SAXA.

These lines were written on "the Minster of Morwenna," May, 1840, and appeared in the *British Magazine* under the anonymous name *Procul.* Of the eight stanzas of which the poem consists, P. M. has quoted the second. The second line should be read "wise *of* heart," and the third "*firm* and trusting hands." With your correspondent, I hope the author's name may be discovered. F. R. R.

Vellum-cleaning (Vol. viii., p. 340.). — In the Polytechnic Institution there are specimens of old deeds, &c., on vellum and paper, beautifully cleaned and restored by Mr. George Clifford, 5. Inner Temple Lane, Temple, London.

J. M'K.

Shoreham.

Wooden Tombs (Vol. viii., p. 255.). — In the church at Brading, Isle of Wight —

"There are some old tombs in the communion place, and in Sir William Oglander's chapel, or family burial-place, which is separated from the rest of the church by an oak screen. The most ancient legible date of these monuments is 1567. Two of them have full-length figures in armour of solid elm wood, originally painted in their proper colours, and gilt, but now disfigured by coats of dirty white."—Barber's *Picturesque Guide to the Isle of Wight*, 1850, pp. 28, 29.

J. M'K.

Shoreham.

Solar Eclipse in the Year 1263 (Vol. viii., p. 441.). — In the *Transactions of the Antiquarian Society of Scotland*, vol. ii. p. 350., there are "Observations on the Norwegian Expedition against Scotland in the year 1263," by John Dillon, Esq.; and at pp. 363–4, when speaking of the annular eclipse, he says:

"The eclipse above mentioned is described to have occurred between these two dates [29th July and 9th August]. This being pointed out to Dr. Brewster, he had the curiosity to calculate the eclipse, when he found that there was an eclipse of the sun on 5th August, 1263, and which was annular at Ronaldsvo, in Orkney, and the middle of it was twenty-four minutes past one."

These "Observations" contain much curious information; but are deformed by the author attempting to wrest the text of the Norwegian writer (at p. 358. and in note I.) to suit an absurd crotchet of his own. Having seen that essay in MS., I pointed out those errors; but instead of attending to my observations, he would not read them, and got into a passion against the friend who showed the MS. to me. J. M'K.

Shoreham.

Lines on Woman (Vol. viii., pp. 292. 350. &c.).— The lines on Woman are, I presume, an altered version of those of Barret (Mrs. Barrett Browning?); they are the finale of a short poem on Woman; the correct version is the following:

"Peruse the sacred volume, Him who died
Her kiss betray'd not, nor her tongue denied;
While even the Apostle left Him to His doom,
She linger'd round His cross and watch'd His tomb."

I would copy the whole poem, but fear you would think it too long for insertion. MA. L.

[Our correspondent furnishes an addition to our list of parallel passages. The lines quoted by W. V. and those now given by our present correspondent can never be different readings of the same poem. Besides, it has been already shown that the lines asked for are from the poem entitled *Woman*, by Eaton Stannard Barrett (see antè, pp. 350. 423.).]

Satin (Vol. vii., p. 551.). — In a note just received by me from Canton, an American friend of mine remarks as follows:

"When you write again to 'N. & Q.' you can say that the word *satin* (Vol. vii., p. 551.), like the article itself, is of Chinese origin, and that other foreign languages, in endeavouring like the English to imitate the Chinese *sz-tün*, have approxi-

mated closely to it, and to each other. Of this the answers to the Query given in the place referred to are a sufficient proof; Fr. *satin*, W. *sidan*, &c. &c."

I suspect that he is right, and that Ogilvie and Webster, whom you quote, have not got to the bottom of the word. I may add that the notion of my Canton friend receives approval from a Chinese scholar to whom I have shown the above extract. W. T. M.

Hong Kong.

"*Quid facies*," *&c.* (Vol. viii., p. 539.).—

"Bierve, *N. Maréchal, Marquis de*, a Frenchman well known for his ready wit and great facetiousness. He wrote two plays of considerable merit, *Les Réputations* and *Le Séducteur*. He died at Spa, 1789, aged 42. He is author of the distich on courtezans:

'Quid facies, facies Veneris cum veneris ante?
Ne sedeas! sed eas, ne pereas per eas.'"

—Lemprière's *Universal Biography*, abridged from the larger work, London, 1808.

C. Forbes.

Temple.

Sotades (Vol. viii., p. 520.).—Your correspondent Charles Reed says that Sotades was a Roman poet 250 B.C.; and that to him we owe the line, "Roma tibi subito," &c. Sotades was a native of Maroneia in Thrace, or, according to others, of Crete; and flourished at Alexandria B.C. 280 (Smith's *Dictionary of Biography*, Clinton, F. H., vol. iii. p. 888.). We have a few fragments of his poems, but none of them are palindromical. The authority for his having written so, is, I suppose, Martial, Epig. II. 86. 2.:

"Nec retro lego Sotaden cinædum."

Zeus.

The Third Part of "Christabel" (Vol. viii., pp. 11. 111.).—Has the *Irish Quarterly Review* any other reason for ascribing this poem to Maginn than the common belief which makes him the sole and original Morgan Odoherty? If not, its evidence is of little value, as, exclusive of some pieces under that name which have been avowed by other writers, many of the Odoherty papers contain palpable internal evidence of having been written by a Scotchman, or at least one very familiar with Scotland, which at that time he was not; even the letter accompanying the third part of *Christabel* is dated from Glasgow, and though this would in itself prove nothing, the circumstances above mentioned, as well as Dr. Moir's evidence as to the time when Maginn's contributions to *Blackwood* commenced, seems strongly presumptive against his claim. Some of the earliest and most distinguished writers in *Blackwood* are still alive, and could, no doubt, clear up this point at once, if so inclined. J. S. Warden.

Attainment of Majority (Vol. viii., pp. 198. 250.).—In my last communication upon this subject I produced undeniable authority to prove that the law did not regard the fraction of a day; this, I think, A. E. B. will admit. The question is, now, does the day on which a man attains his majority commence at six o'clock A.M., or at midnight? We must remember that we are dealing with a question of *English* law; and therefore the evidence of an English decision will, I submit, be stronger proof of the latter mode of reckoning than the only positive proof with which A. E. B. has defended Ben Jonson's use of the former, viz. *Roman*.

In a case tried in Michaelmas Term, 1704, Chief Justice Holt said:

"It has been adjudged that if one be born the 1st of February at eleven at night, and the last of January in the twenty-first year of his age at one o'clock in the morning, he makes his will of lands and dies, it is a good will, for he was then of age."—*Salkeld*, 44.; *Raymond*, 480, 1096; 1 *Siderfin*, 162.

In this case, therefore, the testator was accounted of age forty-six hours before the completion of his twenty-first year. Now, the law not regarding the fraction of a day, the above case, I submit, clearly proves that the day, as regards the attainment of majority, began at midnight. Russell Gole.

Lord Halifax and Mrs. C. Barton (Vol. viii., pp. 429. 543.).—In answer to J. W. J.'s Query, I beg to state that I have in my possession a codicil of Mrs. Conduit's will in her own hand, dated 26th of January, 1737. This document refers to some theological tracts by Sir Isaac Newton, in his handwriting, which I have. On referring to the pedigree of the Barton family, I find that Colonel Robert Barton married Catherine Greenwood, whose father lived at Rotterdam, and was ancestor of Messrs. Greenwood, army agents. His issue were Major Newton Barton, who married Elizabeth Ekins, Mrs. Burr, and Catherine Robert Barton. I find no mention of Colonel Noel Barton. The family of Ekins had been previously connected with that of Barton, Alexander Ekins, Rector of Barton Segrave, having married Jane Barton of Brigstock. The writer of this note will be obliged if J. W. J., or any correspondent of "N. & Q.," will inform him if anything is known respecting an ivory bust of Sir Isaac Newton, executed by Marchand or Marchant, which is said to have been an excellent likeness. S. X.

[The ivory bust referred to by our correspondent is, we believe, in the British Museum.]

The fifth Lord Byron (Vol. viii., p. 2.).—I cannot but think that Mr. Hasleden's memory has deceived him as to the "wicked lord" having

settled his estates upon the marriage of his son; how is this to be reconciled with the often published statement, that the marriage of his son with his cousin Juliana, daughter of the admiral, and aunt of the late and present lords, was made not only without the consent, but in spite of the opposition, of the old lord, and that he never forgave his son in consequence? J. S. WARDEN.

Burton Family (Vol. iv., pp. 22. 124.).—In connexion with a Query which was kindly noticed by MR. ALGOR of Sheffield, who did not however communicate anything new to me, I would ask who was Samuel Burton, Esq., formerly Sheriff of Derbyshire; whose death at Sevenoaks, in October, 1750, I find recorded in the Obituary of the *Gentleman's Magazine* for that year? I am also desirous to ascertain who was Sir Francis Cavendish Burton of St. Helens, whose daughter and heiress, Martha, married Richard Sikes, Esq., ancestor of the Sikes's of the Chauntry House near Newark. She died since 1696. Both Samuel Burton and Mrs. Sikes were related to the Burtons of Kilburn, in the parish of Horsley, near Derby, to whom my former Query referred. E. H. A.

Provost Hodgson's Translation of the Atys of Catullus (Vol. viii., p. 563.).—In answer to MR. GANTILLON's inquiry for the above translation, I beg to state that it will be found appended to an octavo edition of Hodgson's poem of *Lady Jane Grey*.

In the same volume will be found, I believe (for I have not the work before me), some of the modern Latin poetry respecting which BALLIOLENSIS inquires. The justly admired translation of *Edwin and Angelina*, to which the latter refers, was by Hodgson's too early lost friend Lloyd. The splendid pentameter is slightly misquoted by BALLIOLENSIS. It is not—

"Poscimus in *terris* pauca, nec illa diù."

but—

"Poscimus in *vitâ*," &c.

THOMAS ROSSELL POTTER.

Wymeswold, Loughborough.

Wylcotes' Brass (Vol. viii., p. 494.).—I should hardly have supposed that any difficulty could exist in explaining the inscription:

"In · on · is · all."

To me it appears self-evident that it must be—

"In one (God) is my all."

H. C. C.

Hoby, Family of; their Portraits, &c. (Vol. viii., p. 244.).—I would refer J. B. WHITBORNE to *The Antiquities of Berkshire* (so miscalled), by Elias Ashmole; where, in treating of Bisham, that learned antiquary has given the inscriptions to the Hoby family as existing *and legible in his time*. It does not appear that Sir Philip Hoby, or Hobbie, Knight, was ever of the Privy Council; but, in 1539, one of the Gentlemen of the Privy Chamber to King Henry VIII. (which monarch granted to him in 1546–7 the manor of Willoughby in Edmonton, co. Middlesex), Sir Thomas Hoby, the brother, and successor in the estates of Sir Philip, was, in 1566, ambassador to France; and died at Paris July 13 in that same year (not 1596), aged thirty-six. The coat of the Hobys of Bisham, as correctly given, is "Argent, within a border engrailed sable, three spindles, threaded in fesse, gules." A grant or confirmation of this coat was made by Sir Edward Bysshe, Clarenceux, to Peregrine Hoby of Bisham, Berks, natural son of Sir Edward Hoby, Nov. 17, 1664. The Bisham family bore no crest nor motto. H. C. C.

The Keate Family (Vol. viii., pp. 293. 525.)—Should the Query of G. B. B. not be sufficiently answered by the extract from Mr. Burke's *Extinct and Dormant Baronetcies of England* relating to the Keate family, as I have a full pedigree of that surname, I may perhaps be able, on application, to satisfy him with some genealogical particulars which are not noticed in Mr. Burke's work.

H. C. C.

Sir Charles Cotterell (Vol. viii., p. 564.).—Sir Charles Cotterell, the translator of *Cassandra*, died in 1687. (See Fuller's *Worthies*, by Nuttall, vol. ii. p. 309.) Ἁλιεύς.

Dublin.

Huc's Travels (Vol. viii., p. 516.).—Not having seen the *Gardener's Chronicle*, in which C. W. B. says the travels of Messrs. Huc and Gabet in Thibet, Tartary, &c. are said to be a pure fabrication, concocted by some Parisian *littérateur*, I cannot know what degree of credit, if any, is to be given to such a statement. All I wish to communicate at present for the information of your Querist C. W. B. is this, that I have read an account and abstract of Messrs. Huc and Gabet's *Travels* in one of the ablest and best conducted French reviews, *La Revue des Deux Mondes*; in which not the least suspicion of fabrication is hinted, or the slightest doubt expressed as to the genuineness of these *Travels*. Mr. Princep, also, in his work on Thibet, Tartary, &c. quotes largely from Huc's *Travels*, and avails himself extensively of the information contained in them with reference to Buddhism, &c.

Should the writer in the *Gardener's Chronicle* have it in his power to *prove* the *Travels* to be a fabrication, he will confer a benefit on the world of letters by unmasking the fabricator. J. M.

Oxford.

Pictures at Hampton Court Palace (Vol. viii., p. 538.).—In reply to Φ.'s question when the review of the 10th Light Dragoons by King

George III., after the Prince of Wales assumed the command of that regiment, I beg to state that the Prince entered the army as brevet-colonel, Nov. 19, 1782; that the regiment received the title of "The Prince of Wales's own Regiment of Light Dragoons" on Michaelmas Day, 1783: that the regiment was stationed in the south of England and in the vicinity of London for many years, from 1790 to 1803 inclusive; and that King George III. repeatedly reviewed it, accompanied by the queen and the royal family. That the Prince of Wales was appointed Colonel-commandant of the corps in 1793, and succeeded Sir W. A. Pitt as colonel of it in July 18, 1796. That the regiment was reviewed on Hounslow Heath by the King in August, 1799; and the Prince of Wales (who commanded it in person) received his Majesty's orders to convey his Majesty's approbation of its excellent appearance and performance. Perhaps the picture by Sir William Beechey was painted in 1799, and not 1798. I did not find the catalogue at Hampton Court free from errors, when I last visited the palace in October, 1852. M. A.

Pembroke College, Oxon.

John Waugh (Vol. viii., pp. 271. 400. 525.).—Does KARLEOLENSIS know whether John Waugh, son of Waugh, Bishop of Carlisle, was married, and to whom?

Farther information of the above family would be most acceptable, and thankfully acknowledged, by George Waugh, of the family of the Waughs of Oulton and Lofthouse, Yorkshire.

Exeter.

Daughters taking their Mothers' Names (Vol. viii., p. 586.).—When BURIENSIS asks for instances of this, and mentions "Alicia, daughter of Ada," as an example, is he not mistaking, or following some one else who has mistaken, the *gender* of the parent's name? *Alicia fil. Adæ* would be rendered "Alice Fitz-Adam," unless there be anything in the context to determine the gender otherwise. J. SANSOM.

"*Service is no Inheritance*" (Vol. viii., p. 586.).—This proverbial saying has evidently arisen from the old manorial right, under which the lord of the manor claimed suit and service and fealty before admitting the heir to his inheritance, or the purchaser to his purchase. On which occasion, the party admitted to the estate, whether purchaser or heir, "fecit fidelitatem suam et solvit relevium;" the relief being generally a year's rent or service. ANON.

Sir Christopher Wren and the young Carver (Vol. viii., p. 340.).—If your correspondent A. H. has not already appropriated the anecdote here alluded to, I think I can confidently refer him to any biographical notice of Grindling Gibbons—to whom the story of the "Sow and Pigs" relates. Gibbons was recommended to Sir Christopher by Evelyn, I think; but not having "made a note of it," I am not sure that it is to be found in his *Diary*.* If there be any monograph Life of Gibbons, it can scarcely fail to be found there. M. (2)

Souvaroff's Despatch (Vol. viii., p. 490.).—Souvaroff's doggerel despatch from Ismail, immortalised by Byron, is, as usual, misspelt and mistranslated. Allow me to furnish you with what I have never yet seen in English, a correct version of it:

> "Slava Bogou, slava Vam;
> Krépost vziala, ee ya tam."
>
> "Glory to God, glory to You,
> The fortress is taken, and I am there."

DMITRI ANDRÉEF.

Detached Church Towers (Vol. viii., p. 63.).—In the lists I have seen no mention is made of the fine tower of West Walton Church, which stands at a distance of nearly twenty yards from the body of the church. W. B. D.

Lynn.

Queen Anne's Motto (Vol. viii., p. 174.).—The Historical Society of Pennsylvania is in possession of an English coat of arms, painted on wood in the time of Queen Anne, having "Anna R." at the top, and the motto *Semper eadem* on the scroll below. It probably was in one of the Philadelphia court-rooms, and was taken down at the Revolution. UNEDA.

Philadelphia.

Lawyers' Bags (Vol. vii. *passim*).—The communication of MR. KERSLEY, in p. 557., although it does not support the inference which COL. LANDMAN draws, that the colour of lawyers' bags was changed in consequence of the unpopularity which it acquired at the trial of Queen Caroline, seems to show that *green* was at one time the colour of those professional pouches. The question still remains, when and on what occasion it was discontinued; and when the purple, and when the crimson, were introduced?

When I entered the profession (about fifty years ago), no junior barrister presumed to carry a bag in the Court of Chancery, unless one had been presented to him by a king's counsel; who, when a junior was advancing in practice, took an opportunity of complimenting him on his increase of business, and giving him his own bag to carry home his papers. It was then a distinction to carry a bag, and a proof that a junior was rising

[* See Evelyn's *Diary*, vol. ii. pp. 53, 54., edition 1850.—ED.]

in his profession. I do not know whether the same custom prevailed in the other courts.

CAUSIDICUS.

In this city (Philadelphia) lawyers formerly carried green bags. The custom has declined of late years among the members of the legal profession, and it has been taken up by journeymen boot and shoe makers, who thus carry their work to and from the workshop. A green bag is now the badge of a cordwainer in this city. W.

Philadelphia.

Bust of Luther (Vol. viii., p. 335.). — MR. J. G. FITCH asks for information respecting a bust of Luther, with an inscription, on the wall of a house, in the Dom Platz at Frankfort on the Maine. I have learned, through a German acquaintance, who has resided the greater part of his life in that city, that the effigy was erected to commemorate the event of Luther's having, during a short stay in Frankfort, preached near that spot; and that the words surrounding the bust were his text on the occasion. He adds that Luther at no period of his life "lived for some years" at Frankfort, as stated by MR. FITCH.

ALFRED SMITH.

Grammar in relation to Logic (Vol. viii., pp. 514. 629.). — H. C. K.'s remarks are of course indisputable. But it is a mistake to suppose that they answer my Query. In fact, had your correspondent taken the trouble to consider the meaning of my Query, he could not have failed to perceive that the explanation I there gave of the function of the conjunction *in logic*, is the same as his. My Query had sole reference *to grammar*. I would also respectfully suggest that anonymous correspondents should not impute "superficial views," or any other disagreeable thing, to those who stand *confessed*, without abandoning the pseudonym.

C. MANSFIELD INGLEBY.

Birmingham.

Miscellaneous.

NOTES ON BOOKS, ETC.

Mr. Timbs announces for publication by subscription, *Curiosities of London: exhibiting the most rare and remarkable Objects of Interest in the Metropolis.* Mr. Timbs states, the authorities for his work have been four-and-twenty years in collection; and that the utmost pains has been taken to verify names, dates, and circumstances, so as to insure accuracy. In this labour the author has been aided by the communications of many obliging friends, as well as by his own recollection of nearly fifty years' changes in the aspects of "opulent, enlarged, and still increasing London."

It is proposed to publish by subscription *The Visitation of the County of Northumberland*, taken by Richard St. George, Esq., Norroy King of Arms, and Henry St. George, Esq., Blue Mantle Pursuivant of Arms, A.D. 1615. To be printed in tables on folio, with the arms engraved on wood, price One Guinea; or large paper, royal folio, Two Guineas; or large paper with the arms emblazoned (of which only the number subscribed for will be done), Five Guineas. Subscribers' names will be received by Mr. John Gray Bell, No. 17. Bedford Street, Covent Garden.

The first number of the *Antiquities of Shropshire*, by the Rev. R. W. Eyton, has just been issued for the sake of determining the author's doubts as to whether there is any general wish for such a publication. Should the answer be in the negative, the author will neither forget his obligation to present subscribers, nor the explanation which he will farther owe them if the work be discontinued. The work will extend at least to five volumes, or twenty parts, and, according to the present plan, will be completed in not less than five years. Any subscriber will be at liberty to withdraw his name, by giving notice to that effect within one month after the publication of any fourth part, or completed volume. Three hundred copies of Part I. have been printed, but the number of the future parts will be limited to those subscribed for within the next three months.

The Surrey Archæological Society propose holding the Inaugural General Meeting of the Society in Southwark early in the month of February, and to exhibit upon the occasion a collection of such objects of antiquarian interest relating to Surrey as may be contributed for that purpose. Parties are invited to favour the Society with the loan of such objects.

BOOKS RECEIVED. — *A Peep at the Pixies, or Legends of the West*, by Mrs. Bray: written for the entertainment of a family circle, these amusing records of the doings of the little people will find favour with all lovers of folk lore. — *Ada's Thoughts, or the Poetry of Youth*, may be commended for its natural, simple, yet elevated tone. — *Essay on Human Happiness*, by C. B. Adderley, M.P.; the first of a series of *Great Truths for Thoughtful Hours*. A set of little books similar in object and design to Pickering's well-known series of *Small Books on Great Subjects*. — *Beauties of Byron, Verse and Prose*. This selection, made for Murray's *Railway Reading*, will be acceptable to many who would object to place the collected edition of the noble bard's writings in the hands of the younger members of their family. — *Speeches on Parliamentary Reform*, by the Right Hon. T. B. Macaulay. This new number of Longman's *Traveller's Library* is well-timed, and very acceptable.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

ISAAC TAYLOR'S PHYSICAL THEORY OF ANOTHER LIFE.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to MR. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

SANDYS'S CHRISTMAS CAROLS, Ancient and Modern. 8vo. 1833.
JUNIUS DISCOVERED, by P. T. Published about 1789.

Wanted by *William J. Thoms*, 25. Holywell Street, Millbank, Westminster.

GALLERY OF PORTRAITS. Published by Charles Knight, under the Superintendence of the Society for the Diffusion of Useful Knowledge. No. XLIII. (December, 1835), containing Adam Smith, Calvin, Mansfield.

Wanted by *Charles Forbes*, 3. Elm Court, Temple.

BRISTOL DROLLERY. 1674.
HOLBORN DROLLERY. 1673.
HICKS'S GRAMMATICAL DROLLERY. 1682.
OXFORD JESTS.
CAMBRIDGE JESTS.

Wanted by *C. S.*, 12. Gloucester Green, Oxford.

MUDIE'S BRITISH BIRDS. Bohn. 1841. 2nd Volume.
WAVERLEY. 1st Edition.

Wanted by *F. R. Sowerby*, Halifax.

Notices to Correspondents.

Among other interesting communications intended for our present Number, but which we have been compelled by want of space to postpone until next week, are MR. GUTCH'S *Paper on* Griffin and his Fidessa, MR. D'ALTON'S *on* James II.'s Irish Army List, *and* DR. DIAMOND'S *on* The Advantages of Small Photographs.

CESTRIENSIS. *We have a letter for this Correspondent; where shall it be sent?*

EIRIONNACH. *The letter for this Correspondent has been forwarded.*

W. J. L. *The* Merry Llyd *or* Hewid *has already formed the subject of some notices in our columns: see* Vol. i., pp. 173. 315.; Vol. vi., p. 410. *We should be glad to have any satisfactory explanation of the origin and antiquity of the custom.*

J. E. (Sampford) *is informed that there is no charge for the insertion of Queries, &c. Will he oblige us by describing the communications to which he refers?*

F. S. A., *who asks the origin of* tick, *is referred to* Vol. iii., pp. 357. 409. 502.

IGNORANT. *The* Staffordshire Knot *is the badge or cognizance of the Earls of Stafford: see* Vol. viii., p. 454.

J. S. A. *will find the information he desires respecting the* Extraordinary North Briton *in a valuable communication from* MR. CROSSLEY, "N. & Q.," Vol. iii., p. 432.

INDEX TO VOLUME THE EIGHTH. — *This is in a very forward state, and will, we trust, be ready for delivery with* No. 221. *on the* 21*st of January.*

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LONDON, SATURDAY, JANUARY 14, 1854.

Notes.

GRIFFIN'S "FIDESSA," AND SHAKSPEARE'S "PASSIONATE PILGRIM."

I am the fortunate possessor of a thin volume, entitled *Fidessa, a Collection of Sonnets*, by B. Griffin, reprinted 1811, from the edition of 1596, at the Chiswick Press; I presume, by the monogram at the end, by Mr. S. W. Singer.

The title of the original edition is *Fidessa, more Chaste then Kinde*, by B. Griffin, Gent, at London, printed by the Widdow Orwin, for Matthew Lownes, 1596.

The advertisement prefixed by Mr. Singer to the reprint states, that the original is one of the rarest of those that appeared at the period in which it is dated; that he is not aware of the existence of more than two copies, from one of which the reprint is taken, and that the other was in the curious collection of the late Mr. Malone.

Besides the rarity of *Fidessa*, Mr. Singer states that it claims some notice from the curious reader on account of a very striking resemblance between Griffin's third sonnet, and one of Shakspeare's, in his *Passionate Pilgrim* (Sonnet IX.).

I will transcribe both sonnets, taking Griffin's first, as it bears the earliest date.

"Venus, and yong Adonis sitting by her,
Under a myrtle shade began to woo him:
She told the yong-ling how god Mars did trie her,
And as he fell to her, so fell she to him.
'Even thus,' quoth she, 'the wanton god embrac'd me,'
And then she clasp'd Adonis in her armes.
'Even thus,' quoth she, 'the warlike god unlac'd me,'
As if the boy should use like loving charms.
But he, a wayward boy, refusde her offer,
And ran away, the beautious Queene neglecting:
Showing both folly to abuse her proffer,
And all his sex of cowardise detecting.
Oh! that I had my mistris at that bay,
To kisse and clippe me till I ranne away!"

Sonnet III., from *Fidessa*.

"Fair* Venus, with Adonis sitting by her,
Under a myrtle shade, began to woo him;
She told the youngling how god Mars did try her,
And as he fell to her, she fell to him.
'Even thus,' quoth she, 'the warlike god embrac'd me,'
And then she clipp'd Adonis in her arms:
'Even thus,' quoth she, 'the warlike god unlac'd me,'
As if the boy should use like loving charms:
'Even thus,' quoth she, 'he seized on my lips,'
And with her lips on his did act the seizure;
And as she fetched breath, away he skips,
And would not take her meaning nor her pleasure.
Ah! that I had my lady at this bay,
To kiss and clip me till I run away!"

Sonnet IX., from Shakspeare's *Passionate Pilgrim*.

That the insertion of Griffin's sonnet in the *Passionate Pilgrim* was without Shakspeare's consent or knowledge, is in my opinion evident for many reasons.

I have long been convinced that the *Passionate Pilgrim* was published surreptitiously; and although it bears Shakspeare's name, the sonnets and ballads of which it is composed were several of them taken from his dramas, and added to by selections from the poems of his cotemporaries, Raleigh, Marlow, and others; that it was a bookseller's job, made up for sale by the publisher, W. Jaggard.

No one can believe that Shakspeare would have been guilty of such a gross plagiarism. Griffin's *Fidessa* bears date 1596: the first known edition of the *Passionate Pilgrim* was printed for W. Jaggard, 1599. It has no dedication to any patron, similar to Shakspeare's other poems, the *Venus and Adonis*, the *Rape of Lucrece*, and the *Sonnets*; and why it bears the title of the *Passionate Pilgrim* no one has ascertained.

But I am losing sight of the object I had in view when I took up my pen, which was, through the medium of "N. & Q.," to request any of its readers to furnish me with any particulars of B. Griffin, the author of *Fidessa*.

Mr. Singer supposes him to have been of a Worcestershire family: as he addresses his "poore pamphlet" for patronage to the gentlemen of the Innes of Court, he might probably have been bred to the law.

Perhaps your correspondents CUTHBERT BEDE, or MR. NOAKE, the Worcestershire rambler, might in their researches into vestry registers and parish documents, find some notice of the family. I am informed there was a gentleman of the name resident in our college precincts early in the present century, that he was learned and respected, but very eccentric. J. M. G.

Worcester.

* The early copies read "Venus, with Adonis sitting by her;" the defective word was added at Dr. Farmer's suggestion. Had he seen a copy of *Fidessa*, the true reading might perhaps have been restored. (Note by Mr. Singer.)

CAPS AT CAMBRIDGE.

At the congregation in the Senate House at Cambridge, Nov. 23, presided over by the Prince Chancellor, it was observed that the undergraduates in the galleries (for want I suppose of an obnoxious Vice-Chancellor or Proctor upon whom to vent their indignation) poured it forth in yells and groans upon those members of the senate who kept on their hats or caps. The same has been done on several former occasions. It probably

arises from a mistake, in ascribing to the *gaucherie* of individuals what is really the observance of a very ancient custom. The following extract, from an unpublished MS. of the middle (I think) of the seventeenth century, in which the custom is incidentally noticed, will serve for a confirmation of what I say:

"When I was regent, the whole house of congregation joyned together in a petition to the Earle of Pembroke to restore unto us the jus pileorum, the licence of putting on our cappes at our publicke meetings; which priviledge time and the tyrannie of our vicechancellours had taken from us. Amongst other motives, we use the solemne forme of creating a Mr in the Acte by putting on his cappe, and that that signe of libertie might distinguish us which were the Regents from those boyes which wee were to governe, which request he graciouslie granted."

This was written by an M.A. of Oxford. At Cambridge we have not hitherto had such haughty despots in authority, to trample upon our rights; but we seem to be in danger of losing our *jus pileorum* through "the tyrannie," not of our Vice-Chancellors, but "of those boyes which wee are to governe." A REGENT M.A. OF CAMBRIDGE.

Lincoln's Inn.

LETTERS OF EMINENT LITERARY MEN.

(*Continued from* p. 8.)

IV.

Dr. John Ward, Professor of Gresham College, to Dr. Cary, Bishop of Clonfert.

[MS. Donat., Brit. Mus., 6226, p. 16.]

My Lord,

While there was any expectation of your Lordship's speedy return to England, I forbore to congratulate you on your late promotion. For though none of your friends could more truly rejoice at this news than I did, both on your own account, and that of the public; yet in the number of compliments which I was sensible you must receive on that occasion, I chose rather to be silent for fear of being troublesome. But as I find it is now uncertain, when your affairs may permit of your return hither, I could not omit this opportunity by your good Lady to express my hearty congratulation upon the due regard shown by the Government to your just merit; and shall think it an honour to be continued in your esteem as *ultimus amicorum.*

I doubt not but your Lordship has seen Mr. Horsley's *Britannia Romana* advertised in some of our public Papers; but I know not whether you have heard that the author died soon after he had finished the work, before its publication. When it was hoped that the credit of this book might have been of some service to him and his large family, he was suddenly and unexpectedly taken off by an Apoplexy. Such is the uncertainty of all human affairs. That your Lordship may be long preserved in your high station for the good of the Protestant Religion, and the support of public liberty, are the sincere wishes of,

My Lord,
Your Lordship's obedt Servt.
JOHN WARD.

Gresham College,
April 24, 1732.

V.

Mr. Michael Mattaire to the Earl of Oxford.

1736, Oct. 21. Orange Street.

My Lord,

After my most humble thanks for the continuation of Westminster Elections' you was so kind as to give me, I must acquit myself of my promise; and therefore I herewith send your Lordship a copy transcrib'd exactly from the MS. given me by Dr. South himself of his verses upon Westminster School, with his name, and the year subscribed at bottom. They were indeed publish'd among his *Opera Posthuma Latina Anon.* 1717, by Curl, after his impudent way of dealing with dead authors' works; and sometimes also with those of the living.

Curl's printed copy differs from the MS. in these following places:

	Curl.	*MS.*
Vers. 5.	Multum.	Latè.
16.	Et.	dum.
21.	ubi regnat.	quòd regnet.
23.	æmula.	æmula, but over it ardua.
25.	dirigit.	digerit.
26.	nitent.	micant.
29.	studiosæ.	studiosa.
30.	illa.	ipsa.
33.	lumen.	Lucem.

Your Lordship by this may see how much this sawey fellow has abused this learned man's fine copy of verses; and how justly he deserved the correction which was inflicted on him at that school.

By the tenth Distich it appears that the School (containing then *Tercentum juvenes*) was managed by three Masters onely: and, for aught we know, might flourish pretty well, though it had not twice that number.

Give me leave, my Lord, to subscribe myself with profound respect,

Your Honor's
most oblig'd, most obedient,
and most humble Servt.
M. MAITTAIRE.

"IN INCLYTAM SCHOLAM REGIAM WESTMONASTERIENSEM.

Reginæ fundata manu, Regina scholarum;
Quam Virgo extruxit, Musáq; Virgo colit.

Inconfusa Babel, linguis et mole superba;
Celsior et famâ, quàm fuit illa situ.
Gentibus et linguis latè celebrata; tacere
De quâ nulla potest, nec satìs ulla loqui.
Opprobria exuperans, pariterq; encomia: Linguis
Et tot laudari digna, quot ipsa doces.
Hæbræus Græcusq; uno cernuntur in Anglo;
Qui puer huc Anglus venerat exit Arabs.
Tercentum hic florent juvenes: mihi mira videtur
Tam numerosa simul, tam quoque docta cohors.
Sic numero bonitas, numerus bonitate relucet;
Ut stellas pariter lux numerusq; decet.
Arte senes, annis pueros mirabitur hospes;
Dum stupet, in pueris nil puerile videns.
Consurgit, crescitq; puer, velut Hydra sub ictu;
Florescitq; suis sæpe rigatus aquis.
Stat regimen triplici fasces moderante magistro;
Doctaq; Musarum regna Triumvir habet.
Scilicet has inter sedes quòd regnet Apollo,
Optimè Apollineus comprobat ille Tripos.
ardua
Sic super invidiam sese effert æmula; nullis
Invida, sed cunctis invidiosa scholis.
Indè in septenas se digerit ordine classes;
Dispositæ, septem, quæ velut Astræ, micant.
Discit et Authores propria inter mœnia natos;
Et generosa libros, quos legit, ipsa parit.
Instar Araneolæ Studiosa has exhibet artes;
Quas de visceribus texuit ipsa suis.
Literulas docet hic idem Præceptor et Author,
Idem discipulis Bibliotheca suis.
Accipit hìc lucem, non ultrà cæcus, Homerus:
Huc venit à Scythicis Naso reversus agris.
Utraq; divitijs nostris Academia crescit;
Hæc Schola ad implendas sufficit una duas.
Sic Fons exiguus binos excurrit in Amnes:
Parnassi geminus sic quoque surgit Apex.
Huic collata igitur, quantùm ipsa Academia præstat:
Dic, precor; Hæc doctos accipit, Illa facit.

ROB. SOUTH.
Ann. Dom. 1652,
aut 1653."

[MS. Harl. 7025, fols. 184, 185.]

VI.

The Earl of Orrery to Mr., afterwards Dr., Thomas Birch.

[Addit. MS., Brit. Mus., 4303, Art. 147. *Orig.*]

Caledon, Sept. 21, 1748.

Dear Sir,

It either is, or seems to be, a long time since I heard from you. Perhaps you are writing the very same sentence to me; but as the loss is on my side, you must give me leave to complain.

This summer has passed away in great idleness and feasting: so that I have scarce looked into a book of any sort. Mrs. Pilkington and Con. Philips, however, have not escaped me. I was obliged to read them to adapt myself to the conversation of my neighbours, who have talked upon no other topic, notwithstanding the more glorious subjects of Peace, and Lord Anson's voyage. The truth is, we are better acquainted with the stile of Con. and Pilky, than with the hard names and distant places that are mentioned in the Voyage round the World.

I have not peeped into the Anti-Lucretius: it is arrived at Caledon, and reserved for the longest evenings. Carte's voluminous History is weighing down one of my shelves. He likewise is postponed to bad weather, or a fit of the gout. Last week brought us the first Number of Con's second volume. She goes on triumphantly, and is very entertaining. Her sister Pilkington is not so fortunate. She has squandered away the money she gained by her first volume, and cannot print her second. But from you, I hope to hear of books of another sort. A thin quarto named *Louthiana* is most delicately printed, and the cuts admirably engraved: and yet we think the County of Louth the most devoid of Antiquities of any County in Ireland. The County of Corke is, I believe, in the press; and I am told it will be well executed. I have seen the County of Waterford, and approve of it very much. These kind of Books are owing to an Historical Society formed at Dublin, and of great use to this kingdom, which is improving in all Arts and Sciences very fast: tho' I own to you, the cheapness of French Claret is not likely to add much at present to the encrease of literature. If all true Hibernians could bring themselves to be of your opinion and Pindar's, the glorious memory of King William might keep the head cool, and still warm the heart; but, alas, it sets both on fire: and till these violent fits of bacchanalian loyalty are banished from our great tables, I doubt few of us shall ever rise higher in our reading than the Memoirs of that kind I first mentioned.

I am, Dear Sir, and so is all my family, truly

Yours,

ORRERY.

To the Rev. Mr. Thomas Birch,
at his House in
Norfolk Street,
London.
Free (Boyle).

NEWSPAPER FOLK LORE.

The following paragraph is now going the round of the newspapers without reference to the source of information. I copy it from the *Morning Chronicle* of Friday, December 9.

"*Escape of a Snake from a Man's Mouth.* — An extraordinary circumstance occurred a few days ago to Jonathan Smith, gunner's mate, who was paid off at Portsmouth on the 6th of May last, from her Majesty's ship Hastings, 72 guns, on her return to England from the East Indies. He obtained six weeks' leave. On the expiration of that time, after seeing his friends at Chatham, he joined the Excellent, gunnery-ship at Portsmouth. After some time he was taken unwell,

his illness increased, and he exhibited a swelling in his stomach and limbs. The surgeon considering that it arose from dropsy, he was removed into Haslar Hospital, and after much painful suffering, although he had every attention paid to him by the medical officers of the establishment, he died. Two hours before his death a living snake, nine inches in length, came out of his mouth, causing considerable surprise. How the reptile got into his stomach is a mystery. It is supposed that the deceased must have swallowed the reptile when it was young, drinking water when the Hastings was out in India, as the ship laid for some time at Trincomalee, and close to a small island called Snake Island. The crew used very often to find snakes on board. The way they used to get into the ship was by the cable, and through the hawsers into the forecastle. The deceased was forty years of age. He was interred in Kingston churchyard. His remains were followed to the grave by the ship's company of the Excellent."

The proverbial wisdom of the serpent is here clearly exemplified. It has long been well known among sailors that rats have the sense to change their quarters when a vessel becomes cranky; whence I believe arises the epithet "rat," which is sometimes scurrilously applied to a politic man who removes to the opposition benches when he perceives symptoms of dissolution in the ministry. The snake, in the simple narrative above quoted, was evidently guided by some such prudential motive when he quitted the stomach of the dying sailor, which could not continue for any great length of time to afford protection and support to the cunning reptile.

I have an amiable friend who habitually swallows with avidity the tales of sea-serpents which are periodically imported into this country on American bottoms, and I have sufficient credulity myself to receive, without strict examination into evidence, the account of the swarming of the snakes up the cables into a ship; but I cannot so readily believe that "considerable surprise" was caused in the mind of any rational biped by the fact that a living snake, which had attained to the length of nine inches, took the very natural precaution to come out of a dying man's mouth.

How the reptile got into his stomach is a mystery which the newspaper writer has attempted to clear up, but he has not attempted to explain how the reptile managed to live during many months in so unusual a habitation as a man's stomach.

Some obliging correspondent of "N. & Q." will perhaps have the kindness to explain this remarkable fact in natural history. A Londoner.

KING JAMES'S IRISH ARMY LIST OF 1689–90.

In last September I undertook a literary project, which I think could be greatly aided through the medium of "N. & Q.," as there are few families in the empire that are not connected with its details, and who might therefore be expected to feel interested in them. The project I allude to is a publication of King James's Irish Army List of 1689–90. King I must call him in reference to that list. Those that appear upon it were many his creedmen, and all his devoted adherents. The list, of which I have a copy in MS., extends over thirty-four pages octavo. The first two are filled with the names of all the colonels; the four ensuing are rolls of the regiments of horse; the four next, of the dragoons; and the remaining twenty-four record the foot: each regiment being arranged, with the colonel, lieutenant-colonel, and major at head, and the captains, lieutenants, cornets or ensigns, and quarter-masters, in columns, on each respectively. To every regiment I proposed to append notices, historic and genealogical, to the extent of, perhaps, eight hundred pages or more, for the compilation of which I have ample materials in my own MS. collections. These notices I propose to furnish under him of the name who ranks highest on the list; and all the scattered officers of that name will be collected in that one article.

After an especial and full notice of such officer, to whom the family article is attached, his parentage, individual achievements, descendants, &c., each illustration will briefly glance at the genealogy of that family, with, if an Irish sept, its ancient localities; if an English or Scotch, the county from whence it branched, and the period when it settled here.

I would next identify each family, so illustrated, with its attainders and forfeitures in 1641;

With the great Assembly of Confederate Catholics at Kilkenny in 1646;

With the persons denounced by name in Cromwell's ordinance of 1652, "for *settling* Ireland;"

With the declaration of royal gratitude to the Irish exiles who served King Charles II. "in parts beyond the seas," as contained in the *Act of Explanation* of 1665;

With (if space allowable) those advanced by James II. to civil offices, as sheriffs, &c., or members of his new corporations;

With those who represented Irish counties or boroughs in the Parliament of Dublin in 1689;

With the several outlawries and confiscations of 1691, &c.;

With the claims that were subsequently (in 1703) preferred as charges on these forfeitures, and how far allowed or dismissed;

And, lastly, as far as attainable, their achievements in the glorious engagements of the Spanish and French Brigades:

All statements throughout being *verified by authorities.*

Already have I compiled and arranged the materials for illustrating the eight regiments of horse upon this roll, viz. Tyrconnel's, Galmoy's, Sarsfield's, Abercorn's, Luttrell's, Sutherland's, Parker's, and Purcell's; a portion of the work in which, according to my plan, the illustrations will be appropriated to the families of—

Aylmer.	Lawless.	Prendergast.
Barnewall.	Luttrell.	Purcel.
Butler.	Matthews.	Redmond.
Callaghan.	M'Donnell.	Rice.
Cusack.	M'Namara.	Roche.
De Courcy.	Meara.	Sarsfield.
Dempsey.	Morris.	Sheldon.
Everard.	Nagle.	Synnott.
Gernon.	O'Sullivan.	Talbot.
Hamilton.	O'Kelly.	&c. &c.
Kearney.	Plunket.	

And this section (about 100 pages) is open to inspection on appointment.

The above is but a tithe of the surnames whose genealogical illustrations I propose to furnish. The succeeding portions of the work, comprising six regiments of Dragoons, and upwards of fifty of Foot, will offer for notice, besides numerous septs of the O's and Mac's, the Anglo-Irish names of—

Barry.	Eustace.	Nugent.
Bellew.	Fagan.	Power.
Bermingham.	FitzGerald.	Preston.
Burke.	FitzMaurice.	Russell.
Cheevers.	FitzPatrick.	Savage.
Cruise.	Fleming.	Segrave.
D'Alton.	Grace.	Taaffe.
Daly.	Keatinge.	Trant.
D'Arcy.	Lacy.	Tyrrel.
Dillon.	Nangle.	Wogan.
Dowdall.	Netterville.	*Cum multis aliis.*

My inquiry touching Lord Dover, who heads the List, has heretofore elicited much curious information; and I confide that all who can afford literary assistance to the undertaking, by letters, inspection of documents, or otherwise, will promptly communicate on the subject.

JOHN D'ALTON.

48. Summer Hill, Dublin.

Minor Notes.

Authors and Publishers. — As "N. & Q." is, I believe, much read by booksellers as well as authors, would not both parties find great advantage by the latter advertising in your pages the completion and wished-for publication of any work on which they may have been engaged? Publishers, in this way, might hear of works which they would be glad to bring before the public, and authors be spared much unnecessary and often useless trouble and correspondence. Authors, I know, may feel some delicacy in coming before the world in this manner *before* publication, although after that rubicon is passed, their names and productions are blazoned on all the winds; but as a previous announcement in "N. & Q." may be made *anonymously*, as respects the name of the writer, although not of course as regards the nature of his work, there seems no just reason why honorable and beneficial arrangements may not be made in this way as well as by any other. To me this plan seems to offer some advantages, and I throw out the hint for the consideration of all whom it may concern.* ALPHA.

Inscriptions on old Pulpits. — "N. & Q." has given many kinds of inscriptions, from those on Fonts and Door-heads down to those on Watch-papers; perhaps, therefore, it may not be without its use or interest to make a beginning for a list of inscriptions on old pulpits. The first inscription I quote is from Richard Baxter's pulpit, of which I have given a full description in Vol. v., p. 363.:

1. Kidderminster. Baxter's pulpit (now preserved in the vestry of the Unitarian Chapel). On the panels of the pulpit:

"ALICE . DAWKX . WIDOW . GAVE . THIS."

On the front of the preacher's desk:

"PRAISE . THE . LORD."

Round the sounding-board:

"O . GIVE . THANKS . UNTO . THE . LORD . AND . CALL UPON . HIS . NAME . DECLARE . HIS . WORSHIP AMONG . THE . PEOPLE."

At the back of the pulpit:

"ANNO . 1621."

2. Suckley, Worcestershire; round the sounding-board (apparently of very old date):

"BLESSED . ARE . THEY . THAT . HEAR . THE . WORDE . OF GOD . AND . KEEPE . IT."

3. Broadwas, Worcestershire; on the panels:

"WILLIAM . NOXON . AND . ROGER . PRINCE . C . W . 1632."

Round the sounding-board, the same text as at Suckley. CUTHBERT BEDE, B.A.

Recent Curiosities of Literature. — Thackeray, in the second number of *The Newcomes*, describes an old lady's death as being caused from her head having been *cut* with a bed-room *candle.* N. P. Willis, in his *Health Trip to the Tropics*, speaks

[* Any assistance which we can afford in carrying out this suggestion, which we may remark comes from one who has had practical experience on the subject, we shall be most happy to render. — ED.]

of being waited on by a Carib, who had "no beard except a long moustache." Professor Spalding, of St. Andrew's, in his *History of English Literature*, says that the sonnets of Wordsworth "have a *perfection* hardly to be *surpassed*." And J. Stanyan Bigg (the "new poet"), in the December number of Hogg's *Instructor*, exclaims:

"The winter storms come rushing round the wall,
Like him who at Jerusalem shriek'd out 'Wo!'"

CUTHBERT BEDE, B.A.

Assuming Names.—Last Term, in the Court of Exchequer, application was made by counsel to add a surname to the name of an attorney on the roll; he having been left property with a wish expressed that he should take the surname in addition to his own, which he had done, but not by royal license. The court granted the application. (*Law Times*, vol. xxii. p. 123.) ANON.

False Dates in Water-marks of Papers.—Lately, in cutting up some paper for photographic purposes, I found in one and the same quire two sheets without any mark, two of the date 1851, nine bearing the date 1853, and the remaining eleven were 1854. I can imagine a case might occur in which the authenticity of a document might be much questioned were it dated 1853, when the paper would be presumed not to have been made until a year afterwards. I think this is worth making a note of not only by lawyers, but those interested in historical documents.

H. W. D.

Jan. 2, 1854.

Queries.

CAPTAIN FARRE.

I send you a Note and a Query respecting the same person. Many years since, I passed a few days in one of the wildest spots in the south of England—Hawkley, in the neighbourhood of Selbourne. On a visit to the church of Emshott or Empshot, I heard that the screen had been presented by a Captain Farre, whose memory was in some way connected with the days of the republic; and on farther inquiry tradition, it appeared, had come to the conclusion that Farre had been one of the regicides who had retired into the neighbourhood, and lived and died there in a sort of concealment. I found out, also, the house in which he had lived: a pretty modest cottage, in which a small farmer resided. I was struck, on approaching it, by the beauty of the brick-work of the little porch, which appeared to have been an addition to the original building. On entering the cottage, I found that the kitchen and bed-room only were occupied by the family; the *one room*, which *had been* the sitting-room, being used as a granary. The ceiling of this room was ponderous, with a deep rich sunken panelling. The little porch-entrance and the ceiling of this room were so out of character with the cottage, and indeed with all around, that I caused search to be made in the Registers of the parish to see if I could find some trace of this Captain Farre; and I now send you the result. There was no regicide of that name; but Col. Phaer was one of those to whom the warrant for the execution of Charles was addressed: and he certainly was not one of the twenty-nine subsequently tried for the high treason as it was called. What became of him I know not. Whether he reappeared here as Capt. Farre, or who Capt. Farre was, I shall leave to the speculation of the better informed. There were many Farrs and Phaers *out* in the great Revolution, and the name is sometimes spelt one way, sometimes the other. Empshot, under Nore Hill or Noah Hill, was certainly an excellent place for concealment. The neighbourhood was, and is, as White said, "famous for its oaks, and infamous for its roads."

Extracts from the Parish Registers.

"*Captaine Farre of Nore*, when our church was repaired, gave the new silke cushion and pullpit cloath, which was first used on Christmas Day, Anno Domini 1664."

"1683, Feb. 5. Anne Baker, kinswoman of *Capt. Farre*, was buried, and that very day the moone was new, and the snow thawed; and the frost broke, which had lasted from Nov. 26, 1683, to that day, which is 10 weeks. The ponds were frozen 2 feet, and that little water which was, was not sweet; the very grave wherein she was buried in the church was froze almost 2 feet over, and our cattel were in a bad case, and we fared worse: and, just in our extremity, God had pitty on us, and sent a gracious raine and thaw. She was buried in linnen; and paid 50*s.* to the poore, and 6*s.* 8*d.* for being buried in the church."

"1685, April 1. Mrs. Farre was buried in linnen, and p^d 50*s.* to the poore."

"1694. John, son of Mr. John Palmer and Elizabeth his wife, was born Tuesday, May the 1st, and baptized at home May the 11th; y^e *Captaine* died Thursday last, ye day before."

"An Account of the Briefe for the Relief of the French Protestants, read May 16th, at Newton, 1686.

At Noare in Newton.

Capt. Mr. Robert Farre gave 1 lib. for himself, and his kinswoman Mrs. Elizabeth Farre.

His man Roger	- -	1*s.*
His maid Anna	- -	6*d.*"

"Gathered towards the relief of the French Protestants, May 11, 1688:

Captain Far and Mrs. Elizabeth Far, 5*s.*"

C. F.

MARRIAGE CEREMONY IN THE FOURTEENTH CENTURY.

Will some one of your correspondents (learned in such matters) refer me to a work treating of the marriage ceremony as performed in this country during the fourteenth century, in order to the explanation of the following passages, which refer to an event in English history—the marriage of Edward I.'s daughter with the Count of Holland? The king's writ to the Bishop of London speaks of the marriage as about to be celebrated on the day after the Epiphany, upon which day (as shown by the Wardrobe Account) the ring was put on; but it was on the next day (the 8th) that the princess "desponſ̄ fuit," as shown by the same account.

In Rymer's *Fœdera*, vol. i. p. 850., will be found a writ directed to the Bishop of London (and others) as follows:

"Quia inter Comitem Holandiæ et Elizabetham, filiam nostram carissimam, *matrimonium* hac proxima die Lunæ, *in crastino Epiphaniæ*, apud Gyppesivicum solempnizari proponimus, Domino concedente," &c.

In the Household Book of King Edward I. for the same year (Add. MS. 7965.) will be found the following entries, p. 6.:

"*Oblat̄ p'ticipat̄.*—Terc̄o̅ die Januar̄ in oblat̄ p̄ticipatis ad Missam celebrātam ad magnū altare eccl̄ia priorat' b̄i Pet̄ in Gippewico die Nupciar̄ Alienore de Burgo. . . . . vij.

"*Pro Comitessa Holland.*—Eodem die (vij Januar̄) in denar̄ tam positis sup librū q̄m̄ jactatis ĩter homines circumstantes ad hostium in introitu eccl̄ie Magne Prioratus predc̄i *ubi comes Hollandie sub . . . . vit Dn̄am Elizabetham filiam Regis cū anulo auri.* . . . . lx*s.*

"Fratribus predicatoribus de Gippewico p̄ . . . . sua unius diei videlt̄z viij *diei Januar̄ quo die Dn̄a Elizabeth filia R. desponſ̄ fuit*, p̄ M. de Cauford, xiij*s.* iiij*d.*"

R. C.

MANUSCRIPT CATENA.

About four years ago I purchased, at the sale of the museum of Mr. George Bell of Whitehaven, a folio vellum MS. in Latin, written apparently in the fourteenth century: containing a Catena, or a series of notes on the Epistles to the Romans and Corinthians, selected from the Fathers of the Church, viz. Origines, Ambrosius, Gregorius, Jeronimus, Augustinus, Cassianus, Beda, Lambertus, Lanfrancus, Anselmus, and Ivo Carnotensis. As many of those authors were English, I infer that the volume was compiled in England for some English monastery.

The beginning of each chapter is noted on the margin, but there is no division into verses. The sentences, or short paragraphs of the text, are written in vermillion, and the comments upon them in black: those comments are generally taken from one, but often from two or three authors; the names of each being stated. There are large handsome capitals at the beginning of each book, and the initials to the paragraphs are distinguished by a spot of red, but there are no illuminations. Two leaves have been cut out at the beginning of the volume; a few at two or three places throughout the volume, and at the end, by some former possessor. As the style of binding is very uncommon, I will describe it. It was bound in oak boards of half an inch thick; the sheets were sewed on thongs of white leather, similar to what cart harness is stitched with. Instead of the thongs being brought *over* the back edges of the boards (as in modern binding), they are inserted into mortices in the edges of the boards, and then laced through holes, and secured with glue and wedges. The boards were covered first with allumed leather, and over that seal-skin *with the hair on.* The board at the beginning of the book had four feet, placed near the corners, of nearly an inch in height, half an inch in diameter at the base, and about a quarter of an inch at the point. Each was cast in one piece, with a circular base of about an inch and a quarter in diameter, and rising towards the centre; and they were each fastened on by three pins or nails. The board at the end of the book was ornamented with four circular brass plates about the size of a halfpenny, placed near the corners; having in the centre of each a stud, the head of which represented a prominent close flower of four petals. And in the centre of the board, there had been a stud or button, on which to fasten the strap from the other board to keep the book shut. Only one stud and one foot remained; but the places where the others had been were easily seen. I presume that the volume was meant to lie on a lectern or reading-desk, resting on its feet; and when opened out, the other board rested on its studs, as both were worn smooth with use.

The binding being loose, and the cover torn to shreds (part of which was held on by the stud), I got the book rebound as nearly as possible in the same manner as the first, only substituting Russia leather for the unsightly seal-skin; and the remaining stud and foot afforded patterns, from which others were cast to supply the places of those deficient.

Nothing is known of the history of this volume, except that it was purchased by Mr. Bell from Alexander Campbell, a bookseller in Carlisle. I am inclined to think, that it had belonged to some monastery in Cumberland; and the *seal-skin* cover would seem to indicate Calder Abbey (which is near *the coast*, where seals might be caught) as its original owner.

Can any of your correspondents inform me, from the marks which I have given, whether this is a

copy of *some known work* or an original compilation? And if the former, state where the original MS. is preserved; and if *printed*, the particulars of the edition?

If my MS. can be ascertained to have formerly belonged to any library or individual, I shall be glad to learn any particulars of its history.

J. M. K.

Shoreham.

Minor Queries.

Jews and Egyptians. — Has any writer ever started the idea that the early colonisers of some of the Grecian states, who are commonly stated to have been Egyptians, may have been, in fact, Jews? It seems to me that a good deal might be said in favour of this hypothesis, for the following reasons, amongst others:

1. The Egyptian tradition preserved by Hecatæus, and quoted from him by Diodorus, that Danaus and Cadmus were leaders of minor branches of the great emigration, of which the main body departed under the guidance of Moses.

2. The near coincidence in point of time, as far as can be traced, of the appearance of Danaus, Cadmus, and Cecrops, in Greece, with the Jewish exodus.

3. The letter, preserved by Josephus, of Areus, king of Sparta, to the high-priest of the Jews, claiming a common descent with the latter from Abraham, and proposing an alliance. It is difficult to explain this claim on any other supposition than that Areus had heard of the tradition mentioned by Diodorus, and, as he and his people traced their descent from Danaus through Hercules, they consequently regarded themselves as sprung from a common stock with the Hebrews.

I throw out this theory for the consideration of others, having myself neither leisure nor opportunity for pushing the subject any farther; but still I think that a distinguished statesman and novelist, who amused the world some years ago by endeavouring to trace most of the eminent men of modern times to a Jewish origin, might, with at least as much reason, claim most of the glories of ancient Greece for his favourite people.

J. S. Warden.

Skin-flint.—Is the word *skin-flint*, a miserly or niggardly person, of English or foreign derivation? and where is the earliest instance of the term to be met with?

J. W.

Garlic Sunday. — The last Sunday of summer has been heretofore a day of great importance with the Irish, as upon it they first tried the new potato, and formed an opinion as to the prospects of the future harvest. The day was always called, in the west in particular, "Garlic Sunday," perhaps a corruption of Garland Sunday. Can any one give the origin of this term, and say when first it was introduced?

U. U.

Dublin.

Custom of the Corporation of London. — In the evidence of Mr. Bennoch, given before the Royal Commissioners for inquiring into the corporation of the city of London, he stated that there is, amongst other payments, one of 133*l.* "for cloth to the great ministers of state," the city being bound by an old charter to give a certain amount of cloth annually to them. He subsequently states that this custom is supposed to be connected with the encouragement of the wool manufacture in its early history; and that four and a half yards of the finest black cloth that the country can produce are annually sent to the First Secretary of State, the Second Secretary of State, the Lord Chancellor, the Chamberlain of the Household, the Vice-Chancellor of the Household, the Treasurer of the Household, the Lord Steward, the Controller, the Lord Chief Justice of the Queen's Bench, the Lord Chief Justice of the Common Pleas, the Chief Baron of the Exchequer, the Master of the Rolls, the Recorder of London, the Attorney-General, the Solicitor-General, and the Common Sergeant.

Can any of the readers of "N. & Q." give a more particular account of this custom?

Cervus.

General Stokes.—Can any of your readers give me any information respecting the parentage of General Stokes? In the historical table of remarkable events in the *Jamaica Almanack* for 1847 it says: "General Stokes, with 1600 men from Nevis, arrived and settled near Port Morant, anno Domini 1655." And in Bryan Edwards' work on *Jamaica and the West Indies*, mention is made of General Stokes in the following words:

"In the month of December, 1655, General Stokes, with 1600 men from Nevis, arrived in Jamaica, and settled near Port Morant. The family of the Morants of Vere (in Jamaica) are the lineal descendants of General Stokes, who took the name of Morant from the port at which he landed. General Stokes was governor of Nevis; and on his arrival in Jamaica was appointed one of the high commissioners for the Island."

H. H. M.

Rev. Philip Morant. — I shall be obliged by any information respecting the lineage of the Rev. Philip Morant, who wrote a *History of the County of Essex*; and whether he was an ancestor of the Morants of Brockenhurst Park, Hants. He was born at St. Saviour's, in the Isle of Jersey, Oct. 6, 1700; entered, 1717, Pembroke College, Oxford. He was presented to

the following benefices in the county of Essex, viz. Shallow, Bowells, Bromfield, Chicknal, Imeley, St. Mary's, Colchester, Wickham Bishops, and to Oldham in 1745. He died Nov. 25, 1770; and his only daughter married Thomas Astle, Esq., F.R.S. and F.A.S. He was son of Stephen Morant. If any of the sons or daughters of that eminent antiquary Thomas Astle will give me any information relative to the pedigree of Philip Morant, M.A., they will greatly oblige me. H. H. M.

Malta.

The Position of Suffragan Bishops in Convocation. — In Chamberlayne's *Magnæ Britanniæ Notitia, or The Present State of Great Britain*, 1729, p. 73., it is said:

"All suffragan bishops and deans, archdeacons, prebendaries, rectors, and vicars, have privileges, some by themselves, others by proxy or by representatives, to sit and vote in the lower house of convocation."

Is there authority for this statement as regards suffragan bishops? There is no writ or mandate that I have seen for their appearance.

W. FRASER.

Tor-Mohun.

Cambridge Mathematical Questions. — Can any of your readers inform me whether the University of Cambridge puts forth, by authority, a collection of all the questions proposed to candidates for the B. A. degree?

If not, how can one obtain access to the questions which have been asked during the last forty or fifty years? IOTA.

Crabbe MSS. — In some second-hand book catalogue the following is inserted, viz., —

"1353. Crabbe (Rev. Geo., *Poet*), Poems, Prayers, Essays, Sermons, portions of Plays, &c., *5 vols. entirely autograph, together with a Catalogue of Plants, and Extracts from the second Volume of the Transactions of the Linnean Society*, 1795 (*this volume only contains a few Autograph Verses in pencil at the end*). *An Autograph letter of 4 pages to the Dean of Lincoln, dated* TROWBRIDGE, March 31, 1815. *A curious Anonymous letter from 'Priscian' to Mr. Murray, dated* Dec. 8th, 1833, *on the Orthography of the name of the Birthplace of the Poet, and which the writer observed in the View of the Town of Aldeburgh in the frontispiece to the Prospectus Mr. M. has just issued, &c., interspersed with some portraits and scraps, in 6 vols. 4to. and 8vo., dated from* 1779 *to* 1823, 8*l.* 8*s.*"

This is a note underneath:

"The following portion of a Prayer, evidently alluding to his troubles, occurs in one of the volumes bearing date Dec. 31, 1779: 'A thousand years, most adored Creator, are in thy Sight as one Day. So contract in my Sight my Calamities! The Year of Sorrow and Care, of Poverty and Disgrace, of Disappointment and wrong, is now passing on to join the Eternal. Now, O Lord! let, I beseech thee, my Afflictions and Prayers be remembered; my Faults and Follies be forgotten.' 'O! Thou who art the Fountain of Happiness, give me better Submission to thy Decrees, better Disposition to correct my flattering Hopes, better Courage to bear up under my State of Oppression,'" &c.

Can any of the readers of "N. & Q." tell me who possesses this? I should very much like to know. H. T. BOBART.

Ashby-de-la-Zouch.

Tilly, an Officer of the Courts at Westminster. — What office did one Tilly hold in one of the Courts at Westminster, circa 8 William III.? Was he Warden of the Fleet? What were his connexions by birth and by marriage? Was he dispossessed? and if so, why? J. K.

Mr. Gye. — Who was Mr. Guye, or Gye, who had chambers in the Temple circa 8 Wm. III.? J. K.

Three Fleurs-de-Lys. — Some of your heraldic contributors may perhaps be able to say whether there is any instance of an English coat of arms with three fleurs-de-lys in a line (horizontal), in the upper part of the shield? Such are said to occur in coats of arms of French origin, as in that of the celebrated Du Guesclin, and perhaps in English coats in the form of a *triangle*. But query whether, in any instance, in a horizontal line? DEVONIENSIS.

The Commons of Ireland previous to the Union in 1801. — I have understood there was a work which contained either the memoirs or sketches of the political characters of all the members of the last "Commons of Ireland;" and I have heard it was written by a Rev. Dr. Scott of, I believe, Trinity College, Dublin. Can any reader of "N. & Q." inform me if there be such a work? and if there be a biographical account of the author to be met with? C. H. D.

"*All Holyday at Peckham.*" — Can any of your correspondents inform me what is the origin of the phrase "All holyday at Peckham?"* R. W. B.

Arthur de Vere. — What was the after history of Arthur (Philipson) de Vere, son of John, Earl of Oxford, and hero of Sir Walter Scott's novel

[* Probably some of our correspondents may know the *origin* of this phrase; and as many of them, perhaps, are not acquainted with its meaning among the slang literati, we may as well enlighten them with a quotation from the *Lexicon Balatronicum et Macaronicum* of Master Jon Bee: "*Peckham*, going to dinner. 'All holiday at *Peckham*,' no appetite. *Peckish*. hungry." — ED.]

Anne of Geierstein? Was Sir Walter Scott justified in saying, "the manners and beauty of Anne of Geierstein attracted as much admiration at the English Court as formerly in the Swiss Chalet?"

Σ.

Master of the Nails.—It appears from the *Historical Register*, January, 1717, "Mr. Hill was appointed Master of all the Nails at Chatham Dock." Can any of your readers favour me by stating the nature of the above office? W. D. H.

Nattochiis and Calchanti.—A few days since an ancient charter was laid before me containing a grant of lands in the county of Norfolk, of the date 1333 (temp. Edw. II.), in which the following words are made use of:

"Cu' omnib; g^a^nis t natthocouks adjacentib;" &c.

In a later portion of the grant this word is spelt *natthociis*. Probably some of your learned readers can throw some light on what is meant by the words *granis et nattochiis* as being appurtenant to marsh lands.

In a grant I have also now before me of Queen Elizabeth—

"Decimas, calchanti, liquor, mineral, metal," &c.

are given to the grantee for a term of twenty-one years: probably your readers can also enlighten my ignorance of the term *calchanti*; the other words are obvious. If any authorities are to be met with, probably in the answers to these queries your correspondents will have the goodness to cite them. F. S. A.

"*Ned o' the Todding.*"—May I beg, through the medium of your excellent publication, to ask if any of your correspondents can inform me in which of our English authors I may find some lines headed "Ned o' the Todding?" W. T.

Minor Queries with Answers.

Bridget Cromwell and Fleetwood.—Can you inform me whether Bridget, daughter of Oliver Cromwell, who was first married in 1651 to Ireton, Lord Deputy of Ireland (and had by him a large family), and secondly, to General Fleetwood, had any family by the latter?

And, if so, what were the Christian names of the children (Fleetwood)?

A New Subscriber of 1854.

[Noble, in his *Memoirs of the House of Cromwell*, vol. ii. p. 369., says, "It is most probable that Fleetwood had issue by his second wife Bridget, especially as he mentions that she was in an increasing way in several of his letters, written in 1654 and 1655. It is highly probable Mr. Charles Fleetwood, who was buried at Stoke Newington, May 14, 1676, was his son by the Protector's daughter, as perhaps was Ellen Fleetwood, buried in the same place in a velvet coffin, July 23, 1731; if so, she must have been, at the time of her death, upwards of seventy years of age."]

Culet.—In my bills from Christ Church, Oxford, there is a charge of sixpence every term for *culet*. What is this? B. R. I.

[In old time there was a collection made every year for the doctors, masters, and beadles, and this was called *collecta* or *culet*: the latter word is now used for a customary fee paid to the beadles. "I suppose," says Hearne, "that when this was gathered for the doctors and masters it was only for such doctors and masters as taught and read to scholars, of which sort there was a vast number in old time, and such a collection was therefore made, that they might proceed with the more alacrity, and that their dignity might be better supported."—Appendix to *Hist. Rob. de Avesbury.*]

Replies.

THE ASTEROIDS OR RECENTLY DISCOVERED LESSER PLANETS.

(Vol. vii., p. 211.; Vol. viii., p. 601.)

Quæstor has asked me a question to which I will not refuse a reply. If he thinks that the breaking up of a planetary world is a mere fancy, he may consult Sir John Herschel's *Astronomy*, § 434., in Lardner's series, ed. 1833, in which the supposition was treated as doubtful, and farther discoveries were declared requisite for its confirmation; and Professor Mitchell's *Discoveries of Modern Astronomy*, Lond. 1850, pp. 163—171., where such discoveries are detailed, and the progress of the proof is narrated and explained. It may be briefly stated as follows:—In the last century, Professor Bode discovered the construction of a regular series of numbers, in coincidence with which the distances of all the known planets from the sun had been arranged by their Creator, saving one exception. Calling the earth's solar distance 10, the next numbers in the series are 16, 28, 52. The distances answering to 16 and 52, on this scale, are respectively occupied by the planets Mars and Jupiter; but the position of 28 seemed unoccupied. It was not likely that the Creator should have left the methodical order of his work incomplete. A few patient observers agreed, therefore, to divide amongst themselves that part of the heavens which a planet revolving at the vacant distance might be expected to traverse; and that each should keep up a continuous examination of the portion assigned to him. And the result was the discovery by Piazzi, in 1801, of a planet revolving at the expected solar distance, but so minute that the elder Herschel computed its diameter to be no more than 163 miles. The discovery of a second by Olbers, in the fol-

lowing year, led him to conjecture and suggest that these were fragments of a whole, which, at its first creation, had occupied the vacant position, with a magnitude not disproportionate to that assigned to the other planets. Since then there have been, and continue to be, discoveries of more and more such fragmental planets, all moving at solar distances so close upon that numbered 28, as to pass each other almost, as has been said, within peril; but in orbits which seem capriciously elevated and depressed, when referred to the planes assigned for the course of the regular planets; so that, to most minds capable of appreciating these facts, it will seem that Olber's conjecture has been marvellously confirmed.

As to the theological conjecture appended to it in my previous communication, about which QUÆSTOR particularly questions me, I can only say, that if he deems it rash or wrong, I have no right to throw the blame of it on any other man's shoulders, as I am not aware of its having been hazarded by any one else. But I hope he will agree with me, that if there has been a disruption of a planetary world, it cannot have arisen from any mistake or deficiency in the Creator's work or foresight, but should be respectfully regarded as the result of some moral cause.

HENRY WALTER.

EMBLEMATIC MEANINGS OF PRECIOUS STONES (Vol. viii., p. 539.). — PLANETS OF THE MONTHS SYMBOLISED BY PRECIOUS STONES (Vol. iv., pp. 23. 164.).

The Poles have a fanciful belief that each month of the year is under the influence of a precious stone, which influence has a corresponding effect on the destiny of a person born during the respective month. Consequently, it is customary, among friends and lovers, on birth-days, to make reciprocal presents of trinkets ornamented with the natal stones. The stones and their influences, corresponding with each month, are supposed to be as follows:

January - -	Garnet.	Constancy and fidelity.
February -	Amethyst.	Sincerity.
March - -	Bloodstone.	Courage. Presence of mind.
April - - -	Diamond.	Innocence.
May - - -	Emerald.	Success in love.
June - - -	Agate.	Health and long life.
July - - -	Cornelian.	Contented mind.
August - -	Sardonyx.	Conjugal felicity.
September -	Chrysolite.	Antidote against madness.
October - -	Opal.	Hope.
November -	Topaz.	Fidelity.
December -	Turquoise.	Prosperity.

The Rabbinical writers describe a system of onomancy, according to the third branch of the Cabala, termed *Notaricon*, in conjunction with lithomancy. Twelve anagrams of the name of God were engraved on twelve precious stones, by which, with reference to their change of hue or brilliancy, the cabalist was enabled to foretel future events. Those twelve stones, thus engraved, were also supposed to have a mystical power over, and a prophetical relation to, the twelve signs of the Zodiac, and twelve angels or good spirits, in the following order:

Anagrams.	*Stones.*	*Signs.*	*Angels.*
יהוה	Ruby.	Aries.	Mulchediel.
יתהו	Topaz.	Taurus.	Asmodel.
יוהת	Carbuncle.	Gemini.	Ambriel.
הוהי	Emerald.	Cancer.	Muriel.
תויה	Sapphire.	Leo.	Verchel.
תהיו	Diamond.	Virgo.	Humatiel.
והתי	Jacinth.	Libra.	Zuriel.
ויהת	Agate.	Scorpio.	Barbiel.
הותי	Amethyst.	Sagittarius.	Adnachiel.
תיהו	Beryl.	Capricornus.	Humiel.
והיה	Onyx.	Aquarius.	Gabriel.
היות	Jasper.	Pisces.	Barchiel.

These stones had also reference to the twelve tribes of Israel, twelve parts of the human body, twelve plants, twelve birds, twelve minerals, twelve hierarchies of devils, &c. &c. *usque ad nauseam.*

It is evident that all this absurd nonsense was founded on the twelve precious stones in the breast-plate of the High Priest (Exodus xxviii. 15.: see also Numbers xxvii. 28., and 1 Samuel xxviii. 6.). I may add that in the glorious description of the Holy City, in Revelation xxi., the mystical number twelve is again connected with precious stones.

In the *Sympathia Septem Metallorum ac Septem Selectorum Lapidum ad Planetas*, by the noted Peter Arlensis de Scudalupis, the following are the stones and metals which are recorded as sympathising with what the ancients termed the seven planets (I translate the original words):

Saturn -	Turquoise.	Lead.
Jupiter -	Cornelian.	Tin.
Mars - -	Emerald.	Iron.
Sun - -	Diamond.	Gold.
Venus - -	Amethyst.	Copper.
Mercury -	Loadstone.	Quicksilver.
Moon - -	Chrystal.	Silver.

N. D. inquires in what works he will find the emblematical meanings of precious stones described. For a great deal of curious, but obsolete and useless, reading on the mystical and occult properties of precious stones, I may refer him to the following works:—*Les Amours et noveaux Eschanges des Pierres Précieuses*, Paris, 1576; *Curiositez inouyes sur la Sculpture Talismanique*, Paris, 1637; *Occulta Naturæ Miracula*, Antwerp, 1567; *Speculum Lapidi*, Aug. Vind., 1523; *Les Œuvres de Jean Belot*, Rouen, 1569.

W. PINKERTON.

NON-RECURRING DISEASES.

(Vol. viii., p. 516.)

To give a full and satisfactory answer to the questions here proposed would involve so much professional and physiological detail, as would be unsuited to the character of such a publication as "N. & Q." I will therefore content myself with short categorical replies, agreeable to the present state of our knowledge of these mysteries of the animal economy. It is true as a general rule that the infectious diseases, particularly the exanthemata, or those attended by eruption — the measles for example — occur but once. But there are exceptional cases, and the most virulent of these non-recurrent diseases, such even as small-pox, are sometimes taken a second time, and are then sometimes, though by no means always, fatal.

Why all the mammalia (for, be it observed, these diseases are not confined to the human race) are subject to these accidents, or why the animal economy should be subject to such a turmoil at all, or, being so subject, why the susceptibility to the recurrence of the morbid action should exist, or be revived in some and not in others; and why in the majority of persons it should be extinguished at once and for ever, remain amongst the arcana of Nature, to which, as yet, the physiology of all the Hunters, and the animal chemistry of all the Liebigs, give no solution.

Those persons who take note of the able, and in general highly instructive, reports of the Registrar of Public Health, will observe that the word *zymotic* is now frequently used to signify the introduction into the body of some morbific poisons, — such as prevail in the atmosphere, or are thrown off by diseased bodies, or generated in the unwholesome congregation of a crowded population, which are supposed to act like yeast in a beer vat, exciting ferments in the constitution, in the case of the infectious diseases, similar to those which gave them birth. But this explains nothing, and only shifts the difficulty and changes the terms, and is no better than a modification of the opinions of our forefathers, who attributed all such disorders to a fermentation of the supposed "humours" of the body. The essence of these changes in the animal economy, like other phenomena of the living principle, remain, and perhaps ever will remain, an unfathomable mystery. It is our business to investigate, as much as in our power, and by a slow and cautious induction, the laws by which they are governed.

Non-recurrence, or immunity from any future seizure in a person who has had an infectious disease, seems derivable from some invisible and unknown *impression** made on the constitution. There is good reason to suppose that this impression may *vary in degree* in different individuals, and in the same individual at different times; and thence some practical inferences are to be drawn which have not yet been well advanced into popular view, but to which I cannot advert unless some reader of "N. & Q." put the question. M. (2)

* This word is used for want of a better, to signify some unknown change.

MILTON'S WIDOW.

(Vol. viii., p. 594. &c.)

GARLICHITHE's apologies to MR. HUGHES are due, not so much for neglecting his communications as for misquoting them. We all owe an apology to your readers for keeping up so pertinaciously a subject of which I fear they will begin to be tired.

MR. HUGHES has *not* stated that Richard Minshull of Chester, son of Richard Minshull, the writer of the letter of May 3, 1656, was born in 1641. What MR. HUGHES *did* state (Vol. viii., p. 200.) was, that Mrs. Milton's brother, Richard Minshull of Wistaston, was baptized on April 7 in that year; and the statement is quite correct, as I can vouch, from having examined the baptismal register. Richard Minshull of Chester was aged forty or forty-one at the date of his father's letter, as shown below; but even if he had been aged only fifteen, as supposed by GARLICHITHE, I do not see that there is anything in the language of the letter to call for observation. He had conveyed to his father a communication from Randle Holmes, and the father writes in answer,—"Deare and loveing sonne, my love and best respects to you and to my daughter [GARLICHITHE may read daughter-in-law if he likes, but I see no necessity for it], tendered wth trust of y^{r} health. I have reaceived Mr. Alderman Holmes his letter, together with y^{rs}, wherin I understand that you desire to know what I can say concerning our coming out of Minshull House;" and he proceeds to give the information asked for.

GARLICHITHE, in his former communication, confounds Randle the great-grandfather with Randle the great-grandson, and in his present one he confounds Richard Minshull of Chester, the uncle, with Richard Minshull of Wistaston, the nephew. I agree with GARLICHITHE that "he, Richard, the writer of the said letter, must be *fairly presumed* to have been married at the date of such letter," which he addresses to his "Deare and loveing sonne;" but what of that? Whom he married, your readers are informed at p. 595. He died in the year following his letter, at the ripe age of eighty-six.

The misquotations noticed above would, if not pointed out, lead to inextricable confusion of facts; and I am compelled therefore again to

trouble you. In order, if possible, to set the matter at rest, I will put together in the form of a pedigree, compressed so as to be fit for insertion in your columns, the material facts which have been the subject of so much discussion; but, before doing so, permit me a word of protest against some of the communications alluded to, which are scarcely fair to "N. & Q."

A correspondent (Vol. vii., p. 596.) asks for information as to Milton's widow, and MR. HUGHES (Vol. viii., p. 12.) refers him to a volume in which will be found the information asked for, and gives a brief outline of the facts there stated. On this GARLICHITHE (Vol. viii., p. 134.), misquoting MR. HUGHES, calls his attention to Mr. Hunter's letter, which, if GARLICHITHE had availed himself of the reference furnished to him, he would have found duly noticed. A second correspondent, MR. SINGER, whose literary services render me unwilling to find fault with him (Vol. viii., p. 471.), heading his article with five references, of which not one is correct, suggests as new evidence the very documents to which MR. HUGHES had furnished a reference; and a third, T. P. L. (quoting an anonymous pamphlet), jumps at once to the conclusion that "there can be little doubt" the author derived his information from an authentic source, "and, if so, it seems pretty clear"—that all the evidence supplied by heralds' visitations, wills, and title-deeds is to be discarded as idle fiction. Such objections as these, and the replies which they have rendered necessary, are, with the exception of the valuable contribution of MR. ARTHUR PAGET, the staple of the contributions which have filled so much of your valuable space.

I conclude with my promised pedigree, the authorities for which are the Cheshire Visitation of 1663–4, and the Lancashire Visitation of 1664–5, confirmed by the letter to Randle Holmes, and the legal documents published by the Chetham Society:

John Mynshull, fourth and youngest son of John Mynshull of Mynshull, married the daughter and co-heiress of Robert Cooper of Wistaston, and founded the family subsequently settled there, as stated in his great-grandson's letter.

Randle Mynshull of Wistaston married the daughter of Rawlinson of Crewe, as stated in his grandson's letter.

Thomas Mynshull of Wistaston married Dorothy Goldsmith of Nantwich, as stated in his son's letter.

Richard Mynshull of Wistaston married Elizabeth, daughter of Nicholas Goldsmith of Bosworth, in co. Leic. (who was probably maternal aunt or great-aunt to the John Goldsmith mentioned in Dr. Paget's will). He was the writer of the letters in 1656, and died in 1657, aged eighty-six. He had two daughters and three sons, viz.—

- Randle Mynshull of Wistaston married Ann Boot, and had seven children, of whom it will be necessary to mention three only, viz.—
- Thomas Mynshull, the apothecary of Manchester, mentioned in Thomas Paget's will, aged fifty-one in 1664, had five sons and four daughters.
- Richard Mynshull, alderman of Chester, to whom his father wrote the letter of May 3, 1656, aged forty-seven in 1663.

- Richard Mynshull, baptized April 7, 1641. On June 4, 1680, he executed a bond, by the description of Richard Mynshull of Wistaston, frame-work knitter, to Elizabeth Milton of the city of London, widow, who, though not stated to be his sister, was evidently a near relative, as appears from the contents of the bond.
- John Mynshull appears to have resided in Manchester, where he was buried, May 18, 1720, and administration was granted at Cheshire to Elizabeth Milton of Nantwich, widow, his lawful sister and next of kin.
- Elizabeth, baptized December 30, 1638, married Milton in 1664, is described as of London in the bond from her brother, on the occasion of her purchase of an estate at Brindley in Cheshire; is described as of Nantwich in three legal documents from 1713 to 1725; by the same description, administered to her brother John in 1720, and made her will on August 22, 1727, which was proved on October 10 in the same year.

J. F. MARSH.

Warrington.

TABLE-TURNING.

(Vol. viii., pp. 57. 398.)

One of the most distinguished men of science in France, M. Chevreul, the editor (late or present) of the *Annales de Chimie*, &c., has commenced a series of articles in the *Journal des Savants* on the subject of the divining-rod, the exploring pendulum, table-turning, &c., his intention being to investigate scientifically the phenomena presented in these instances. Having formerly written much on the occult sciences, and being a veteran in experimental science, M. Chevreul was generally deemed better qualified than most men living to throw light on the intervention of a principle whose influence he thinks he has proved by his own proper experience. It will be better to quote his own language:

"Ce principe concerne le *développement en nous d'une action musculaire qui n'est pas le produit d'une volonté, mais le résultat d'une pensée qui se porte sur un phénomène du monde extérieur sans préoccupation de l'action musculaire indispensable à la manifestation du phénomène.* Cet énonce sera développé lorsque nous l'appliquerons à l'explication des faits observés par nous, et deviendra parfaitement clair, nous l'espérons, lorsque le lecteur verra qu'il est l'expression précise de ces mêmes faits."

A farther quotation (if it should not prove too long for "N. & Q.") from M. Chevreul's prelimi-

nary remarks will be thought interesting by many persons:

"En définitive, nous espérons montrer d'une manière précise comment des gens d'esprit, sous l'influence de l'amour du merveilleux, si naturel à l'homme, franchissent la limite du connu, du fini, et, dès lors, comment, ne sentant pas le besoin de soumettre à un examen réfléchi l'opinion nouvelle qui leur arrive sous le cachet du merveilleux et du surnaturel, ils adoptent soudainement ce qui, étudié froidement, rentrerait dans le domaine des faits aux causes desquels il est donné à l'homme de remonter. Existe-t-il une preuve plus forte de l'amour de l'homme pour le merveilleux, que l'accueil fait de nos jours aux tables tournantes? Nous ne le pensons pas. Plus d'un esprit fort, qui accuse ses pères de crédulité en rejetant leurs traditions religieuses contemporains de Louis XIV., ont repoussé comme impossible un traité de chimère. Ce fait confirme ce que nous avons dit de la crédulité à propos de l'*Essai sur la Magie* d'Eusèbe Salverte, car si l'esprit fort qui repousse la révélation ne s'appuie pas sur la méthode scientifique propre à discerner l'erreur de la vérité, l'incertain du fait démontré, il sera sans cesse exposé à adopter comme vraies les opinions les plus bizarres, les plus erronées, ou du moins les plus contestables."

The two articles hitherto published by M. Chevreul in the *Journal des Savants* for the months of October and November, extend only to the first-mentioned subject of these inquiries, the divining-rod. The world will probably wait with some impatience to learn the final views of so eminent a scientific man. J. MACRAY.

Oxford.

CELTIC ETYMOLOGY.

(Vol. viii., pp. 229. 551.)

Your correspondent is a very Antæus. He has fallen again upon *uim*, and he rises up from it to defend the *Heapian* pronunciation with renewed vigour. But I cannot admit that he has proved the pedigree of *humble* from the Gaelic.

But, even if *uim* were the root of a Sanscrit word, and not itself a derivative, still the many stages through which the derivation undoubtedly passes, without any need of reference to the Gaelic, are quite enough to establish the existence and continuance of an aspirate, until we arrive at the French; and it has already been proved, that many words which lose the aspirate in French do not lose it in English. The progress from the Sanscrit is very clear:

Sanscrit. Kshama.

Pracrit. Khama.

Old Greek. Χάμα; whence χάμαι, χάμαζε, χθαμαλός.

Latin. Humus, humilis.

Italian. Umile; because there is in Italian no initial aspirate.

French. 'Humble; because in words of Latin origin the French almost always omit the aspirate.

English. 'Humble.

And here it may be observed, that *humilis* never had, except in the Vulgate and in ecclesiastical writers, the metaphorically Christian sense to which its derivatives in modern tongues are generally confined, and to which I believe the Gaelic *umhal* to be strictly confined. But the original words for *humble* are *iosal* and *iriosal*, cognate with the Irish *iosal* and *iriseal*, and the Cymric *isel;* and the olden and more established words for the earth are, both in Gaelic and Irish, *talamh* and *lar*, cognate with the Cymric *llawr*.

All these facts lead to a reasonable suspicion that *uim*, *umhal*, and *umhailteas* (an evident naturalisation of a Latin word) are all derived from Latin at a comparatively recent date, as certainly as *umile*, *humilde*, *'humble*, and *'humble* are, and in the same Christian sense. The omission of an aspirate in the Gaelic word is then easily accounted for, without supposing it not to exist in other languages, and for this very simple reason, that no Gaelic word commences with *h*. There are *some* Celtic roots undoubtedly in the Latin language. It would be difficult, for example, to derive *mœnia*, *munire*, *gladius*, *vir*, and *virago* from any other origin, but much the larger number of words, in which the two languages resemble each other, are either adoptions from the Latin or derivatives from one common source, e.g. *mathair* and *mother*, *brathair* and *brother*, as well as the Latin *mater* and *frater*, from the Sanscrit *matri* and *bhratri*, &c., as all comparative philologists are well aware. Would your correspondents call it the *'Ebrew* language, because a Gael calls it, as he must do, *Eabrach?* E. C. H.

PHOTOGRAPHIC CORRESPONDENCE.

The Calotype Process: curling up of Paper.—I am happy in having the opportunity of replying to your correspondent C. E. F. (Vol. ix., p. 16.), because, with himself, I have found great annoyance from the curling up of *some* specimens of paper. In the papers recently sold as Turner's, I find this much increased upon his original make, so much so that, until I resorted to the following mode, I spoiled several sheets intended for negatives, by staining the back of the paper, and which thereby gave a difference of intensity when developed after exposure in the camera.

I have provided myself with some very thick extra white blotting-paper (procured of Sandford). This being thoroughly damped, and placed between two pieces of slate, remains so for many weeks. If the paper intended to be used is properly interleaved between this damp blotting-paper, and allowed to remain there twelve hours at least before it is to be iodized, it will be found to work most easily. It should be barely as damp as paper which is intended to be printed on.

This arrangement will be found exceedingly useful for damping evenly cardboard and printed positives when they are intended to be mounted, so as to ensure their perfect flatness.

It is quite immaterial whether the paper is floated on a solution or applied with a glass rod. If a very few sheets are to be manipulated upon, then, for economy, the glass rod is preferable; but if several, the floating has the advantage, because it ensures the most even application. I sent you a short paragraph (Vol. ix., p. 32.) showing how we may be deceived in water-marks upon paper; and when we are supposing ourselves to be using a paper of a particular date, in fact we are not doing so.

I would also caution your photographic correspondents from being deceived in the quality of a paper by the exceeding high gloss which is given it by extra hot-pressing. This is very pleasing to the eye, and would be a great advantage if the paper were to remain dry; but in the various washings and soakings which it undergoes in the several processes before the perfect picture is formed, the artificial surface is entirely removed, and it is only upon a paper of a natural firm and even make that favourable results will be procured.

H. W. DIAMOND.

Turner's Paper.—There is great difficulty in procuring good paper of Turner's make; he having lately undertaken a contract for Government in making paper for the new stamps, the manufacture of paper for photographic purposes has been to him of little importance. In fact, this observation, of the little importance of photographic compared to other papers, applies to all our great paper-makers, who have it in their power to make a suitable article. Mr. Towgood of St. Neots has been induced to manufacture a batch expressly for photography; but we regret to say that, although it is admirably adapted for albumenizing and printing positives, it is not favourable for iodizing, less so than his original make for ordinary purposes. All manufacturers, in order to please the eye, use bleaching materials, which deteriorate the paper chemically. They should be thoroughly impressed with the truth, that colour is of little consequence. A *bad-coloured paper* is of no importance; it is the extraneous substances in the paper itself which do the mischief.

ED.

A Practical Photographic Query.—I have never had a practical lesson on photography. I have worked it out as far as I could myself, and I have derived much information in reading the pages of "N. & Q.," so that now I consider myself (although we are all apt to flatter ourselves) an average good manipulator. Independently of the information you have afforded me, I have read all the works upon photography which I could procure; and as the most extensive one is that by Mr. Robert Hunt, I went to the Exhibition of the Photographic Society just opened, thinking I might there see his works, and gain that information from an inspection of them which I desired. My disappointment was great on finding that Mr. Hunt does not exhibit, nor have I been able to see any of his specimens elsewhere. May I ask if Mr. Hunt *ever* attempts anything practically, or is it to the *theory of photography* alone that he directs his attention?

I begin to fear, unless he lets a little of each go hand-in-hand, that he will mislead some of us amateurs, although I am quite sure unintentionally; for personally I much respect him, having a high opinion of his scientific attainments.

A READER OF ALL BOOKS ON PHOTOGRAPHY.

Replies to Minor Queries.

"*Service is no Inheritance*" (Vol. viii., p. 587.; Vol. ix., p. 20.).—P. C. S. S. confesses that he is vulgar enough to take great delight in Swift's *Directions to Servants*, a taste which he had once the good fortune of hearing avowed by no less a man than Sir W. Scott himself. G. M. T., who (Vol. viii., p. 587.) quotes the *Waverley Novels* for the use of the phrase "Service is no inheritance," will therefore scarcely be surprised to find that it occurs frequently in Swift's *Directions*, and especially in those to the "Housemaid," chap. x. (*quod vide*). P. C. S. S.

Francis Browne (Vol. viii., p. 639.).—It is not stated in the general pedigrees when or where he died, whether single or married. His sister Elizabeth died unmarried, Nov. 27, 1662; and his elder brother, Sir Henry Browne of Kiddington, in 1689. A reference to their wills, if proved, might afford some information if he, Francis, survived either of these dates. The will of Sir Henry Knollys, of Grove Place, Hants, the grandfather, might be referred to with the same view, and the respective registers of Kiddington and Grove Place. G.

Catholic Bible Society (Vol. viii., p. 494.).—MR. COTTON will find some account of this Society (the only one I know of) in Bishop Milner's *Supplementary Memoirs of the English Catholics*, published in the year 1820, p. 239. It published a stereotype edition of the New Testament without the usual distinction of verses, and very few notes. The whole scheme was severely reprobated by Dr. Milner, on grounds stated by him in the Appendix to the *Memoirs*, p. 302. The Society soon expired, and no tracts or reports were, I believe, ever published by it. The correspondence between Mr. Charles Butler and Mr. Blair will be found in the *Gentleman's Magazine* for the year 1814. S.

Fitzroy Street.

Legal Customs (Vol. ix., p. 20.).—The custom, related by your correspondent CAUSIDICUS, of a Chancery barrister receiving his first bag from one of the king's counsel, reminds me that there are many other legal practices, both obsolete and extant, which it would be curious and entertain-

ing to collect in your pages, as illustrative of the habits of our forefathers, and the changes that time has produced. I recognise many among your coadjutors who are well able to contribute, either from tradition or personal experience, something that is worth recording, and thus by their mutual communications to form a collection that would be both interesting and useful. Let me commence the heap by depositing the first stones.

1. My father has informed me that in his early years it was the universal practice for lawyers to attend the theatre on the last day of term. This was at a period when those who went into the boxes always wore swords.

2. It was formerly (within fifty years) the custom for every barrister in the Court of Chancery to receive from the usher, or some other officer of the court, as many buns as he made motions on the last day of Term, and to give a shilling for each bun.

EDWARD FOSS.

Silo (Vol. viii., p. 639.).—The word *silo* is derived from the Celtic *siol*, grain, and *omh*, a cave; *siolomh*, pronounced *sheeloo*, a "grain cave." Underground excavations have been discovered in various parts of Europe, and it is probable that they were really used for storing grain, and not for habitations, as many have supposed.

FRAS. CROSSLEY.

I have no doubt but that MR. STRONG's Query respecting *silos* will meet with many satisfactory answers; but in the mean time I remark that the Arab subterranean granaries, often used by the French as temporary prisons for refractory soldiers, are termed by them *silos* or *silhos*.

G. H. K.

Laurie on Finance (Vol. viii., p. 491.).—

"A Treatise on Finance, under which the General Interests of the British Empire are illustrated, comprising a Project for their Improvement, together with a new scheme for liquidating the National Debt," by David Laurie, 8vo., London, 1815.

ANON.

David's Mother (Vol. viii., p. 539.).—The following comment on this point is taken from vol. i. p. 203. of the Rev. Gilbert Burrington's *Arrangement of the Genealogies of the Old Testament and Apocrypha*, Lond. 1836, a learned and elaborate work:

"In 2 Sam. xvii. 25., Abigail is said to be the daughter of Nahash, and sister to Zeruiah, Joab's mother; but in 1 Chron. ii. 16., both Zeruiah and Abigail are said to be the daughters of Jesse; we must conclude, therefore, with Cappell, either that the name נחש, Nahash, in 2 Sam. xvii. 25., is a corruption of ישי, Jesse, which is the reading of the Aldine and Complutensian editions, and of a considerable number of MSS. of the LXX in this place; or that Jesse had two names, as Jonathan in his Targum on Ruth iv. 22. informs us; or that Nahash is not the name of the father, but of the mother of Abigail, as Tremellius and Junius imagine; or, lastly, with Grotius, we must be compelled to suppose that Abigail, mentioned as the sister of Zeruiah in 2 Sam., was a different person from Abigail the sister of Zeruiah, mentioned in 1 Chron., which appears most improbable."

Ἁλιεύς.

Dublin.

Anagram (Vol. vii., p. 546.).—Some years since I purchased, at a book-stall in Cologne, a duodecimo (I think it was a copy of Milton's *Defensio*), on a fly-leaf of which was the date 1653, and in the neat Italian hand of the period the following anagram. The book had probably belonged to one of the English exiles who accompanied Charles II. in his banishment. I have never met with it in any collection of anagrams hitherto published. Perhaps some of your numerous readers may have been more fortunate, and can give some account of it.

"Carolus Stuartus, Angliæ, Scotiæ, et Hiberniæ Rex,
Aulâ statû, regno exueris, ac hostili arte necaberis."

JOHN O' THE FORD.

Malta.

Passage in Sophocles (Vol. viii., pp. 73. 478. 631.).—Your correspondent M. is quite right in translating πράσσειν *fares*, and referring it not to Θεὸς, but to the person whom the Deity has infatuated; and he is equally right in explaining ὀλίγοστον χρόνον *for a very short time*. Πράσσει, the old reading restored by Herman, is probably right; but it must still be referred to the same person: *Ille vero versatur*, &c. MR. BUCKTON explains ᾧ, which is the relative to νοῦν, to signify *when*, and translates βουλεύεται as if it were equivalent with βούλεται. Τὸν νοῦν ᾧ βουλεύεται is *the mental power with which he* (ὁ βλαφθεὶς, not Θεὸς) *deliberates*. Ἄτη is, as M. properly explains it, not *destruction*, but *infatuation, mental delusion; that judicial blindness which leads a man to his ruin*, not the ruin itself. It is a leading idea in the Homeric theology (*Il.* xix. 88., xxiv. 480., &c.).

Though the idea in the Antigone closely resembles that which is cited in the Scholia, it seems more than probable that the original source of both passages is derived from some much earlier author than a cotemporary of Sophocles. As to the line given in Boswell, it is not an Iambic verse, nor even Greek. It was probably made out of the Latin by some one who would try his hand, with little knowledge either of the metre or the language. MR. BUCKTON says, that to translate ὀλίγοστον *very short*, is not to translate agreeably to the admonition of the old scholiast. Now, the words of the scholiast are οὐδὲ ὀλίγον, *not even a little*, that is, *a very little*: so οὐδὲ τυτθὸν, οὐδ'

ἡδαιὸν, οὐδὲ μίννυθα, and many forms of the same kind. E. C. H.

B. L. M. (Vol. viii., p. 585.).—The letters B. L. M., in the subscription of Italian correspondence, stand for *bacio le mani* (I kiss your hands), a form nearly equivalent to "your most obedient servant." In the present instance the inflection *baciando* (kissing) is intended. W. S. B.

"*The Forlorn Hope*" (Vol. viii., pp. 411. 569.).—For centuries the "forlorn hope" was called, and is still called by the Germans, *Verlorne Posten;* by the French, *Enfans perdus;* by the Poles and other Slavonians, *Stracona poczta:* meaning, in each of those three languages, a detachment of troops, to which the commander of an army assigns such a perilous post, that he entertains no hope of ever rescuing it, or rather gives up all hope of its salvation. In detaching these men, he is conscious of the fate that awaits them; but he sacrifices them to save the rest of his army, *i. e.* he sacrifices a part for the safety of the whole. In short, he has no other intention, no other thought in so doing, than that which the adjective *forlorn* conveys. Thus, for instance, in Spain, a detachment of 600 students volunteered to become a *forlorn hope*, in order to defend the passage of a bridge at Burgos, to give time to an Anglo-Spanish corps (which was thrown into disorder, and closely pursued by a French corps of 18,000 men) to rally. The students all, to the last man, perished; but the object was attained.

It much grieves me thus to sap the foundation of the idle speculation upon a word the late Dr. Graves indulged in, and which Mr. W. R. Wilde inserted in the *Dublin Quarterly Journal of Medical Science* for February, 1849; but, on the other hand, I rejoice to have had the opportunity of endeavouring to destroy the very erroneous supposition, that Lord Byron had fallen into an error in his beautiful line:

> "The full of hope, misnamed *forlorn*."

What the late Dr. Graves meant by *haupt* or *hope*, for head, I am at a loss to conceive. *Haupt*, in German, it is true, means *head;* but in speaking of a small body of men, marching at the head of an army, no German would ever say *Haupt*, but *Spitze*. As to *hope* (another word for *head*) I know not from what language he took it; certainly not from the Saxon, for in that tongue *head* was called *heafod*, *hefed*, or *heafd;* whilst *hope* was called *hopa*, not *hope*. C. S. (An Old Soldier.)

Oak Cottage, Coniston, Lancashire.

Two Brothers of the same Christian Name (Vol. viii., p. 338.).—I have recently met with another instance of this peculiarity. John Upton, of Trelaske, Cornwall, an ancestor of the Uptons of Ingsmire Hall, Westmoreland, had two sons, living in 1450, to both of whom he gave the Christian name of John. The elder of these alike-named brothers is stated by Burke, in his *History of the Landed Gentry*, to have been the father of the learned Dr. Nicholas Upton, canon of Salisbury and Wells, and afterwards of St. Paul's, one of the earliest known of our authors on heraldic subjects. The desire of the elder Upton to perpetuate his own Christian name may in some way account for this curious eccentricity. T. HUGHES.

Chester.

Passage in Watson (Vol. viii., p. 587.).—Your correspondent G. asks, whence Bishop Watson took the passage:

> "Scire ubi aliquid invenire posses, ea demum maxima pars eruditionis est."

In the account of conference between Spalato and Bishop Overall, preserved in Gutch's *Collectanea Curiosa*, and printed in the Anglo-Catholic Library, Cosin's *Works*, vol. iv. p. 470., the same sentiment is thus expressed:

> "By keeping Bishop Overall's library, he (Cosin) began to learn, 'Quanta pars eruditionis erat bonos nosse auctores;' which was the saying of Joseph Scaliger."

Can any of your correspondents trace the words in the writings of Scaliger? J. SANSOM.

Derivation of "Mammet" (Vol. viii., p. 515.).—It may help to throw light on this question to note that Wiclif's translation of 2 Cor. vi. 16. reads thus: "What consent to the temple of God with *mawmetis?*" Calfhill, in his *Answer to Martiall* (ed. Parker Soc., p. 31.), has the following sentence:

> "Gregory, therefore, if he had lived but awhile longer; and had seen the least part of all the miseries which all the world hath felt since, only for maintenance of those *mawmots;* he would, and well might, have cursed himself, for leaving behind him so lewd a precedent."

And at p. 175. this,—

> "That Jesabel Irene, which was so bewitched with superstition, that all order, all honesty, all law of nature broken, she cared not what she did, so she might have her *mawmots*."

See also the editor's note on the use of the word in this last passage. In Dorsetshire, among the common people, the word *mammet* is in frequent use to designate a puppet, a doll, an odd figure, a scarecrow. J. D. S.

Ampers and, & or & (Vol. viii., p. 173.).—*Ampers &*, or *Empessy &*, as it is sometimes called in this country, means *et per se &;* that is to say, & is a character by itself, or *sui generis*, representing not a letter but a word. It was formerly an-

nexed to the alphabet in primers and spelling-books.

The figure & appears to be the two Greek letters ε and τ connected, and spelling the Latin word *et*, meaning *and*. UNEDA.

Philadelphia.

Misapplication of Terms (Vol. viii., p. 537.). — The apparent *lapsus* noticed by your correspondent J. W. THOMAS, while it reminds one that—

> "Learned men,
> Now and then," &c.,

is not so indefensible as many instances that are to be met with.

I have been accustomed to teach my boys that *legend* (à *lego*, to read) is not strictly to be confined to the ordinary translation of its derivative, since the Latin admits of several readings, and among them, by the usage of Plautus, *to hearken;* whence our English substantive takes equal license to admit of *a relation* = *a narrative*, viz. "a thing to be heard;" and in this sense by custom has referred to many a gossip's tale.

Having thus ventured to defend the use of *legend* by your correspondent (Vol. v., p. 196.), I submit to the illuminating power of your pages the following novel use of a word I have met with in the course of reading this morning, and shall be gratified if some of your correspondents (better Grecians than myself) can turn their critical bull's-eye on it with equal advantage to its employer.

In the poems of Bishop Corbet, edited by Octavius Gilchrist, F.S.A., 4th edition, 1807, an editorial note at p. 195. informs us that John Bust, living in 1611, "seems to have been a worthy *prototype* of the Nattus of Antiquity." (*Persius*, iii. 31.)

Our humorous friend in the farce, who was "'prentice and predecessor" to his coadjutor the 'pothecary whom he succeeded, is the only solecism at all parallel, that immediately occurs to SQUEERS.

Dotheboys.

P.S. — It would not be any ill-service to our language to pull up the stockings of the tight-laced occasionally, though I have here rushed in to the rescue.

Belle Sauvage (Vol. viii., pp. 388. 523.). — Mr. Burn, in his *Catalogue of the Beaufoy Cabinet of Tokens* presented to the Corporation of London, just published, after giving the various derivations proposed, says that a deed, enrolled on the Claus Roll of 1453, puts the matter beyond doubt:

"By that deed, dated at London, February 5, 31 Hen. VI., John Frensh, eldest son of John Frensh, late citizen and goldsmith of London, confirmed to Joan Frensh, widow, his mother—'Totum ten' sive hospicium cum suis pertin' vocat' Savagesynne, alias vocat' le Belle on the Hope;' all that tenement or inn with its appurtenances, called Savage's Inn, otherwise called the Bell on the Hoop, in the parish of St. Bridget in Fleet Street, London, to have and to hold the same for term of her life, without impeachment of waste. The lease to Isabella Savage must therefore have been anterior in date; and the sign in the olden day was the Bell. 'On the Hoop' implied the ivy-bush, fashioned, as was the custom, as a garland."—P. 137.

ZEUS.

Arms of Geneva (Vol. viii., p. 563.). — Berry's *Encyclopædia* and Robson's *British Herald* give the following:

"Per pale or and gules, on the dexter side a demi-imperial eagle crowned, or, divided palewise and fixed to the impaled line: on the sinister side a key in pale argent, the wards in chief, and turned to the sinister; the shield surmounted with a marquis's coronet."

Boyer, in his *Theatre of Honour*, gives —

"Party per pale argent and gules, in the first a demi-eagle displayed sable, cut by the line of partition and crowned, beaked, and membered of the second.

"In the second a key in pale argent, the wards sinister."

BROCTUNA.

Bury, Lancashire.

"*Arabian Nights' Entertainments*" (Vol. viii., p. 147.). — There is a much stranger omission in these tales than any MR. ROBSON has mentioned. From one end of the work to the other (in Galland's version at least) the name of opium is never to be found; and although narcotics are frequently spoken of, it is always in the form of powder they are administered, which shows that that substance cannot be intended; yet opium is, unlike tobacco or coffee, a genuine Eastern product, and has been known from the earliest period in those regions. J. S. WARDEN.

Richard I. (Vol. viii., p. 72.). — I presume that the Richard I. of the "Tablet" is the "Richard, King of England," who figures in the Roman Calendar on the 7th February, but who, if he ever existed, was not even monarch of any of the petty kingdoms of the Heptarchy, much less of all England. However, not to go farther with a subject which might lead to polemical controversy, surely MR. LUCAS is aware that a new series of kings began to be reckoned from the Conquest, and that three Edwards, who had much more right to be styled kings of England than Richard could have possibly had, are not counted in the number of kings of that name; the reason was, I believe, that these princes, although the paramount rulers of the country, styled themselves much more frequently Kings of the West Saxons than Kings of England. J. S. WARDEN.

Lord Clarendon and the Tubwoman (Vol. vii., p. 211.). — I regret having omitted "when found, to make a note of," the number of Chambers' *Edinburgh Journal* in which I met with the anecdote referred to about Sir Thomas Aylesbury, which is given at considerable length; and having lent my set of "Chambers" to a friend at a distance, I cannot at present furnish the reference required; but L. will find it in one of the volumes between 1838 and 1842 inclusive. I do not recollect that the periodical writer gave his authority for the tale, but while it may very possibly be true as regards the wife of Sir Thomas Aylesbury, it is evident that his daughter, a wealthy heiress, could never have been in such a position; and it is not recorded that Lord Clarendon had any other wife. J. S. WARDEN.

Oaths (Vol. viii., p. 605.). — Archbishop Whitgift, in a sermon before Queen Elizabeth, thus addresses her:

"As all your predecessors were at this coronation, so you also were sworn before all the nobility and bishops then present, and in the presence of God, and in His stead to him that anointed you, 'to maintain the church lands and the rights belonging to it;' and this *testified openly at the Holy Altar, by laying your hands on the Bible then lying upon it.* (See Walton's *Lives*, Zouch's ed., p. 243.)"

I quote from the editor's introduction to Spelman's *History of Sacrilege*, p. 75., no doubt correctly cited. H. P.

Double Christian Names (Vol. vii. *passim*). — The earliest instances of these among British subjects that I have met with, are in the families of James, seventh Earl, and Charles, eighth Earl, of Derby, both of whom married foreigners; the second son of the former by Charlotte de la Tremouille, born 24th February, 1635, and named Henry Frederick after his grand-uncle, the stadtholder, is perhaps the earliest instance to be found. J. S. WARDEN.

Chip in Porridge (Vol. i., p. 382.; Vol. viii., p. 208.). — The subjoined extract from a newspaper report (Nov. 1806) of a speech of Mr. Byng's, at the Middlesex election, clearly indicates the meaning of the phrase:

"It has been said, that I have played the game of Mr. Mellish. I have, however, done nothing towards his success. I have rendered him neither service nor disservice." ["No, nor to anybody else," said a person on the hustings; "you are a mere *chip in porridge*."] W. R. D. S.

Clarence Dukedom (Vol. viii., p. 565.). — W. T. M. will find a very interesting paper on this subject, by Dr. Donaldson, in the *Journal of the Bury Archæological Society*. G.

Prospectuses (Vol. viii., p. 562.). — I have seen a very curious volume of prospectuses of works contemplated and proposed, but which have never appeared, and wherein may be found much interesting matter on all departments of literature. A collection of this description would not only be useful, but should be preserved. A list of contemplated publications during the last half century, collected from such sources, would not be misplaced in "N. & Q.," if an occasional column could be devoted to the subject. G.

"*I put a spoke in his wheel*" (Vol. viii., pp. 464. 522. 576.). — This phrase must have had its origin in the days in which the vehicles used in this country had wheels of solid wood without spokes. Wheels so constructed I have seen in the west of England, in Ireland, and in France. A recent traveller in Moldo-Wallachia relates that the people of the country go from place to place mounted on horses, buffaloes, or oxen; but among the Boyards it is "fashionable" to make use of a vehicle which holds a position in the scale of conveyances a little above a wheelbarrow and a little below a dung-cart. It is poised on four wheels of solid wood of two feet diameter, which are more or less rounded by means of an axe. A vehicle used in the cultivation of the land on the slopes of the skirts of Dartmoor in Devonshire, has three wheels of solid wood; it resembles a huge wheelbarrow, with two wheels behind, and one in front of it, and has two long handles like the handles of a plough, projecting behind for the purpose of guiding it. It is known as "the old three-wheeled But." As the horse is attached to the vehicle by chains only, and he has no power to hold it back when going down hill, the driver is provided with a piece of wood, "a spoke," which is of the shape of the wooden pin used for rolling paste, for the purpose of "dragging" the front wheel of the vehicle. This he effects by thrusting the spoke into one of the three round holes made in the solid wheel for that purpose. The operation of "putting a spoke in a wheel by way of impediment" may be seen in daily use on the three-wheeled carts used by railway navvies, and on the tram waggons with four wheels used in collieries to convey coals from the pit's mouth. N. W. S.

Miscellaneous.

NOTES ON BOOKS, ETC.

Every lover of Goldsmith — and who ever read one page of his delightful writings without admiring the author, and loving the man —

". . . . for shortness call Noll,
Who wrote like an angel, but talk'd like poor Poll?" —

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Notices to Correspondents.

We are compelled to postpone until next week several Notes on Books *and* Notices to Correspondents.

If Mr. Kerslake *will send the extract from his catalogue which illustrates the corrupted passage in* Childe Harold, "Thy waters wasted them," &c., *we will give it insertion in our columns.*

J. W. T. *Thanks. Your hint shall not be lost sight of.*

E. R. (Dublin). *Erastianism is so called from Erastus, a German heretic of the sixteenth century. (See, for farther particulars, Hook's* Church Dictionary, *s. v.)*

A Priest. *We do not like to insert this inquiry without being able to give our readers a specific reference to some paper containing the advertisement; will he enable us to do so?*

A. B. (Glasgow). *This Correspondent appears to have fallen into an error; on reference he will find either* not *washed is recommended* (Vol. vi., p. 277.)*; 2ndly, if he varnishes his pictures with amber varnish* (Vol. vii., p. 562.) *previous to the application of the black varnish, which should be* black lacquer *and not* Brunswick black, *then he will succeed. Courtesy demands a reply; but we must beg a more careful reading of our recommendations, which will save him much disappointment.*

Photo-Inquirer. Restoring Old Collodion. — *The question was asked in a late Number. Mr. Crookes being a practical as well as scientific photographer, we hope to receive a solution of the Query*

Index to Volume the Eighth. — *This is in a very forward state, and will be ready for delivery with* No. 221. *on Saturday next.*

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LONDON, SATURDAY, JANUARY 21, 1854.

Notes.

A PLEA FOR THE CITY CHURCHES.

When a bachelor is found wandering about, he cares not whither, your fair readers (for doubtless such a "dealer in curiosities" as you are has many of that sex who, however unjustly, have the credit of the "curious" bump) will naturally exclaim "he must be in love," or "something horrible has happened to him." Let us, however, disappoint them by assuring them we shall keep our own counsel. If the former be the cause, green lanes and meandering streams would suit his case better than Gracechurch Street, London, with the thermometer five or six degrees below freezing point, and the snow (!) the colour and consistency of chocolate. Such a situation, however, was ours, when our friend the Incumbent of Holy Trinity, Minories, accosted us. He was going to his church; would we accompany him? We would have gone to New Zealand with him, if he had asked us, at that moment. The *locale* of the Minories was nearly as unknown to us as the aforesaid flourishing colony. On entering the church (which will *not* repay an architectural zealot), while our friend was extracting a burial register, our eye fell on an old monument or two. There was a goodly Sir John Pelham, who had been cruelly cut down by the hand of death in 1580, looking gravely at his sweet spouse, a dame of the noble house of Bletsoe. Behind him is kneeling his little son and heir Oliver, whom, as the inscription informs us, "Death enforced to follow fast" his papa, as he died in 1584.

And there was a stately monument of the first Lord Dartmouth, a magnanimous hero, and Master of the Ordnance to Charles II. and his renegade brother. We were informed that a gentleman in the vestry had come for the certificate of the burial of Viscount Lewisham, who died some thirty years ago; that the Legge family were all buried here; that after having dignified the aristocratic parish of St. George, Hanover Square, and the *salons* of May Fair, during life, they were content to lie quietly in the Minories! Does not the *high blood* of the "city merchant" of the present day, of the "gentleman" of the Stock Exchange, curdle at the thought? Yes, there lie many a noble heart, many a once beautiful face; but we must now-a-days, forsooth, forget the City as soon as we have made our money in its dirty alleys. To lie there after death! pooh, the thought is absurd. (Thanks to Lord Palmerston, we have no option now.)

Well, we were then asked by the worthy Incumbent, "Would you not like to see my head?" Did he take us for a Lavater or a Spurzheim? However, we were not left in suspense long, for out of the muniment closet was produced a tin box; we thought of Reading biscuits, but we were undeceived shortly. Taken out carefully and gently, was produced a human head! No mere skull, but a perfect human head! Alas! its wearer had lost it in an untimely hour. Start not, fair reader! we often lose our heads and hearts too, but not, we hope, in the mode our poor friend did. It was clear a choice had been given to him, but it was a Hobson's choice. He had been *axed* whether he would or no! He had been decapitated! We were told that now ghastly head had once been filled with many an anxious, and perhaps happy, thought. It had had right royal ideas. It was said to be the head of Henry Grey, Duke of Suffolk, the father of the sweet Lady Jane Grey. We could muse and moralise; but Captain Cuttle cuts us short, "When found, make a Note of it." We found it then there, Sir; will you make the Note? The good captain does not like to be prolix. Has his esteemed old relative, Sylvanus Urban (many happy new years to him!), made the note before?

We came away, shall we say better in mind? Yes, said we, a walk in the City may be as instructive, and as good a cure for melancholy, as the charming country. An old city church can tell its tale, and a good one too. We thought of those quaint old monuments, handed down from older churches 'tis true, but still over the slumbering ashes of our forefathers; and when the thought of the destroying hand that hung over them arose amid many associations, the Bard of Avon's fearful monumental denunciation came to our aid:

> "Blest be the man that spares these stones,
> And curst be he that moves these bones."

RICHARD HOOPER.

St. Stephen's, Westminster.

ECHO POETRY.

"*A Dialogue between a Glutton and Echo.*

Gl. My belly I do deifie.
Echo. Fie.
Gl. Who curbs his appetite's a fool.
Echo. Ah fool!
Gl. I do not like this abstinence.
Echo. Hence.
Gl. My joy 's a feast, my wish is wine.
Echo. Swine!
Gl. We epicures are happie truly.
Echo. You lie.
Gl. Who's that which giveth me the lie?
Echo. I.
Gl. What? Echo, thou that mock'st a voice?
Echo. A voice.
Gl. May I not, Echo, eat my fill?
Echo. Ill.

Gl. Will't hurt me if I drink too much?
Echo. Much.
Gl. Thou mock'st me, Nymph; I'll not believe it.
Echo. Believe't.
Gl. Dost thou condemn then what I do?
Echo. I do.
Gl. I grant it doth exhaust the purse.
Echo. Worse.
Gl. Is't this which dulls the sharpest wit?
Echo. Best wit.
Gl. Is't this which brings infirmities?
Echo. It is.
Gl. Whither will't bring my soul? canst tell?
Echo. T' hell.
Gl. Dost thou no gluttons virtuous know?
Echo. No.
Gl. Wouldst have me temperate till I die?
Echo. I.
Gl. Shall I therein finde ease and pleasure?
Echo. Yea sure.
Gl. But is 't a thing which profit brings?
Echo. It brings.
Gl. To minde or bodie? or to both?
Echo. To both.
Gl. Will it my life on earth prolong?
Echo. O long!
Gl. Will it make me vigorous until death?
Echo. Till death.
Gl. Will't bring me to eternall blisse?
Echo. Yes.
Gl. Then, sweetest Temperance, I'll love thee.
Echo. I love thee.
Gl. Then, swinish Gluttonie, I'll leave thee.
Echo. I'll leave thee.
Gl. I'll be a belly-god no more.
Echo. No more.
Gl. If all be true which thou dost tell,
They who fare sparingly fare well.
Echo. Farewell.

"S. J."

"*Hygiasticon:* or the right Course of preserving Life and Health unto extream old Age: together with soundnesse and integritie of the Senses, Judgement, and Memorie. Written in Latine by Leonard Lessius, and now done into English. 24mo. Cambridge, 1634."

I send the above poem, and title of the work it is copied from, in the hope it may interest those of your correspondents who have lately been turning their attention to this style of composition. H. B.

Warwick.

AMBIGUITY IN PUBLIC WRITING.

In Brenan's *Composition and Punctuation*, published by Wilson, Royal Exchange, he strongly condemns *the one* and *the other*, as used for *the former* and *the latter*, or *the first* and *the last*. The understood rule is, that *the one* refers to the nearest or *latter* person or thing mentioned, and *the other* to the farthest or *former;* and if that were strictly adhered to, no objection could be raised. But I have found, from careful observation for two or three years past, that some of our standard writers reverse the rule, and use *the one* for *the former*, and *the other* for *the latter*, by which I have often been completely puzzled to know what they meant in cases of importance. Now, since there is not the slightest chance of unanimity here, I think the author is right in condemning their referential usage altogether. A French grammarian says, "Ce qui n'est pas clair n'est pas Français;" but though French is far from having no ambiguities, he showed that he fully appreciated what ought to be the proudest boast of any language, clearness. There is a notable want of it on the marble tablet under the portico of St. Paul's, Covent Garden, which says:

"The church of this parish having been destroyed by fire on the 17th day of September, A.D. 1795, was rebuilt, and opened for divine service on the 1st day of August, A.D. 1798."

The writer, no doubt, congratulated himself on avoiding the then common error, in similar cases, of "*This* church having," &c.; for that asserted, that the very building we were looking at was burned down! But in eschewing one manifest blunder, he fell into ambiguity and inconclusiveness equally reprehensible. For, as it never was imperative that a parish church should be *always* confined to a particular spot, we are left in doubt as to where the former one stood; nor, indeed, are we told whether the present building *is* the parish church. Better thus: "The church of this parish, *which stood on the present site*, having," &c.

Even with this change another seems necessary, for we should then be virtually informed, as we are now, that the church was rebuilt, and opened for divine service, *in one day!* * Such is the care requisite, when attempting comprehensive brevity, for the simplest historical record intended to go down to posterity. It is no answer to say, that every one apprehends what the inscription means, for that would sanction all kinds of obscurity and blunders. When Paddy tells us of *wooden* panes of glass and mile-stones; of dividing a thing into three halves; of backing a carriage straight forwards, or of a dismal solitude where nothing could be heard but silence, we all perfectly understand what he means, while we laugh at his unconscious union of sheer impossibilities. CLARUS.

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* The following arrangement, which only slightly alters the text, corrects the main defects: "The church of this parish, which stood on the present site, was destroyed by fire on [date]; and, having been rebuilt, was opened for divine service on [date]."

A CAROL OF THE KINGS.

According to one legend, the three sons of Noah were raised from the dead to represent all mankind at Bethlehem. According to another, they slept a deep sleep in a cavern on Ararat until Messias was born, and then an angel aroused and showed them The Southern Cross, then first created to be the beacon of their way.

When the starry signal had fulfilled its office it went on, journeying towards the south, until it reached its place to bend above The Peaceful Sea in memorial of the Child Jesu.

I.

Three ancient men, in Bethlehem's cave,
With awful wonder stand:
A Voice had call'd them from their grave
In some far Eastern land!

II.

They lived: they trod the former earth,
When the old waters swell'd:—
The ark, that womb of second birth,
Their house and lineage held!

III.

Pale Japhet bows the knee with gold;
Bright Shem sweet incense brings:
And Ham—the myrrh his fingers hold—
Lo! the Three Orient Kings!

IV.

Types of the total earth, they hail'd
The signal's starry frame:—
Shuddering with second life, they quail'd
At the Child Jesu's name!

V.

Then slow the patriarchs turn'd and trod,
And this their parting sigh—
"Our eyes have seen the living God,
And now, once more to die!"

H. OF M.

SIR W. SCOTT AND SIR W. NAPIER.

Some short time ago there appeared in *The Times* certain letters relative to a song of Sir Walter Scott in disparagement of Fox, said to have been sung at the dinner given in Edinburgh on the acquittal of Viscount Melville. In one letter, signed "W. Napier," it is asserted, on the authority of a lady, that Scott *sang* the song, which gave great offence to the Whig party at the time.

Now, I must take the liberty of declaring this assertion to be incorrect. I had the honour of knowing pretty intimately Sir Walter from the year 1817 down to the period of his departure for the Continent. I have been present at many convivial meetings with him, and conversed with him times without number, and he has repeatedly declared that, although fond of music, he could not sing from his boyhood, and could not even hum a tune so as to be intelligible to a listener. The idea, therefore, of his making such a public exhibition of himself as to sing at a public meeting, is preposterous.

But in the next place the cotemporary evidence on the subject is conclusive. An account of the dinner was published in the *Courant* newspaper, and it is there stated "that *one* song was sung, the poetry of which was said to come from the muse of 'the last lay,' and was sung with admirable effect by the proprietor of the *Ballantyne Press*."

It is perhaps unnecessary to explain that the singer was the late John Ballantyne, and I have my doubts if the song referred to in the controversy was the one sung upon the occasion. This, however, is merely a speculation arising from the fact, that this was a song not included in Sir Walter Scott's works, which upon the very highest authority I have been informed was sung there, but of which Lord Ellenborough, and not Charles Fox, was the hero. It is entitled "Justice Law," and is highly laudatory of the Archbishop of Canterbury. It has been printed in the *Supplement to the Court of Session Garland*, p. 10., and the concluding verse is as follows:

"Then here's to the prelate of wisdom and fame,
Tho' true Presbyterians we'll drink to his name;
Long, long may he live to teach prejudice awe,
And since Melville's got justice, the devil take law."

Again I repeat this conjecture may be erroneous; but that Sir Walter never sung any song at all at the meeting is, I think, beyond dispute. J. M.

Minor Notes.

Sign of Rain.—Not far from Weobley, co. Hereford, is a high hill, on the top of which is a clump of trees called "Ladylift Clump," and thus named in the Ordnance map: it is a proverbial expression in the surrounding neighbourhood, that when this clump is obscured with clouds, wet weather soon follows; connected with which, many years since I met with the following lines, which may prove interesting to many of your readers:

"When Ladie Lift
Puts on her shift,
Shee feares a downright raine;
But when she doffs it, you will finde
The raine is o'er, and still the winde,
And Phœbus shine againe."

What is the origin of this name having been given to the said clump of trees? J. B. WHITBORNE.

Communications with Iceland.—In the summer of 1851 I directed attention to the communications with Iceland. I am just informed that the Danish government will send a war steamer twice next summer to the Faroe Islands and to Iceland,

calling at Leith both ways for passengers. The times of sailing will probably be announced towards spring in the public prints. This opportunity of visiting that strange and remarkable island in so advantageous a manner is worthy of notice, as desirable modes of getting there very rarely occur.

The observing traveller, in addition to the wonders of nature, should not fail to note there the social and physical condition, and diseases of the inhabitants. He will there find still lingering, fostered by dirt, bad food, and a squalid way of living, the true leprosy (in Icelandic, *spetalska*) which prevailed throughout Europe in the Middle Ages; and which now survives only there, in Norway, and in some secluded districts in central and southern Europe. He will also note the remarkable exemption of the Icelanders from pulmonary consumption; a fact which seems extraordinary, considering the extreme dampness, inclemency, and variability of the climate. But the consumptive tendency is always found to cease north of a certain parallel of latitude.

Wm. E. C. Nourse.

8. Burwood Place, Hyde Park.

Starvation, an Americanism. — Strange as it may appear, it is nevertheless quite true that this word, now unhappily so common on every tongue, as representing the condition of so many of the sons and daughters of the sister lands of Great Britain and Ireland, is not to be found in *our own* English dictionaries; neither in Todd's *Johnson*, published in 1826, nor in Richardson's, published ten years later, nor in Smart's — Walker remodelled — published about the same time as Richardson's. It is Webster who has the credit of importing it from his country into this; and in a supplement issued a few years ago, Mr. Smart adopted it as "a *trivial* word, but in very common, and at present good use."

What a lesson might Mr. Trench read us, that it should be so!

Our older poets, to the time of Dryden, used the compound "hunger-starved." We now say, *starved* with cold. Chaucer speaks of Christ as "He that *starf* for our redemption," of Creseide "which well nigh *starf* for *feare*;" Spenser, of arms "which doe men in *bale* to sterve." (See *Starve* in Richardson.) In the *Pardoneres Tale*, v. 12799:

> "Ye (yea), *sterve* he shall, and that in lesse while
> Than thou wilt gon a pas not but a mile;
> This *poison* is so strong and violent."

And again, v. 12822:

> "It happed him
> To take the botelle there the poison was,
> And dronke; and gave his felau drinke also,
> For which anone they *storven* bothe two."

Mr. Tyrwhit explains, "to die, to perish;" and the general meaning of the word was, "to die, or cause to die, to perish, to destroy." Q.

Strange Epitaphs. — The following combined "bull" and epitaph may amuse your readers. I copied it in April, 1850, whilst on an excursion to explore the gigantic tumuli of New Grange, Dowth, &c.

Passing through the village of Monknewtown, about four miles from Drogheda, I entered a burial-ground surrounding the ivy-clad ruins of a chapel. In the midst of a group of dozen or more tombstones, some very old, all bearing the name of "Kelly," was a modern upright slab, well executed, inscribed, —

> "Erected by Patrick Kelly,
> Of the Town of Drogheda, Mariner,
> In Memory of his Posterity."

> "Also the above Patrick Kelly,
> Who departed this Life the 12th August, 1844,
> Aged 60 years.
> Requiescat in Pace."

I gave a copy of this to a friend residing at Llanbeblig, Carnarvonshire, who forwarded me the annexed from a tombstone in the parish churchyard there:

> "Of such is the Kingdom of Heaven.
> Here lie the Remains of Thomas Chambers,
> Dancing Master;
> Whose genteel address and assiduity
> in Teaching,
> Recommended him to all that had the
> Pleasure of his acquaintance.
> He died June 13, 1765,
> Aged 31."

R. H. B.

Bath.

Queries.

BUONAPARTE'S ABDICATION.

A gentleman living in the neighbourhood of London bought a table five or six years ago at Wilkinson's, an old established upholsterer on Ludgate Hill.

In a concealed part of the leg of the table he found a brass plate, on which was the following inscription:

> "Le Cinq d'Avril, dix-huit cent quatorze, Napoléon Buonaparte signa son abdication sur cette table dans le cabinet de travail du Roi, le 2me après la chambre à coucher, à Fontainebleau."

The people at Wilkinson's could give no account of the table: they said it had been a long time in the shop; they did not remember of whom it had

been bought, and were surprised when the brass plate was pointed out to them.

The table is a round one, and rather pretty looking, about two feet and a half in diameter, and supported on one leg. It does not look like a table used for writing, but rather resembles a lady's work-table. The wood with which it is veneered has something the appearance of beef wood.

Wilkinson's shop does not now exist: he used to deal in curiosities, and was employed as an auctioneer.

The gentleman who bought this table is desirous of ascertaining at what time the table still shown at Fontainebleau, as that on which the abdication was signed, was first exhibited: whether immediately after the restoration of the Bourbons, or later, in consequence of a demand for shows of that sort? Whether it is a fact that the Bourbons turned out the imperial furniture from Fontainebleau and other palaces after their return?

The date, "cinq d'Avril," is wrong; the abdication was signed on the 4th. This error, however, leads one to suspect that the table is genuine: as any one preparing a sham table would have been careful in referring to printed documents. From the tenor of the inscription, we may infer that it is the work of a Royalist.

The Marshals present with Napoleon when he signed his abdication were Ney, Oudinot, and Lefevre; and perhaps Caulincourt. A CANTAB.

University Club.

DEATH WARNINGS IN ANCIENT FAMILIES.

I marvel much that none of your contributors in this line have touched upon a very interesting branch of legendary family folk lore, namely, the supernatural appearances, and other circumstances of a ghostly nature, that are said to invariably precede a death in many time-honoured families of the united kingdoms.

We have all heard of the mysterious "White Ladye," that heralds the approach of death, or dire calamity, to the royal house of Hohenzollern. In like manner, the apparition of two gigantic owls upon the battlements of Wardour is said to give sad warning to the noble race of Arundel. The ancient Catholic family of Middleton have the same fatal announcement made to them by the spectral visitation of a Benedictine nun; while a Cheshire house of note, I believe that of Brereton, are prepared for the last sad hour by the appearance of large trunks of trees floating in a lake in the immediate vicinity of their family mansion. To two families of venerable antiquity, and both, if I remember right, of the county of Lancashire, the approaching death of a relative is made known in one case by loud and continued knockings at the hall door at the solemn hour of midnight; and in the other, by strains of wild and unearthly music floating in the air.

The "Banshee," well known in Ireland, and in the highlands of Scotland, is, I believe, attached exclusively to families of Celtic origin, and is never heard of below the Grampian range; although the ancient border house of Kirkpatrick of Closeburn (of Celtic blood by the way) is said to be attended by a familiar of this kind.

Again, many old manor-houses are known to have been haunted by a friendly, good-natured sprite, ycelpt a "Brownie," whose constant care it was to save the household domestics as much trouble as possible, by doing all their drudgery for them during the silent hours of repose. Who has not heard, for instance, of the "Boy of Hilton?" Of this kindly race, I have no doubt, many interesting anecdotes might be rescued from the dust of time and oblivion, and preserved for us in the pages of "N. & Q."

I hope that the hints I have ventured to throw out may induce some of your talented contributors to follow up the subject.

JOHN O' THE FORD.

Malta.

THE SCARLET REGIMENTALS OF THE ENGLISH ARMY.

When was the English soldier first dressed in red? It has been said the yeomen of the guard (*vulgo* Beef-eaters) were the company which originally wore that coloured uniform; but, seventy years before they were established, viz. temp. Henry V., it appears the military uniform of his army was red:

"Rex vestit suos *rubro*, et parat transire in Normaniam."—*Archæolog. Soc. Antiquar.*, Lond., vol. xxi. p. 292.

William III. not only preferred that colour, but he thought it degrading to the dignity of his soldiers that the colour should be adopted for the dress of any inferior class of persons; and there is an order now extant, signed by Henry, sixth Duke of Norfolk, as Earl Marshal, dated Dec. 20, 1698,

"Forbidding any persons to use for their liveries scarlet or red cloth, or stuff; except his Majesty's servants and *guards*, and those belonging to the royal family or foreign ministers."

William IV., who had as much of true old English feeling as any monarch who ever swayed the English sceptre, ordered scarlet to be the universal colour of our Light Dragoons; but two or three years afterwards he was prevailed upon, from some fancy of those about him, to return to the blue again. Still, it is well known that dressing our Light Dragoons in the colour prevailing

with other nations has led to serious mistakes in time of action. A.

Minor Queries.

Berkhampstead Records. — Where are the records of the now extinct corporation of Great Berkhampstead, co. Herts, incorporated 1618? And when did it cease to exercise corporate rights, and why? J. K.

"*The secunde personne of the Trinetee*" (Vol. viii., p. 131.). — What does the "old English Homily" mean by "a womanne who was the secunde personne of the Trinetee?" J. P. S.

St. John's, Oxford, and Emmanuel, Cambridge.— Can your readers give me any information respecting Thomas Collis, B.A., of St. John's College, Oxford, ordained priest by Richard (Reynolds), Bishop of Lincoln, at Buckden, 29th May, 1743? What church preferment did he hold, where did he die, and where was he buried?

Also of John Clendon, B.D., Fellow of Emmanuel College, Cambridge, who was presented to the vicarage of Brompton-Regis, Somerset, by his College, in or about the year 1752? His correspondence with the Fellows of Emmanuel is amusing, as giving an insight into the every-day life of Cambridge a century ago. You shall have a letter or two ere long as a specimen.

THOMAS COLLIS.

Boston.

"*Malbrough s'en va-t-en guerre.*" — Some years ago, at a book-stall in Paris, I met with a work in one volume, being a dissertation in French on the origin and early history of the once popular song, "Malbrough s'en va-t-en guerre." It seemed to contain much information of a curious and interesting character; and the author's name, if I remember rightly, is Blanchard. I have since made several attempts to discover the title of the book, with the view of procuring a copy of it, but without success. Can any of your readers assist me in this matter? HENRY H. BREEN.

St. Lucia.

Prelate quoted in Procopius. — In the 25th note (a), chap. xl., of Gibbon's *Decline and Fall*, there is a quotation from Procopius. Can any of your readers conjecture who is meant by the "learned prelate now deceased," who was fond of quoting the said passage. Σ.

The Alibenistic Order of Freemasons. — Can any of your readers, masonic or otherwise, inform me what is meant by this order of Freemasons? The work of Henry O'Brien on the *Round Towers of Ireland* is dedicated to them, and in his preface they are much eulogised. H. W. D.

Saying respecting Ancient History. — In Niebuhr's *Lectures on Ancient History*, vol. i. p. 355., I find —

"An ingenious man once said, 'It is thought that at length people will come to read ancient history as if it had really happened,' a remark which is really excellent."

Who was this "ingenious man"? J. P.

An Apology for not speaking the Truth.—Can any of your correspondents kindly inform me where the German song can be found from which the following lines are taken?

"When first on earth the truth was born,
She crept into a hunting-horn;
The hunter came, the horn was blown,
But where truth went, was never known."

W. W.

Malta.

Sir John Morant. — In the fourth volume of Sir John Froissart's *Chronicles*, and in the tenth and other chapters, he mentions the name of a Sir John Morant, Knight, or Sir John of Chatel Morant, who lived in 1390–6. How can I find out his pedigree? or whether he is an ancestor of the Hampshire family of Morants, or of the Rev. Philip Morant? H. H. M.

Malta.

Portrait of Plowden. — Is any portrait of Edmund Plowden the lawyer known to exist? and if so, where? P. P. P.

Temperature of Cathedrals. — Can any of your readers favour me with a report from observation of the greatest and least heights of the thermometer in the course of a year, in one of our large cathedrals?

I am informed that Professor Phillips, in a geological work, has stated that the highest and lowest temperatures in York Minster occur about five weeks after the solstices; but it does not appear that the altitudes are named. T.

Dr. Eleazar Duncon. — Dr. Eleazar Duncon was of Pembroke Hall, Cambridge, D.D., anno 1633, Rector of Houghton Regis same year, Chaplain to King Charles I., Prebendary of Durham. He is supposed to have died during the interregnum. Can any of your correspondents say when or where? D. D.

The Duke of Buckingham. — Do the books of the Honorable Society of the Middle Temple disclose any particulars relating to a "scandalous letter," believed to have been written by "a Templar" to George Villiers, the Great Duke of Buckingham, in 1626, the year before his grace was assassinated by Felton; which letter was found by a servant of the inn in a Temple drinking-pot, by

whom it was handed over to the then treasurer of the Society, Nicholas Hide, Esq.? and was the author of such scandalous letter ever discovered and prosecuted? CESTRIENSIS.

Charles Watson.—Can any of your readers give me any account of Charles Watson, of Hertford College, Oxford, author of poems, and *Charles the First*, a tragedy?

I believe a short memoir of this author was to have appeared in *Blackwood's Magazine* (the second volume, I think); it was never published, however. A. Z.

Early (German) coloured Engravings.—I have six old coloured engravings, which I suppose to be part of a series, as they are numbered respectively 1, 2. 4. 11, 12, 14. They are mounted on panels; and on the back of each is a piece of vellum, on which some descriptive verses in old German have been written. The ink retains its blackness; but dirt, mildew, and ill usage have rendered nearly all the inscriptions illegible, and greatly damaged the pictures; yet, through the laborious colouring and the stains, good drawing and expression are visible. Perhaps a brief description may enable some of your readers to tell me whether they are known.

Nos. 1. and 11. are so nearly obliterated, that I will not attempt to describe them. No. 2. seems to be St. George attacking the dragon. The inscription is:

"Hier merke Sohn gar schnell und bald,
Von grausam schwartzen Thier im Wald."

No. 4. A stag and a unicorn:

"Man ist von Nöthin dass ihr wiszt,
Im Wald ein Hirsch und Eikhorn ist."

No. 12. An old man with wings, and a younger wearing a crown and sword. They are on the top of a mountain overlooking the sea. The sun is in the left corner, and the moon and stars on the right. The perspective is very good. Inscription obliterated.

No. 14. The same persons, and a king on his throne. The elder in the background; the younger looking into the king's mouth, which is opened to preternatural wideness:

"Sohn in dein Abwesen war ich tod,
Und mein Leben in grosser Noth;
Aber in dein Beysein thue ich leben,
Dein Widerkunfft mir Freudt thut geben."

The inscription is long, but of the rest only a word here and there is legible. Any information on this subject will oblige, H.

Minor Queries with Answers.

History of M. Oufle.—Johnson, in his *Life of Pope*, says of the *Memoirs of Scriblerus:*

"The design cannot boast of much originality: for, besides its general resemblance to *Don Quixote*, there will be found in it particular imitations of the *History of M. Oufle.*"

What is the *History of M. Oufle?* L. M.

[*The History of the Religious Extravagancies of Monsieur Oufle* is a remarkable book, written by the Abbé Bordelon, and first published, we believe, at Amsterdam, in 2 vols., 1710. The Paris edition of 1754, in 2 vols., entitled *L'Histoire des Imaginations Extravagantes de Monsieur Oufle*, is the best, as it contains some curious illustrations. From the title-page we learn that the work was "Occasioned by the author having read books treating of magic, the black art, demoniacs, conjurors, witches, hobgoblins, incubuses, succubuses, and the diabolical Sabbath; of elves, fairies, wanton spirits, geniuses, spectres, and ghosts; of dreams, the philosopher's stone, judicial astrology, horoscopes, talismans, lucky and unlucky days, eclipses, comets, and all sorts of apparitions, divinations, charms, enchantments, and other superstitious practices; with notes containing a multitude of quotations out of those books which have either caused such extravagant imaginations, or may serve to cure them." If any of our readers should feel inclined to collect what we may term "A Diabolical Library," he has only to consult vol. i. ch. iii. for a catalogue of the principal books in Mons. Oufle's study, which is the most curious list of the black art we have ever seen. An English translation of these *Religious Extravagancies* was published in 1711.]

Lysons' MSS.—Is the present repository of the MS. notes, used by Messrs. Lysons in editing their great work, the *Magna Britannia*, known? T. P. L.

[The topographical collections made by the Rev. Daniel Lysons for the *Magna Britannia* and the *Environs of London*, making sixty-four volumes, are in the British Museum, Add. MSS. 9408—9471. They were presented by that gentleman.]

"*Luke's Iron Crown*" (Goldsmith's *Traveller*, last line but two). To whom does this refer, and what are the particulars? P. J. (A Subscriber).

[This Query is best answered by the following note from Mr. P. Cunningham's new edition of *Goldsmith:*

"When Tom Davies, at the request of Granger, asked Goldsmith about this line, Goldsmith referred him for an explanation of 'Luke's iron crown' to a book called *Géographie Curieuse;* and added, that by 'Damiens' bed of steel' he meant the rack. See Granger's *Letters*, 8vo., 1805, p. 52.

"George and Luke Dosa were two brothers who headed an unsuccessful revolt against the Hungarian nobles at the opening of the sixteenth century: and George (not Luke) underwent the torture of the red-

hot iron crown, as a punishment for allowing himself to be proclaimed King of Hungary (1513) by the rebellious peasants (see *Biographie Universelle*, xi. 604.). The two brothers belonged to one of the native races of Transylvania called Szecklers, or Zecklers (Forster's *Goldsmith*, i. 395., edit. 1854)."]

"*Horam coram Dago.*"—In the first volume of *Lavengro*, p. 89.:

"From the river a chorus plaintive, wild, the words of which seem in memory's ear to sound like 'Horam coram Dago.'"

I have somewhere read a song, the chorus or refrain of which contained these three words. Can any of your readers explain? Σ.

[Our correspondent is thinking of the song "Amo, amas," by O'Keefe, which will be found in *The Universal Songster*, vol. i. p. 52., and other collections. We subjoin the chorus:

"Rorum coram,
Sunt divorum,
Harum scarum
Divo!
Tag rag, merry derry, perriwig and hat-band,
Hic hoc horum genitivo!"]

Replies.

HOBY FAMILY.

(Vol. ix., p. 19.)

Many years have passed away since I went over Bisham Abbey; but I was then informed that any family portraits belonging to the old House had been taken away by the widow of Sir John Hoby Mill, Baronet, who sold the property to Mr. George Vansittart in 1780, or shortly afterwards. I am not aware that there are any engraved portraits of the Hobys, excepting those mentioned by your correspondent Mr. Whitborne, which form part of the series of Holbein's *Heads*, published in 1792 by John Chamberlaine, from the original drawings still in the royal collection. In the meagre account of the persons represented in that work, Lady Hoby is described as "Elizabeth, one of the four daughters of Sir Antony Cooke, of Gidea Hall, Essex," and widow of Sir Thomas Hoby, who died in 1566, at Paris, whilst on an embassy there. The lady remarried John Lord Russell, eldest son of Francis, second Earl of Bedford, whom she also survived, and deceasing 23rd of July, 1584, was buried in Bisham Church, in which she had erected a chapel containing splendid monuments to commemorate her husbands and herself. The inscriptions will be found in Ashmole's *Berkshire*, vol. ii. p. 464., and in Wotton's *Baronetage*, vol. iv. p. 504., where the Hoby crest is given as follows; "On a chapeau gules turned up ermine, a wolf regreant argent." The armorial bearings are described very minutely in Edward Steele's Account of Bisham Church, Gough MSS., vol. xxiv., Bodleian, which contains some other notices of the parish. Braybrooke.

POETICAL TAVERN SIGNS.

(Vol. viii., pp. 242. 452. 626.)

I send two specimens from this neighbourhood, which may, perhaps, be worth inserting in your columns.

The first is from a public-house on the Basingstoke road, about two miles from this town. The sign-board exhibits on one side "the lively effigies" of a grenadier in full uniform, holding in his hand a foaming pot of ale, on which he gazes apparently with much complacency and satisfaction. On the other side are these lines:

"This is the Whitley Grenadier,
A noted house for famous beer.
My friend, if you should chance to call,
Beware and get not drunk withal;
Let moderation be your guide,
It answers well whene'er 'tis try'd.
Then use but not abuse strong beer,
And don't forget the Grenadier."

The next specimen, besides being of a higher class, has somewhat of an historical interest. In a secluded part of the Oxfordshire hills, at a place called Collins's End, situated between Hardwick House and Goring Heath, is a neat little rustic inn, having for its sign a well-executed portrait of Charles I. There is a tradition that this unfortunate monarch, while residing as a prisoner at Caversham, rode one day, attended by an escort, into this part of the country, and hearing that there was a bowling-green at this inn, frequented by the neighbouring gentry, struck down to the house, and endeavoured to forget his sorrows for awhile in a game at bowls. This circumstance is alluded to in the following lines, which are written beneath the sign-board:

"Stop, traveller, stop; in yonder peaceful glade,
His favourite game the royal martyr play'd;
Here, stripp'd of honours, children, freedom, rank,
Drank from the bowl, and bowl'd for what he drank;
Sought in a cheerful glass his cares to drown,
And changed his guinea, ere he lost his crown."

The sign, which seems to be a copy from Vandyke, though much faded from exposure to the weather, evidently displays an amount of artistic skill that is not usually to be found among common sign-painters. I once made some inquiries about it of the people of the house, but the only information they could give me was that they believed it to have been painted in London. G. T.

Reading.

TRANSLATION FROM SHERIDAN, ETC.

(Vol. viii., p. 563.)

I cannot furnish BALLIOLENSIS with the translation from Sheridan he requires, but I am acquainted with that from Goldsmith. It is to be found somewhere in Valpy's *Classical Journal.* As that work is in forty volumes, and not at hand, I am not able to give a more precise reference. I recollect, however, a few of the lines at the beginning:

"Incola deserti, gressus refer, atque precanti
Sis mihi noctivagæ dux, bone amice, viæ;
Dirige quà lampas solatia luce benigna
Præbet, et hospitii munera grata sui.
Solus enim tristisque puer deserta per agro,
Ægre membra trahens deficiente pede,
Quà, spatiis circum immensis porrecta, patescunt
Me visa augeri progrediente, loca."
"Ulterius ne perge," senex, "jam mitte vagari,
Teque iterum noctis, credere, amice, dolis:
Luce trahit species certa in discrimina fati,
Ah nimium nescis quo malefida trahat!
Hic inopi domus, hic requies datur usque vaganti,
Parvaque quantumvis dona, libente manu.
Ergo verte pedes, caliginis imminet hora,
Sume libens quidquid parvula cella tenet . . ."

No doubt there is a copy of the *Classical Journal* in the Bodleian; and if BALLIOLENSIS can give me volume and page, I in turn shall be much obliged to him.

HYPATIA.

The lines to which your correspondent BALLIOLENSIS refers —

"Conscia ni dextram dextera pressa premat."

are a translation of the song in Sheridan's *Duenna*, Act I. Sc. 2., beginning —

"I ne'er could any lustre see," &c.

They were done by Marmaduke Lawson, of St. John's College, Cambridge, for the Pitt Scholarship in 1814, for which he was successful:

"Phyllidis effugiunt nos lumina. Dulcia sunto.
Pulcra licet, nobis haud ea pulcra micant.
Nectar erat labiis, dum spes erat ista tenendi,
Spes perit, isque simul, qui erat ante, decor.
Votis me Galatea petit. Caret arte puella,
Parque rosis tenero vernat in ore color:
Sed nihil ista juvant. Forsan tamen ista juvabunt,
Si jaceant, victâ marte, rubore genæ:
Pura manus mollisque fluit. Neque credere possum.
Ut sit vera fides, ista premenda mihi est.
Nec bene credit amor (nam res est plena timoris),
Conscia ni dextram dextera pressa premat.
Ecce movet pectus suspiria. Pectora nostris
Ista legenda oculis, si meus urat amor.
Et, nostri modo cura memor nostrique caloris
Tangat eam, facere id non pudor ullus erit."

I have not sent the English, as it can be easily got at. The other translation I am not acquainted with.

B.

FLORINS AND THE ROYAL ARMS.

(Vol. viii., p. 621.)

The placing of the royal arms in four separate shields in the form of a cross first occurred upon the medals struck upon the nativity of King Charles II., anno 1630; and adopted upon the reverse of the coins for the first time in 1662, upon the issue of what was then termed the improved milled coin, where the arms are so placed, having the star of the Garter in the centre; the crowns intersecting the legend, and two crowns interlaced in each quarter. The shields, as here marshalled, are each surmounted by a crown; having in the top and bottom shield France and England quarterly, Ireland on the dexter side (which is the second place), and on the sinister Scotland.* But on the milled money which followed, France and England being borne separately, that of France, which had been constantly borne in the first quarter singly until James I., and afterwards in the first place quarterly with England, is placed in the bottom shield or fourth quarter. Mr. Leake, in his *Historical Account of English Money*†, after remarking that this irregular bearing first appeared upon the nativity medals of Charles II. in 1630, where the shields are placed in this manner, adds, that this was no doubt originally owing to the ignorance of the graver, who knew no other way to place the arms circularly than following each other, like the titles, unless (as I have heard, says he) that the arms of each kingdom might fall under the respective title in the legend; and this witty conceit has ever since prevailed upon the coin, except in some of King William and Queen Mary's money, where the arms are rightly marshalled in one shield. That this was owing to the ignorance of the workman, and not with any design to alter the disposition of the arms, is evident from the arms upon the great seal, where France is borne quarterly with England, in the first and fourth quarters, as it was likewise used upon all other occasions, until the alteration occasioned by the union with Scotland in 1707.

In reference to the arrangement consequent upon the union with Scotland, he observes that, how proper soever the impaling the arms of the two kingdoms was in other respects, it appeared with great impropriety upon the money. The four escocheons in cross had hitherto been marshalled in their circular order from the *left*, whereby the dexter escocheon was the fourth; according to which order the united arms, being quartered first and fourth, would have fallen together; therefore they were placed at the top and bottom,

* Evelyn's *Discourse*, edit. 1696, p. 121.

† London, 8vo., 1745, 2nd edit., then Clarenceux King of Arms, and afterwards Garter.

which indeed was right: but then France by the same rule was then in the third place, and Ireland in the second; unless to reconcile it we make a rule contrary to all rule, to take sinister first and dexter second.

In the coinage of King George I., the representation of the armorial bearings in four separate shields, as upon the milled money of King Charles II., was continued. In the uppermost escocheon, England impaling Scotland; the dexter the arms of his Majesty's electoral dominions; sinister France; and in the bottom one Ireland, all crowned with the imperial crown of Great Britain. The marshalling of the four escocheons in this manner might and ought to have been objected to by the heralds (has it been brought under their cognizance?), because it appears by many instances, as well as upon coins and medals of the emperors and several princes of the empire, that arms marshalled in this circular form are blazoned, not in the circular order, but from the dexter and sinister alternately; and thus the emperor at that time bore eleven escocheons round the imperial eagle. In like manner, upon the money of Henry Julius, Duke of Brunswick, we see the crest with a circle of eleven escocheons in the same order. The same order is observed in marshalling the escocheons of the seven provinces of Holland; and there is a coin of the Emperor Ferdinand, another of Gulick, and a third of Erick, Bishop of Osnaburgh, with four escocheons in cross, and four sceptres exactly resembling the English coins. That it was not altered therefore at that time, the mistake being so evident, can be attributed only to the length of time the error had prevailed; so hard is it to correct an error in the first instance whereby the arms of his Majesty's German dominions, which occupy the fourth quarter in the royal arms, do in fact upon the money occupy the second place; a mistake however so apparent, as well by the bearing upon other occasions as by the arms of Ireland, which before occupied the same escocheon, that nothing was meant thereby to the dishonour of the other arms; but that being now established, it is the English method of so marshalling arms in cross or in circle, or rather that they have no certain method.

Until the union with Scotland, the dexter was the fourth escocheon; from that time the bottom one was fourth; now the dexter was again the fourth. Such is the force of precedent in perpetuating error, that the practice has prevailed even to the present time: and it may be inferred, that fancy and effect are studied by the engraver before propriety. No valid reason can be advanced for placing the arms in *separate* shields after their declared union under one imperial crown. J.

CHRONOGRAMS.

(Vol. viii., p. 351. &c.)

The banks of the Rhine furnish abundant examples of this literary pleasantry: chronograms are as thick as blackberries. I send you a dozen, gathered during a recent tour. Each one was transcribed by myself.

1. Cologne Cathedral, 1722; on a beam in a chapel, on the south side of the choir:

"PIA VIRGINIS MARIÆ SODALITAS ANNOS SÆCVLARI RENOVAT."

2. Poppelsdorf Church, near Bonn. 1812:

"PAROCHIALIS TEMPLI RVINIS ÆDIFICABAR."

3. Bonn; on the base of a crucifix outside the minster, on the north side. 1711:

"GLORIFICATE
ET
PORTATE DEVM
IN CORPORE VESTRO.
1 Cor. 6."

4. Bonn; within the minster. 1770:

"CAPITVLVM
PATRONIS PIE
DICAVIT."

5. Aix-la-Chapelle; on the baptistery. 1660:

"SACRVM
PAROCHIALE DIVI JOHANNIS
BAPTISTÆ."

6. Aix-la-Chapelle.—St. Michael; front of west gallery. 1821:

"SVM PIA CIVITATIS
LIBERALITATE RENOVATA DECORATA."

7. Aix-la-Chapelle, under the above. 1852:

"ECCE
MICHAELIS
AEDES."

8. Konigswinter; on the base of a crucifix at the northern end of the village. 1726:

"IN VNIVS VERI AC IN
CARNATI DEI HONOREM
POSVERE.

JOANNES PETRUS MÜMRER ET
MARIA GENGERS CONJUGES
2 DĀ SEPTEMBRIS."

9. Konigswinter; over the principal door of the church. 1828:

"ES IST SEINES MENCHER WOHNUNG SONDEM EIN HERRLICHES HAUSZ UNSERES GOTTES, I. B. D. KER. ER. 29. C. V. I."

10. Konigswinter; under the last. 1778:

"VNI SANCTISSIMO DEO, PATRI ATQVE FILIO SPIRITVIQVE SANCTO."

11. Konigswinter; under the last. 1779:

"ERIGOR SVB MAX. FRIDERICO KONIGSEGG ANTISTITE COLONIENSI PIE GVBERNANTE."

12. Coblenz.—S. Castor; round the arch of the west door. 1765:

"DIRO MARIA IVNGFRAV REIN
LAS COBLENZ AUBEFOHLEN SEIN."

Of these, Nos. 9, 10. and 11. are incised on one stone, the letters indicating the chronogram being rubricated capitals; but in No. 10. the second I in "filio," and the first I in "spirituique," though capitals, are not in red. I shall be much obliged to any of your correspondents who can supply a complete or corrected copy of the following chronogram, from the Kreutzberg, near Bonn. The height at which it was placed, and its defective colour, prevented me from deciphering the whole; nor do I vouch for the correctness of the subjoined portion:

"SCALA IESV PR
NOBIS PASSI . A . .
CLEMENTE AVGVSTO
. . . .
ANTISTITE
COLONIENSI PIE
AVGVST
PRETIOSI
EXSTRV."

Some parts of this inscription might be conjecturally supplied; but I prefer presenting it as I was able to transcribe it. The staircase in question was erected by the Elector Clement Augustus, in or about 1725, in imitation of the Scala Santa at Rome. (See Murray's *Handbook.*)

W. SPARROW SIMPSON.

OATHS.

(Vol. viii., pp. 364. 471.)

In Primate Colton's *Metropolitan Visitation of the Diocese of Derry*, A.D. 1397, edited by the Rev. William Reeves, D.D., it is stated, at p. 44., that several persons therein mentioned took their oath "tactis sacrosanctis Evangeliis;" and in a note Dr. Reeves says that—

"Until the arrival of the English the custom of swearing on the holy evangelists was unknown to the Irish, who resorted instead to croziers, bells, and other sacred reliquaries, to give solemnity to their declarations. Even when the Gospels were used, it was not uncommon to introduce some other object to render the oath doubly binding. Thus in a monition directed by Primate Prene to O'Neill, he requires him to be sworn 'tactis sacrosanctis Dei evangeliis ad ea, et super Baculum Jesu in ecclesia cathedrali Sanctæ Trinitatis Dublin.' (*Reg. Prene*, fol. 117.)"

The following lines upon the subject in question will be found in the *Red Book* of the Irish Exchequer:

"Qui jurat super librum tria facit.

"Primo quasi diceret omnia que scripta sunt in hoc libro nunquam mihi perficiant neque lex nova neque vetus si mencior in hoc juramento.

"Secundo apponit manum super librum quasi diceret numquam bona opera que feci michi proficiant ante faciem Jeshu Christi nisi veritatem dicam quando per manus significentur opera.

"Tercio et ultimo osculatur librum quasi diceret numquam oraciones neque preces quas dixi per os meum michi ad salutem anime valeant si falsitatem dicam in hoc juramento michi apposito."

Judging by the character of the handwriting, I would say that the above-mentioned lines were written not later than the time of Edward I.; and as many of the vellum leaves of this book have been sadly disfigured, as well by the pressure of lips as by tincture of galls, I am inclined to think that official oaths were formerly taken in the Court of Exchequer of Ireland by presenting the book when opened to the person about to be sworn in the manner at this day used (as we are informed by Honoré de Mareville) in the Ecclesiastical Court at Guernsey.

It appears by an entry in one of the Order Books of the Exchequer, deposited in the Exchequer Record Office, Four Courts, Dublin, that in James I.'s time the oath of allegiance was taken upon bended knee. The entry to which I refer is in the following words:

"*Easter Term, Wednesday, 22nd April*, 1618.—Memorandum: This day at first sitting of the court, the lord threasurer, vice threasurer, and all the barons being present on the bench, the lord chauncellor came hither and presented before them Thomas Hibbotts, esq., with his Majesty's letters patents of the office of chauncellor of this court to him graunted, to hold and execute the said office during his naturall life, which being read the said lord chauncellor first ministred unto him the oath of the King's supremacy, which hee tooke kneeling on his knee, and presently after ministred unto him the oath ordayned for the said officer, as the same is contayned of record in the redd booke of this court; all which being donn the said lord chauncellor placed him on the bench on the right hand of the lord threasurer, and then departed this court."

JAMES F. FERGUSON.

Dublin.

PHOTOGRAPHIC CORRESPONDENCE.

Splitting Paper for Photographic Purposes.—If the *real* and practical mode of effecting this were disclosed, it would be (in many cases) a valuable aid to the photographer. I have had many negative calotypes ruined by red stains on the back (but not affecting the impressed side of the paper); which, could the paper

have been split, would in all probability have been available, and printed well.

I was sorry to see in "N. & Q." (Vol. viii., p. 604.) an article under this head which went the round of the papers several months ago. Anything more impracticable and ridiculously absurd than the directions there given can hardly be imagined: "cylinders of amber!" or "cylinders of *metallic* amalgam!!" "excited in the usual manner," &c. I presume *electrical* excitation is intended. Though, how cylinders of *metal* are to receive electrical *excitation*, and to have sufficient attractive power over a sheet of paper as to rend it asunder, would be a problem which I believe even a Faraday could not solve: neither would excited glass cylinders effect the object any better; or if they could, it would be erecting a wheel to break a fly upon.

The whole proposition must originally have been a hoax: in fact, we live in a day when the masses of the people are easily induced to believe that *electricity* can *do everything*.

Another, and far more feasible plan has been proposed ("N. & Q.," Vol. viii., p. 413.), viz. to paste the paper to be split between two pieces of calico or linen; and when perfectly dry, part them. One half, it is said, will adhere to each piece of the linen, and may afterwards be obtained or set free from the linen by soaking.

I have tried this with partial, but not satisfactory success. It will be remembered that the *results* of the *true* process were some years ago exhibited before a scientific company (I think at the Royal Institution), when a page of the *London Illustrated News* was first exhibited in its usual condition, printed on both sides; and was then taken to an adjoining apartment, and in a short time (perhaps a quarter of an hour) re-exhibited to the company split into two laminæ, each being perfect. Neither the *pasting* plan, nor the electrical gammon, could have effected this. I hope some of your readers (they are a legion) will confer on photographers the favour of informing them of this art.

COKELY.

Curling of Iodized Paper.—The difficulty which your correspondent C. E. F. has met with, in iodizing paper according to DR. DIAMOND's valuable and simple process, may be easily obviated.

I experienced the same annoyance of "curling up" till it was suggested to me to damp the paper previously to floating it. I have since always adopted this expedient, and find it answer perfectly. The method I employ for damping it is to leave it for a few hours previously to using it upon the bricks in my cellar: and I have no doubt but that, if C. E. F. will try the same plan, he will be equally satisfied with the result.

W. F. W.

How the Glass Rod is used.—Would you be kind enough to inform me how paper is prepared or excited with the glass rod in the calotype process? Is the solution first poured on the paper, and then equally diffused over it with the rod?

DUTHUS.

[The manner in which the glass rod is to be used for exciting or developing is very simple, although not easily described. The operator must provide himself with some pieces of thin board, somewhat larger than the paper intended to be used; on one of these two or three folds of blotting-paper are to be laid, and on these the paper intended to be excited, and which is to be kept steady by pins at the top and bottom right-hand corners, and the forefinger of the left hand. The operator, having ready in a small measure about thirty drops of the exciting fluid, takes the glass rod in his right hand, moves it steadily over the paper from the right hand to the left, where he keeps it, while with the left hand he pours the exciting fluid over the side of the glass rod, and moving this *to and fro* once or twice to secure an equal portion of the exciting fluid along the whole length of the rod; he then moves the rod from left to right and back again, until he has ascertained that the whole surface is covered, taking care that none of the exciting fluid runs over the side of the paper, as it is then apt to discolour the back of it. When the whole surface has been thoroughly wetted, the superfluous fluid is to be blotted off with a piece of new blotting-paper.]

Replies to Minor Queries.

Wooden Tombs and Effigies (Vol. viii., p. 604.).—In addition to that mentioned by J. E. J., there is a wooden chest in the centre of the chancel of Burford Church, in the county of Salop, with a figure in plated armour on the top; the head resting on a helmet supported by two angels, and at the feet a lion crowned. An ornament of oak leaves runs round the chest, at the edge. This effigy is supposed to represent one of the Cornwall family, the ancient, but now extinct, barons of Burford. As I am preparing, with a view to publication, a history of this very ancient family, with an account of the curious and interesting monuments in Burford and other churches, I should esteem it a favour if any of your correspondents could furnish me with authentic information relative to any members of the family, or of any memorials of them in other churches than those of Worcestershire and Shropshire.

J. B. WHITBORNE.

Epitaph on Politian (Vol. viii., p. 537.).—Harwood's *Alumni Etonenses*, A.D. 1530, Hen. VIII., p. 22.:

"Edward Bovington was born at Burnham, and was buried in the chapel. Some member of the College made these lines on him:

'Unum caput tres linguas habet,
(Res mira!) Bovingtonus.'"

This member must have seen Politian's epitaph.

J. H. L.

Defoe's Quotation from Baxter on Apparitions (Vol. ix., p. 12.).—The story copied by DR. MAITLAND from Defoe's *Life of Duncan Campbell*, is to be found nearly word for word in pp. 60, 61. of

The Certainty of the Worlds of Spirits fully evinced by the unquestionable Histories of Apparitions, &c., by Richard Baxter, London, 1691. I can trace no mention of the Dr. Beaumont, author of the *Treatise of Spirits*, unless he be the "eminent apothecary in Henrietta Street, Covent Garden," stated by Nichols (*Literary Anecdotes*, vol. ix. p. 239.) to be the father of Mr. Beaumont, Registrar of the Royal Humane Society. Ἁλιεύς.

Dublin.

Barrels Regiment (Vol. viii., p. 620.).—If the song referring to Barrel's regiment was written about 1747, it was not original, but a parody or adaptation of one in *The Devil to Pay*, performed as a ballad opera in 1731; and which still maintains its place, if not on the stage, in recent editions of the "acting drama." I have not an old edition of the play, but quote from a collection of songs called *The Nightingale*, London, 1738, p. 232.:

"He that has the best wife,
She's the plague of his life;
But for her that will scold and will quarrel,
Let him cut her off short,
Of her meat and her sport,
And ten times a day hoop her barrel, brave boys,
And ten times a day hoop her barrel."

May I append a Query to my reply? Was *The Nightingale* published with a frontispiece? My copy is mutilated, but has belonged to some person who valued it much more highly than I do, as he has neatly repaired and replaced torn leaves and noted deficiencies. Prefixed is a mounted engraving of a bird in the act of singing, which, if intended for a nightingale, is really curious; as it is of the size and shape of a pheasant, with corvine legs and beak, and a wattle round the eye like that of a barb pigeon. The book is "printed and sold by J. Osborn," and shows that the post assigned to him in *The Dunciad* was not worse than he deserved. H. B. C.

Garrick Club.

[Our correspondent seems to have the veritable original engraving; the nightingale or pheasant, or whatever it may be, is mounted on a branch over a stream near to three houses, and a village on its banks is seen in the distance.]

Sneezing (Vol. viii., pp. 366. 624.).—To the very interesting illustrations given by Mr. Francis Scott of the ancient superstitions associated with sternutation, I should like to add one not less curious than any which he has given. It is recorded in Xenophon's *Anabasis*, lib. iii. cap. 2.

At the council of Greek generals, held after the death of Cyrus, Xenophon rose and made a speech. He set before his comrades the treachery of their late associate Ariæus; the serious difficulties attendant upon the position of the Greeks; and the necessity for immediate and vigorous action. Just as he had alluded to the probability of a severe conflict, and had invoked the aid of the gods, one of the company *sneezed*. He paused for a moment in his harangue, and every one present did reverence (προσεκύνησαν) to Jupiter. The circumstance seemed to give new spirit and fortitude to the whole assembly; and when Xenophon resumed, he said, "Even now, my comrades, while we were talking of safety, Zeus the saviour has sent us an omen; and I think it would become us to offer to the god a sacrifice of thanksgiving for our preservation." He then, in the manner of a modern chairman at Exeter Hall, invited all of that opinion to hold up their hands. This appeal having met a unanimous response, they all made their vows, sung the pæan, and the orator proceeded with his discourse.

The adoration of the god, or the use of some auspicious words or religious formulary, appears to have been designed to avert any evil which might possibly be portended by the omen. It seems by no means certain that it was always regarded as favourable. Xenophon, in the case referred to, contrived very adroitly to turn the incident to good account, and to interpret it as a sign of the divine favour. The form of one of the sentences I have translated—

"Ἐπεὶ περὶ σωτηρίας ἡμῶν λεγόντων οἰωνὸς τοῦ Διὸς τοῦ Σωτῆρος ἐφάνη."

affords a little illustration of the benediction in current use among the Greeks on such occasions, "Ζεῦ σῶσον." J. G. F.

Does "Wurm," in modern German, ever mean Serpent? (Vol. viii., pp. 465. 624.).—F. W. J. is quite right as regards his interpretation of the word *Wurm*, used by Schiller in his *Wallenstein* in the passage spoken by Butler.

Wurm is not used in German to mean a serpent. Serpents (*Schlangen*) are vertebrata, and are therefore not confounded with *Würmer* by the Germans. The language of the people frames proverbs, not the language of science. The Germans apply the word *Wurm* to express pity or contempt. The mother says to her sick child, "Armes *Würmchen!*" signifying poor, suffering, little creature. Man to man, in order to express contempt, will say "Elender *Wurm!*" meaning miserable wretch; an application arising out of the contemplation of the helpless state and inferior construction of this division of the animal kingdom. The German proverb corresponds to the English. C. B. d'O.

Longfellow's Reaper and the Flowers (Vol. viii., p. 583.).—This charge of plagiarism, I think, is not a substantial one. To compare Death to a reaper, and children to flowers, is a very general idea, and may be thought by thousands, and ex-

pressed in nearly the same words which Longfellow, and before him Luisa Reichardt, have used. The first line of the two respective poems are certainly word for word the same, but that is all; although the tendency of both poems is the same. Longfellow's poem is much superior to that of L. Reichardt; for, while the former has a beautiful clothing, colouring, and harmony, the latter is very crude, poor, and defective. Longfellow's long residence in Germany has indeed rendered him very susceptible to the form and spirit of German poetry, and hence there exist in his poems frequently affinities as to general forms and ideas: still, affinities arising from such causes cannot justly be termed plagiarism, much less the accidental choice of a very widely existent, natural thought. When Byron wrote his opening line to *The Bride of Abydos*, he did not probably think of Göthe's

"Könnst du das Land wo die Citronen blühen?"

Byron was not a German scholar; and as the opening line is the only analogy between the two poems, we may justly believe it natural for any one who has lived in southern lands, to ask such a question. The charge of plagiarism, I think, ought to rest upon grounds which evince an actual copying. C. B. d'O.

Charge of Plagiarism against Paley (Vol. viii., p. 589.).—As a personal friend of the gentleman who, under the name of VERITAS, brought, about five years ago, a charge of plagiarism against Paley, I feel called upon to say a few words to FIAT JUST.

Truth cannot be refuted; and F. J. may look at the translation of the old Dutch book of Nieuwentyt's, which he will find in the British Museum library, the same place where VERITAS made the discovery while examining the works of some continental metaphysicians: and FIAT JUST. will then no doubt regret having made the rash and illogical observation, "that the accusation be refuted, *or* the culprit consigned to that contempt," &c. The character of VERITAS as man, moralist, and scholar, does not deserve so unjust and rash a remark.

The Dutch book, as well as the translation, are very scarce. Five and six copies of the latter could only be found at the time of the discovery in London. C. B. d'O.

Tin (Vol. viii., p. 593.).—The suggestions of your correspondent S. G. C. are ingenious respecting the etymology of *Cassiteros*, but a slight examination will show they are erroneous. The Cassi was only one of the many tribes inhabiting Britain in the time of Cæsar, and it is by no means probable that it was able to confer its name upon the entire country, to the exclusion of all the rest; such as the Iceni, the Trinobanti, the Coritani, the Belgæ, and various others too numerous to mention. We must bear in mind that the Phœnicians gave the name of Cassiterides to the British Isles; and that in naming places they invariably called them after some known or supposed quality possessed by them, or from some natural appearance which first arrested their notice: and such was the case in this instance. We learn that it was the common belief in ancient times, that the islands to the west of Europe were shrouded in almost perpetual gloom and darkness: hence the British Isles were called Cassiterides, from *Ceas*, pronounced *Kass*, i. e. gloom, darkness, obscurity; and *tir*, i. e. lands, plural *Ceasiterides*, i. e. "the islands of darkness." And the tin which the Phœnicians procured from them received the appropriate name of Cassiteros, *i. e.* the metal from the islands of darkness.

FRAS. CROSSLEY.

John Waugh (Vol. viii., pp. 271. 400. 525.; Vol. ix., p. 20.).—The Rev. John Waugh was of Broomsgrove, Worcester, and died unmarried and intestate. Letters of administration of his estate in the province of York were granted Oct. 28, 1777, to his five sisters and co-heiresses, Judith, Isabella, Elizabeth, Mary, and Margaret, spinsters, who all were living at Carlisle; and were unmarried in August, 1792. WM. DURRANT COOPER.

Rev. Joshua Brooks (Vol. viii., p. 639.).—*Blackwood's Edinburgh Magazine* for March, 1821, contains a paper entitled a "Brief Sketch of the Rev. Josiah Streamlet." Under this *sobriquet*, a few incidents in the life of the Rev. Joshua Brooks are related, which may interest C. (1).

G. D. R.

Hour-glass Stand (Vol. viii., p. 454.).—There is an hour-glass stand attached to the pulpit of Nassington Church, Northants. Nassington is about six miles from the town of Oundle.

G. R. M.

There is an hour-glass stand in Bishampton Church, Worcestershire. CUTHBERT BEDE, B.A.

Teeth Superstition (Vol. viii., p. 382.).—My wife, who is a Yorkshire woman, tells me that, whenever she lost a tooth as a child, her nurse used to exhort her to keep her tongue away from the cavity, and then she would have a golden tooth. She speaks of it as a superstition with which she has always been familiar. OXONIENSIS.

Walthamstow.

Dog-whipping Day in Hull (Vol. viii., p. 409.).—This custom obtains, or used to do, in York on St. Luke's Day, Oct. 18, which is there known by the name of "Whip-dog Day." Drake considers the origin of it uncertain; and though he is of opinion that it is a very old custom, he does not

agree with those who date it as far back as the Romans.

In the *History of York*, vol. i. p. 306., respecting the author of which a Query has appeared in "N. & Q.," Vol. viii., p. 125., the traditional account of its origin is given:

"That in times of Popery, a priest celebrating mass at the festival in some church in York, unfortunately dropped the pix after consecration, which was snatched up suddenly and swallowed by a dog that lay under the table. The profanation of this high mystery occasioned the death of the dog; and a persecution began, and has since continued on this day (St. Luke's), to be severely carried on against all the species in the city."

A very curious whipping custom prevails at Leicester, known by the name of "Whipping Toms," on the afternoon of Shrove Tuesday. It is thus described in Hone's *Year Book*, p. 539.:

"In this space (the Newark) several (I think three) men called 'Whipping Toms,' each being armed with a large waggon whip, and attended by another man carrying a bell, claim the right of flogging every person whom they can catch while their attendant bellman can keep ringing his bell."

Perhaps some one of your correspondents will be able to afford an origin for this odd usage.

R. W. ELLIOT.

Clifton.

A Spanish lady now resident in England, a member of the Latin Church, mentioned to me, some months since, a custom prevailing in her native land similar to that in Hull described by MR. RICHARDSON. It arose on this wise: Once upon a time, on a high festival of the Church, when there was an exposition of the blessed Sacrament, a dog rushed into the church when the altar was unguarded, and carried off the Host. This deed of the sacrilegious animal filled the Spaniards with such horror, that ever after, on the anniversary of that day, all dogs were beaten and stoned that showed themselves in the streets. EDWARD PEACOCK.

Bottesford Moors.

Mousehunt (Vol. viii., pp. 516. 606.).—I think the inquiry relative to this animal may be satisfactorily answered by the following quotation from a very excellent and learned work, entitled *A Natural History of British and Foreign Quadrupeds, containing many Original Observations and Anecdotes*, by James H. Fennell, 8vo., London, 1841:

"The Beech Marten is the *Martes foina* of modern zoologists, the *Martes Fagorum* of Ray, the *Martes Saxorum* of Klein, the *Mustela Martes* of Linnæus, and the *Mustela foina* of Gmelin. Its English synonymes are not less numerous; for, besides Beech Marten, it is called Stone Marten, Martern, Marteron, Martlett, and *Mousehunt*. The last name I insert on the authority of Henley, the dramatic commentator, who says it is the animal to which 'charming Willie Shakspeare' thus alludes in *Romeo and Juliet*:

'*Capulet.* I have watch'd ere now
All night——
Lady Capulet. Ay, you have been a *mouse-hunt* in
your time.'— Act IV. Sc. 4.

"In Knight's *Pictorial Edition of Romeo and Juliet* (1839), this and many other terms equally requiring explanation are left quite unelucidated; though one picture of the said *mouse-hunt* would doubtless have been more assistant to the professed object of the work than the two unnecessary pictures it contains of certain winged monstrosities called Cupids."—P. 106.

Mr. Fennell goes on to state, that the Beech Marten (*alias* Mousehunt) inhabits the woods and forests of most parts of Europe, seldom quitting them except in its nocturnal excursions; and he adds that—

"The *Beech Marten* does sometimes, in the Highlands of Scotland, where it is common, and called *Tuggin*, take to killing lambs, and makes sad havoc. Luckily, however, it is nearly exterminated in the south of that country. In Selkirkshire, it has been observed to descend to the shore at night time to feed upon mollusks, particularly upon the large Basket Mussel (*Mytilus modiolus*). But the ordinary prey of both this and the Pine Marten appears to be hares, rabbits, squirrels, moles, rats, *mice*; game birds; turkeys, pigeons, and other domestic poultry, and also the wild singing birds."—P. 109.

In the above work Mr. Fennell has given many other interesting zoological elucidations of Shakspeare, and of various other ancient poets.

G. TENNYSON.

Rickmansworth.

St. Paul's School Library (Vol. viii., p. 641.).—A catalogue of the library was privately printed in 1836, 8vo. It is nominally under the care of the captain of the school, who, having his own duties to attend to, cannot be expected to pay much attention to it: this readily accounts for the disorder said to prevail.

It is believed to contain the copy of *Vegetius de re militari*, the perusal of which by Marlborough, when a pupil at the school, imbued him with that love for military science he in after-life so successfully cultivated.

It would be a good deed on the part of the wealthy company, the trustees of Colet's noble foundation, to enlarge the library and pay a salary to a librarian; it might thus become a useful appendage to the school, and under certain regulations be made accessible to the vicinity. W. A.

German Tree (Vol. viii., p. 619.).—In answer to the inquiry of ZEUS, who wishes to be informed whether this custom was known in England previous to 1836, I beg to refer him to Coleridge's *Friend*, second landing-place, essay iii. (vol. ii.

p. 249.), entitled "Christmas within doors in the north of Germany." The passage (apparently from Coleridge's journal) is dated "Ratzeburg, 1799." It is, I think, also extracted in Knight's *Half-hours with the best Authors.* Coleridge went to Germany in 1798 (*Biog. Lit.*, vol. i. p. 211. note); but I imagine the passage I refer to did not appear till 1818, when *The Friend* was published in three volumes (*Biog. Lit.*, vol. ii. p. 420.). As the book is so common, I do not think it worth while to copy out the account. ZEUS has by this time, I hope, had a Christmas Yggdrasil in his Olympus. ERYX.

Derivation of the Word "Cash" (Vol. viii., p. 386.).—May not the word *cash* be connected with the Chinese coin bearing that name, which Mr. Martin, in his work on China (vol. i. p. 176.), describes as being —

"The smallest coin in the world, there being about 1000 to 1500 (cash) in a dollar, *i. e.* one-fifth to one-seventh of a farthing."

If I am not mistaken, the coin in question is perforated in the centre to permit numbers of the pieces being strung together, payments being made in so many strings of cash. W. W. E. T.

66. Warwick Square, Belgravia.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Poetical Works of John Dryden, edited by Robert Bell, Vol. I., is the first of what is proposed to be a revised and carefully annotated edition of the English Poets, which is intended to supply what the publisher believes to be an existing want, namely, "a Complete Body of English Poetry, edited throughout with judgment and integrity, and combining those features of research, typographical elegance, and economy of price, which the present age demands." Certainly, half-a-crown a volume fulfils the latter requirement in an extraordinary manner; and there can be little doubt that if the other essentials be as strictly fulfilled, and the collection embraces, as it is intended, not only the works of several poets who have been entirely omitted from previous collections, but those stores of lyrical and ballad poetry in which our literature is so pre-eminently rich, *The Annotated Edition of the English Poets* will meet with that extensive sale to which alone the publisher can look for remuneration.

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BOOKS RECEIVED. — *The Journal of Sacred Literature*, New Series, No. X., contains, in addition to its notes, correspondence, &c., no less than twelve papers of varied interest to the peculiar class of readers to whom this periodical expressly addresses itself. — Mr. Bohn has just added to his *Standard Library* a collection of the *Novels and Tales of Göthe*, comprising his *Elective Affinities; The Sorrows of Werther; German Emigrants; Good Women; and a Nouvelette*: and in his *Classical Library* he has commenced a revised edition of the Oxford translation of *Tacitus*. The Ninth Part of Smith's *Dictionary of Greek and Roman Geography*, which extends from the conclusion of the article *Germania* to *Hytanis*, concludes the first volume of this admirable addition to Dr. Smith's series of Classical Dictionaries. — *Cyclopædia Bibliographica*, Part XVI., from *Platina* to *Rivet*. Every additional Part confirms our opinion of the great utility of this indispensable library companion.

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"British Museum,
Jan. 17, 1854.

"Sir,

"An extremely clever and interesting review of Pineton de Chambrun's *History of the Persecutions of the Protestants by the French King in the Principality of Orange* appeared in the *Journal des Débats* of the 30th Nov. last. This article is dated from the British Museum (in the reading-room of which establishment it may very probably have been written), and signed *William Jones*. As I am the only person in the British Museum bearing the surname of Jones, the article has been attributed to me, in very courteous terms, by a correspondent of the "N. & Q." As I cannot claim the merit of being the writer, I beg to place this correction of MR. MACRAY'S very natural mistake in your hands, to be used in such manner as you may think proper.

"I have the honour to be, Sir,
"Your very obedient servant,
"J. WINTER JONES."

F. G. S. (Colchester). *We have forwarded to* DR. DIAMOND *your request, and as soon as "light and leisure" permit, you shall receive some copies of the portrait.*

A PHOTOGRAPHIC CORRESPONDENT, DURHAM. — *We have been so unfortunate as to lose a letter asking questions respecting the enlargement of photographs, &c., for which we apol gise, but believe a full answer will be found in the last number of the* Photographic Journal.

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Notes.

PROPHETS: FRANCIS DOBBS.

Among the characters introduced to the readers of "N. & Q.," under the name of *prophets*, there are few that deserve so distinguished a place as Mr. Francis Dobbs. Not only has he a claim to that title, in the derisive sense in which it is applied to all modern enthusiasts, but also on the higher grounds of political sagacity and practical wisdom. Some men have exhibited this double character successively, and at different periods of their lives; but none have displayed it in such happy union as Mr. Dobbs. Indeed, in that respect, he is perhaps one of the most striking instances on record of what is called the "duality of the human mind."

The information I am able to furnish respecting this remarkable man, is derived from a pamphlet, published "by authority" (probably himself), by J. Jones, Dublin, 1800, and entitled, *Memoirs of Francis Dobbs, Esq.; also Genuine Reports of his Speeches in Parliament on the Subject of an Union, and his Prediction of the Second Coming of the Messiah, with Extracts from his Poem on the Millennium.*

Mr. Dobbs was born on April 27, 1750; and was the younger son of the Rev. Richard Dobbs, who was the younger brother of Arthur Dobbs of Castle Dobbs, co. Antrim, formerly Governor of North Carolina. His ancestor, an officer in the army, came from England in the reign of Queen Elizabeth; and by a marriage with the great-granddaughter of Hugh, Earl of Tyrone, got the estate of Castle Dobbs, with other estates in the co. Antrim. His great-grandfather was Mayor of Carrickfergus at the time King William landed, and was the first subject in Ireland that paid him allegiance.

Mr. Dobbs devoted himself for some years to literary pursuits. In 1768 he purchased an ensigncy in the 63rd Regiment, in which he continued till 1773. Having sold his commission, he turned his attention to the study of the law, and was called to the bar. He then married Miss Stewart of Ballantroy, in the county of Antrim, the daughter of a gentleman of considerable property, niece of Sir Hugh Hill, and descended from the Bute family. He afterwards joined the *Volunteers* under Lord Charlemont, was appointed Major to the Southern Battalion, and acted as exercising officer at the great reviews held at Belfast in 1780, 1781, and 1782. He took an active part, in conjunction with Lord Charlemont, Mr. Grattan, Mr. Flood, and others, in the political agitation of that period; was the mover of an address to the King, approving of the proceedings of the Irish Parliament, and was a member of the deputation appointed to present it to his Majesty, on which occasion he refused the honour of a baronetcy. At a later period, the Earl of Charlemont brought him into the Irish Parliament; and it was while occupying a seat in that assembly, that he delivered the "Speeches" already referred to.

Mr. Dobbs's Speech on the Legislative Union is one of the most remarkable ever pronounced then or since, on that fertile topic. He descants in forceful language on the evils, real or imaginary, likely to arise from that measure; and points out, with a striking minuteness of detail, some of the consequences which have actually resulted therefrom. Indeed, the repealers of a subsequent period did little more than borrow Mr. Dobbs's language; nor were they able, after thirty years' experience of the practical working of the Union, to add a single new grievance to the catalogue of those so eloquently expatiated upon by him in the year 1800. As, however, we have to deal with Mr. Dobbs chiefly as a *religious* prophet, I shall confine my extracts from his speeches to the illustration of his character in that capacity.

The speech on the Legislative Union was delivered on February 5, 1800. On June 7 following (the Bill having been carried in the mean time), Mr. Dobbs pronounced in the Irish Parliament a speech in which he predicted the second coming of the Messiah. This speech, the most extraordinary that was ever made in a legislative assembly, presents a singular contrast to the sagacity which characterises his political performances. A few short extracts will show the change that had come over his prophetic vision:

"Sir, from the conduct pursued by administration during this Session, and the means that were known to be in their power, it was not very difficult to foresee that this Bill must reach that chair. It was not very difficult to foresee that it should fall to your lot to pronounce the painful words, 'That this bill do pass.' Awful indeed would those words be to me, did I consider myself living in ordinary times: but feeling as I do that we are not living in ordinary times — feeling as I do that we are living in the most momentous and eventful period of the world — feeling as I do that a new and better order of things is about to arise, and that Ireland, in that new order of things, is to be highly distinguished indeed — this bill hath no terrors for me.

"Sir, I did intend to have gone at some length into history, and the sacred predictions; but as I purpose, in a very few months, to give to the public a work in which I shall fully express my opinion as to the vast design of this terrestrial creation, I shall for the present confine myself to such passages as will support three positions: — The first is, the certainty of the second advent of the Messiah; the next, the signs of the times of his coming, and the manner of it; and the last, that Ireland is to have the glorious pre-eminence of being the first kingdom that will receive him."

After dwelling at some length on his first two positions, he thus proceeds:

"I come now, Sir, to the most interesting part of what I have to say; it is to point out my reasons for thinking this is the distinguished country in which the Messiah is now to appear. The stone that is to be cut out of the mountain without hands, is to fall on the feet of the image, and to break the whole image to pieces. Now, that would not be true, if Christ and his army was to appear in any country that is a part of the image; therefore, all the countries that were comprised in the Babylonish and Assyrian empire, in the Medo-Persian empire, in the Greek empire, and in the Roman empire, are positively excluded. There is another light thrown on this question by a passage in the 41st chapter of Isaiah: 'I have raised up one from the north, and he shall come; from the rising of the sun shall he call upon my name, and he shall come upon princes as upon mortar, and as the potter treadeth clay.' This is manifestly the Messiah; and we are therefore to look for a country north of Judea, where the prophecy was given. The New World is out of the question, being nowhere a subject of prophecy; and as the image is excluded, it can only be in the Russian empire, or in the kingdoms of Denmark, Sweden, or Ireland.

"The army that follows the Messiah, we are told, amounts to 144,000; and there are a few passages in the Revelation of St. John, that denote the place where they are to be assembled. One is, 'I saw them harping with their harps.' Another, 'I saw them standing on a sea of glass, having the harps of God.' Another is, 'That they were clothed in fine linen, white and clean.' Another is, 'And he gathered them together in a place, in the Hebrew tongue, called Armageddon.' Now, what respects the harp and the fine linen, peculiarly applies to Ireland; and not at all to Russia, Denmark, or Sweden. The sea of glass I think must be an island. And I believe the word Armageddon in the Hebrew tongue, and Ardmah or Armagh in the Irish, mean the same thing. At all events, there is great similitude in their sounds; and St. Patrick thought proper to make the city of Ardmagh, which is the old name, the seat of the church government of Ireland. But besides these sacred passages of Scripture, there are some very particular circumstances attending Ireland. She has never had her share in worldly prosperity, and has only since 1782 begun to rise; and I know no instance in history of any nation beginning to prosper, without arriving at a summit of some kind, before it became again depressed. The four great empires rose progressively west of each other; and Great Britain made the last toe of the image, being the last conquest the Romans made in the west. Now, Ireland lies directly west of it, and is therefore in exactly the same progressive line, and it never was any part of the image, nor did the Roman arms ever penetrate here. The arms of Ireland is the harp of David, with an angel in its front. The crown of Ireland is the apostolic crown. Tradition has long spoken of it as a land of saints; and if what I expect happens, that prediction will be fulfilled. But what I rely on more than all, is our miraculous exemption from all of the serpent and venomous trihe of reptiles. This appears to me in the highest degree emblematic, that Satan, the Great Serpent, is here to receive his first deadly blow."

I had an idea of sending you some extracts from Mr. Dobbs's poem on *The Millennium*, but I fear I have already trespassed too far on your valuable space. HENRY H. BREEN.

St. Lucia.

SIR WALTER SCOTT AND HIS QUOTATIONS FROM HIMSELF.

Your correspondent A. J. DUNKIN (Vol. viii., p. 622.) asks who was the author of the couplet,—

> "Oh! for a blast of that dread horn,
> On Fontarabian echoes borne."

In reply to which Query you refer him to the juvenile efforts of Frank Osbaldiston in the delightful novel of *Rob Roy*.

You might have referred him likewise to a corresponding passage in the sixth canto of *Marmion*, sec. xxxiii., from which the accomplished poet and novelist repeated *inadvertently* his own verses:

> "O for a blast of that *dread* horn,
> On Fontarabian echoes borne,
> That to King Charles did come," &c.

I say "inadvertently" from my own knowledge. A few months after the well-known occurrence at a public dinner in Edinburgh, when Sir W. Scott openly declared himself the author of the *Waverley Novels*, the writer of these lines was staying at Abbotsford on a visit. On one occasion, when walking with Sir Walter about his grounds, I led the conversation to his late revelations; and while expressing some wonder at the length of time during which the secret of the authorship had been kept, I ventured to say that I for one had never felt the smallest doubt upon the matter, but that the intrinsic evidence of these several works, acknowledged and unacknowledged, had long ago convinced me that they were written by one and the same author. Among other points I quoted *the very lines in question* from the elegy on the death of the Black Prince in *Rob Roy*, which I reminded Sir Walter might also be found in the sixth canto of *Marmion*. "Ah! indeed," he replied, with his natural expression of comic gravity, "that *was very careless* of me! I did not think I should have committed such a blunder!"

We kept up the like strain of conversation during the whole ramble, with a good deal of harmless pleasantry. In the course of our walk Sir Walter stopped at a particular point, and leaning on his staff like his own "Antiquary," he pointed out some ancient earth-works, whose undulating surface indicated the traces of a Roman or Pictish encampment. "There," said he, "you

will perceive the remains of a very good camp." "Yes, Sir," said I, in the words of Lovel, "I do see something *like a ditch indistinctly marked.*" Sir Walter burst into a hearty fit of laughter, saying, "Ay, my friends do call it the *Kairn of Kimprunes.*"

I trust your readers will forgive me for recording these trivialities; but MR. DUNKIN's Query recalled them to my mind so forcibly after the lapse of many years, that I venture to obtrude them upon your notice.

Before I conclude this paper, I may be permitted to make reference to a series of letters addressed to Richard Heber, Esq., M.P., by Mr. Adolphus, son of the historian of the reign of George III. In the conversation referred to, Sir Walter Scott mentioned these letters in terms of high approbation, — terms not undeserved; for a more elegant, ingenious, and convincing piece of literary criticism never issued from the press.

At that time I had not seen it; but in reference to the passage in question, the coincidence of which in the poem and the romance has not escaped the critic's acuteness, Mr. Adolphus makes the following remarks:

"A refined speculator might perhaps conceive that so glaring a repetition could not be the effect of inadvertence, but that the novelist, induced by some transient whim or caprice, had intentionally appropriated the verses of his great cotemporary. I cannot, however, imagine any motive for such a proceeding, more especially as it must appear somewhat unhandsome to take possession of another man's lines for the mere purpose of exhibiting them in a ridiculous light. Nor does it seem to me at all unlikely that the author of *Marmion*, supposing him to be also the author of *Rob Roy*, should have *unconsciously repeated himself* in this instance, for we find him more than once apologising in his avowed works for having, in the haste of composition, snatched up expressions, and even whole lines, of other writers."

The anecdote above recorded proves the justice and refinement of the critic's speculation.

A BORDERER.

THOMAS CAMPBELL.

In a small 8vo. volume before me, entitled *The History of the Stage: in which is included the Theatrical Characters of the most celebrated Actors who have adorned the Theatre, &c.; with the Theatrical Life of Mr. Colly Cibber* (Lond. 1742), I notice a very remarkable similarity of thought and expression between its author and the late Thomas Campbell. The dramatic author writes thus:

"But with whatever strength of nature we see the poet show at once the philosopher and the hero, yet the image of the actor's excellence will still be imperfect to you, unless language could put colours into words to paint the voice with.

"The most that a Vandyke can arrive at is to make his portraits of great persons seem to think; a Shakspeare goes farther yet, and tells you what his picture thought; a Betterton steps beyond them both, and calls them from the grave to breathe and be themselves again, in feature, speech, and motion. When the skilful actor shows you all these powers at once united, and gratifies at once your eye, your ear, your understanding, — to conceive the pleasure arising from such harmony you must have been present at it; 'tis not to be told you."

Now compare this passage with the following lines from Mr. Campbell's "Valedictory Stanzas to J. P. Kemble, Esq.," composed for a public meeting held June, 1817:

"His was the spell o'er hearts
Which only acting lends,
The youngest of the Sister Arts,
Where all their beauty blends:
For ill can Poetry express
Full many a tone of thought sublime;
And Painting, mute and motionless,
Steals but a glance of time.
But by the mighty actor brought,
Illusion's perfect triumphs come, —
Verse ceases to be airy thought,
And Sculpture to be dumb."

SERVIENS.

FOLK LORE.

Legends of the Co. Clare (Vol. viii., p. 436.). — The Lake of Inchiquin, one legend of which has been already published in "N. & Q.," is said to have been once a populous and flourishing city, and still on a calm night you may see the towers and spires gleaming through the clear wave. But for some dreadful and unabsolved crime, a holy man of those days whelmed all beneath the deep waters. The "dark spirit" of its king, who ruled also over the surrounding country, resides in a cavern in one of the hills which border the lake, and once every seven years at midnight he issues forth mounted on his white charger, and urges him at full speed over hill and crag, until he has completed the circuit of the lake; and thus he is to continue, till the silver hoofs of his steed are worn out, when the curse will be removed, and the city reappear in all its splendour. The cave extends nearly a mile under the hill; the entrance is low and gloomy, but the roof rises to a considerable height for about half the distance, and then sinks down to a narrow passage, which leads into a somewhat lower division of the cave. The darkness, and the numbers of bats which flap their wings in the face of the explorer, and whirl round his taper, fail not to impress him with a sensation of awe.

FRANCIS ROBERT DAVIES.

Slow-worm Superstition (Vol. viii., pp. 33. 479.). — I believe that the superstition alluded to is

not confined to one country, nor to one species of reptile. I remember to have heard some countrymen in Cornwall, who had killed an adder, say that it would not cease to writhe until the sun had gone down. Like many other so-called superstitions, it is probably founded on a close observation of a natural phenomenon; and I feel quite sure that I have seen in print, although I cannot now call to mind where, that it is to be accounted for by the fact, that in these cold-blooded animals the nervous irritability does not cease until checked or destroyed by the chilling dews of evening.

HONORÉ DE MAREVILLE.

Guernsey.

THE VELLUM-BOUND JUNIUS.

(Vol. v., pp. 303. 333. 607.; Vol. viii., p. 8.)

I have no doubt that it will be satisfactory to some of your readers to know that I have in my possession a copy, "vellum bound in gilt," of *Junius*, printed for Henry Sampson Woodfall, 1772, 2 vols. This copy has been in the family library for about sixty years. There are no marks by which it can be traced to its original owner. I imagine it must have been purchased by my grandfather, Sir Thomas Metcalfe, after his arrival from India about 1788; this is, however, merely a conjecture, in default of any more probable theory. Of the authenticity of this copy I have no doubt; I mean that it is now in the same condition as when it was first issued by the bookseller. The binding is evidently of an old date, the gilding is peculiar, and the books correspond exactly with the orders of Junius as given to Woodfall in Note No. 47., Dec. 1771, and although neatly bound, are, as Woodfall mentions in No. 64., not highly finished. Are there many copies of this edition, or may I congratulate myself upon possessing *the* one ordered by Junius? It is quite possible that my grandfather possessed this copy some years before his return from India; and I may mention that I also have a great many political pamphlets and satires, chiefly in poetry, of different dates, from 1760 to 1780, such as *Catiline's Conspiracy; The Diaboliad; Ditto*, with additions, dedicated to the worst man in the kingdom (Rigby), and containing allusions to all the most celebrated characters of Junius; *The Senators*, *La Fête Champêtre*, and many miscellanies. These, however, are perhaps well known. I have also a pamphlet containing an alleged unpublished canto of the *Faerie Queene* of Spenser, and a great many religious tracts from 1580 to 1700. Some of the political poems are published by Almon. Among other curious stray sheets, is a list of all the gentlemen and officers who fell in the cause of Charles I., and Mr. Richard Brown appears amongst the number. I hope to communicate more fully upon some future occasion, and must conclude with an allusion to the claims of Francis as the author of *Junius*. Strong as the proofs may be in his favour in England, I believe that in India there is testimony no less important; and I have been informed, by one who spoke with some authority, that the letters of Francis upon record in this country bear no resemblance *whatever* to those of Junius. This assertion, however, is far too vague to satisfy any of your readers. I hope some day to be able to confirm it by examples. The India House might furnish the private correspondence between Francis and Hastings, which would be extremely interesting.

T. METCALFE.

Delhi.

Minor Notes.

The Scotch Grievance. — Can the demand of Scotchmen, with respect to the usage of the royal arms, be justified by the laws of Heraldry? I think not. They require that when the royal arms are used in Scotland, the Scotch bearings should be placed in the first quarter. Surely it is against all rules that the armorial bearings, either of a person or of a nation, should be changeable according to the place where they are used. The arms of the United Kingdom and of the sovereign are, first and fourth, England; second, Scotland; third, Ireland. The Scotch have therefore the option of using these, or else the arms of Scotland singly; but to shift the quarterings according to locality, seems repugnant to the principles of the science. Queen Anne and George I. bore, in the first quarter, England impaling Scotland: is it to be supposed that, for Scotch purposes, they bore Scotland impaling England? Can any *coin* be produced, from the accession of James VI. to the English throne, on which the royal arms are found with Scotland in the first quarter and England in the second?

A DESCENDANT FROM SCOTTISH KINGS.

Walpole and Macaulay. — That well-known and beautiful conception of the New Zealander in some future age sitting on the ruins of Westminster Bridge, and looking where London stood, may have been first suggested by a thought in one of Walpole's lively letters to Sir H. Mann:

"At last some curious native of Lima will visit London, and give a sketch of the ruins of Westminster and St. Paul's."

ANON.

Russian "Justice." — Euler, in his 102nd letter to a German princess, says:

"Formerly there was no word in the Russian language to express what we call *justice*. This was certainly a very great defect, as the idea of justice is of very great importance in a great number of our judg-

ments and reasonings, and as it is scarcely possible to think of the thing itself without a term expressive of it. They have, accordingly, supplied this defect by introducing into that language a word which conveys the notion of justice."

This letter is dated 14th February, 1761. *Statne nominis umbra?* An answer is not needed to this Query. But can nothing be done to rescue from destruction the previous analytical treasures of Euler, now entombed in the archives of St. Petersburgh? T. J. BUCKTON.

Birmingham.

False Dates in Water-marks of Paper. — Your correspondent H. W. D. (Vol. ix., p. 32.) on the subject of the water-mark in paper, is, perhaps, not aware that, within the last few years, the will of a lady was set aside by the heir-at-law, her brother, on account of the water-mark, she having imprudently, as it was surmised, made a fairer copy of her will on paper of a later date. The case will be in the recollection of the parties employed in the neighbourhood of the Prerogative Court. L.

Queries.

MR. P. CUNNINGHAME.

Can any of your correspondents communicate information respecting a Mr. P. Cunninghame, who was employed in the Heralds' Office in the years 1768–69, and who appears to have left his situation there in order to enter the church? Mr. Cunninghame, from a MS. volume of his letters now before me, had friends and correspondents of the names of Towne, Dehane, Welsh, Cockell, Bawdwen, Wainman, Haggard, Hammond, Neve, Gathorne, Innes, Connor, &c., and relations of his own name resided at Deal. One of his letters is addressed to his cousin, Captain George Cunninghame, General Marjoribanks' regiment, in garrison at Tournay, Flanders.

Two gentlemen of the names of Bigland and Heard (probably Sir Isaac Heard, who died a few years since at a very advanced age) were his superiors in the Heralds' Office at the time of his being there. A former possessor of this MS. volume has written in it as follows; and so warm a tribute of praise from a distinguished scholar and late member of this university, has induced me to send you his remarks, and to make the inquiry suggested by them.

"I esteem myself fortunate in having purchased this volume of letters, which I met with in the shop of Mr. Robins, bookseller, at Winchester, in January, 1808. They do credit to the head and the heart of the author. He seems to have been a man whose imagination was lively, and whose mind was capacious, as well as comprehensive. His remarks on different subjects betray reading and reflection. His mental powers, naturally vigorous, he appears to have cultivated and improved by as much reading as his employments and his agitation of mind would allow. I wish that he had committed to this volume some specimens of his poetry, as it would have been more than mechanical, or partaking of common-place, for he writes in a style at once vigorous, lively, and elegant, and gives proofs of a correct taste. He had a manly spirit of independence, a generous principle of benevolence, and a prevailing habit of piety. The first of these qualifications did not in him (as it is too frequently apt to do) overleap the bounds of prudence, or the still more binding ties of duty, as is exemplified in the excellent letters to his father, and Mr. Dehane. It is to be hoped that he entered into that profession from which he was so long and so perversely excluded; a profession suited to his genius and inclination, which would open an ample field for his benevolence, and which would receive additional lustre from the example of so much virtue and so much industry exerted in the cause of truth. It is to be hoped that he gained that competence and retirement to which the wishes of the interested reader must follow him, regretting that he knows not more of a man, who, from those amiable dispositions and those eminent talents, pourtrayed in this correspondence, would indeed —

'Allure to brighter worlds, and lead the way.'

R. F."

J. MACRAY.

Oxford.

WAS SHAKSPEARE DESCENDED FROM A LANDED PROPRIETOR?

MR. KNIGHT has on two occasions, the latter in his *Stratford Shakspeare* just published, called attention to what he concludes is an oversight of mine in not drawing any conclusion from a deed in which certain lands are mentioned as "heretofore *the inheritance* of William Shakspeare, Gent., deceased." These words are supposed by MR. KNIGHT to imply that the lands in question came to Shakspeare by descent, as heir-at-law of his father. This opinion appeared to me to be somewhat a hasty one: believing that no conclusion whatever is to be drawn from the phrase as there used, and relying on the ordinary definition of *inheritance* in the old works on law, I did not hesitate, some time since, to declare a conviction that the lands so mentioned were bought by Shakspeare himself. As the question is of some importance in the inquiry respecting the position of the poet's ancestry, perhaps one of your legal readers would kindly decide which of us is in the right. I possess an useful collection of old law-books, but there are few subjects in which error is so easily committed by unprofessional readers. In the present instance, however, if plain words are to be relied upon, it seems certain that the term *inheritance* was applied, to use Cowell's words, to

"every fee simple or fee taile that a man hath by his purchase." (See *The Interpreter*, 1637.)
J. O. Halliwell.

Minor Queries.

"*To try and get.*" — The word *and* is often used instead of *to* after the verb *to try:* thus, in Moore's *Journal* (June 7, 1819), "Went to the theatre to try *and* get a dress." What is the origin of this erroneous mode of expression? Uneda.

Philadelphia.

Fleet Prison. — Where can a list of the officers of the Fleet Prison, especially the under officers, and more especially the tipstaffs, A.D. 1696, and shortly previously and subsequently, be seen?
J. K.

Colonel St. Leger. — Where can I find an account of the celebrated Colonel St. Leger, the friend and associate of George IV. when Prince of Wales? In what year did he die? What age was he when his picture, now in Hampton Court, was painted by Gainsborough? W. P. M.

Dublin.

Lords' Descents.—Is a MS. collection of Lords' Descents, by Thomas Maisterson, Esq., made about the year 1705, now extant? T. P. L.

Reverend Robert Hall. — Who was Robert Hall, a preacher of some celebrity in the time of James II.? P. P. P.

"*Lydia, or Conversion.*" — Can any of your correspondents inform me who is the author of the following excellent drama, published nearly twenty years since: — *Lydia, or Conversion; a Sacred Drama, inscribed to the Jews by a Clergyman of the Church of England:* London, 8vo., 1835, published by Rivingtons, and Hatchard & Son? A. Z.

Personal Descriptions. — Is Sir Walter Scott's description of Saladin taken from any ancient writer, or is it a fancy sketch? If the latter, I think he has fallen into error by describing in Saladin the features of a civilised Arab, rather than the very peculiar and unmistakeable characteristics of the Koordish race.

In a novel now publishing in *Ainsworth's Magazine*, styled the "Days of Margaret of Parma," the celebrated Duke of Alva is described as a very tall man. I have never seen a portrait or read a description of his person, but had formed a very different idea of it from the circumstance that Count Tilly, who was certainly a short man, was said to be a striking counterpart of him in face, figure, and dress, a resemblance which added not a little to the terror and aversion with which Tilly was regarded by the Protestants of Germany. Can any of your correspondents refer me to a description of Alva? J. S. Warden.

"*One while I think,*" *&c.*—Whence are the following lines:

> "One while I think, and then I am in pain,
> To think, how to unthink that thought again."

W. M. M.

Lord Bacon. — Has the very discreditable attack made on the moral character of the great Lord Chancellor Bacon, by his cotemporary Sir Simon D'Ewes, and related by Hearne the historian at the end of his *Life and Reign of King Richard II.*, been investigated, and either established or disproved by later historians?
Cestriensis.

Society for burning the Dead. — Wanted information as to the "Society for burning the Dead," which existed a few years ago in London. A reference to any reports or papers of them would oblige D. L.

Cui Bono. — What is the true rendering of the Latin phrase *Cui Bono?* Most text-books say it means "For what good?" or, "What use was it?" But Francis Newman, in p. 316. of *Hebrew Monarchy*, says it means "who gained by (the crime)," and quotes *Cicero pro Milone*, xii. § 32., in favour of his meaning. T. R.

Dublin.

The Stock Horn. — Can any of your readers or friends tell me where I can see a specimen of the musical instrument called the "Stock Horn?" Or any musical instrument of primitive form, similar to that which Wilkie has represented in a subject from the "Gentle Shepherd," entitled "Roger and Jenny." It seems to be a kind of hautboy, or oboe, and often appears in musical devices of the last century, especially by Scotch printers. J. Gordon Smith.

Lady Harington. — Can any of your readers give the pedigree of the late Lady Harington, mother of the lamented Principal of Brasenose Coll. Oxford? The writer of this, who was distantly related to her, recollects, though very young, being struck with her beauty when he saw her in 1787. One of her brothers died in India; and another was curate of the lower church in Guildford in 1806; he was probably Thomas Philpot, of Magdalen Hall, Oxford, M.A. in 1798. Her mother was daughter or granddaughter of the celebrated mathematician Abraham de Moivre, and had a sister, or aunt, housekeeper of Windsor Castle. Her mother, the writer believes, was related to the Gomms, a branch of the family descended from Eustache de St. Pierre. Anat.

Descendants of Sir M. Hale.—Are there any of the descendants of Sir Matthew Hale, the famous judge of the seventeenth century, living either in England or Ireland? W. A.

A Query for the City Commission.—In the *London Gazette* of January 23, 1684–5, we read that King Charles II. sent to the Lord Mayor, in a silver box sealed up with his majesty's seal, the receipts of the several cements used by the patentees for making sea-water fresh; as also the receipt of their metallic composition and ingredients, certified under the hand of the Hon. Robert Boyle, to be kept so sealed up by the present and succeeding lord mayors, lest a secret of so great importance to the public might come to be lost, if lodged only in the knowledge of a few persons therein concerned.

It is to be hoped that the commissioners who are now engaged in investigating the affairs of the Corporation of London, will not fail in making inquiry of the present Lord Mayor after this silver box, committed so carefully to City preservation. H. E.

Cross-legged Monumental Figures.—Are any instances of the cross-legged figures, so common in England, to be seen in the churches of France, Italy, or Spain? and if so, where may engravings of them be found? J. Y.

Muffins and Crumpets.—Can any of your readers tell me the origin of the names "muffins and crumpets," and by whom and when introduced at the English breakfast-table? OLD FOGIE.

Athenæum.

Minor Queries with Answers.

"*Behemoth.*"—Does any one know a book called *Behemoth, an Epitome of the Civil Wars from* 1640 *to* 1660? C. W. B.

[This was the last work written by the celebrated Thomas Hobbes of Malmsbury. "This history is in dialogue," remarks Bishop Warburton, "and full of paradoxes, like all Hobbes' other writings. More philosophical, political—or anything rather than historical; yet full of shrewd observations." The editions are, 1679, 8vo.; 1680, 12mo.; 1682, 8vo.]

"*Deus ex Machinâ.*"—From what author is the phrase "Deus ex machinâ" taken? and what was its original application? T. R.

Dublin.

["Deus ex machinâ" was originally a Greek proverb, and used to denote any extraordinary, unexpected, or improbable event. It arose from the custom or stage-trickery of the ancient tragedians, who, to produce uncommon effect on the audience, introduced a deity on special occasions:—Ἐπὶ τῶν παραδόξων καὶ παραλόγων, "it is spoken of marvellous and surprising occurrences," as the German commentator, F. Smeider, thus explains the words of the passage in which the adage is to be found, viz. Lucian's *Hermotimus*, sub finem. The words are, τὸ τῶν τραγῳδῶν τοῦτο, Θεὸς ἐκ μηχανῆς ἐπιφανείς. To this custom Horace alludes in his *Ars Poetica*, l. 191.:

"Nec Deus intersit, nisi dignus vindice nodus
Inciderit."

Conf. Gesneri *Thesaurus*, in Machina.]

Wheelbarrows.—Who invented the wheelbarrow? It is ascribed to Pascal. ALPHA.

[Fosbroke seems to have investigated the origin of this useful article. He says, "Notwithstanding Montfaucon, it is not certain that the ancients were acquainted with the wheelbarrow. Hyginus, indeed, mentions a single-wheeled carriage, but it may apply to a vehicle of conveyance. Some modern writers ascribe the invention to Pascal, the famous geometer. The one-wheeled carriage alluded to was, perhaps, the *Pabo* of Isidore. As to the invention by Pascal, we find *berewe*, a barrow, rendered by Lye, a versatile vehicle; but if more than the hand-barrow had been meant, the addition of *wheel* would perhaps have been made to the world."—*Encyclopædia of Antiquities*, vol. i. p. 349.]

Persons alluded to by Hooker.—Who was the ancient philosopher to whom Hooker alludes in *Eccles. Polity*, b. III. ch. xi. (iii.)? and the Puritan champion of the Church Service, cited b. v. ch. xxvii. (1.)? MACKENZIE WALCOTT, M.A.

[The ancient philosopher is Philemon: see the passage quoted by the Rev. John Keble, edit. Hooker, 1836, vol. i. p. 496., from *Fragm. Incert.*, xliii., ed. Cler. The Puritan champion is Edward Dering: see his work against Harding, entitled *A Sparing Restraint of many lavish Untruths, &c.*, 4to. 1568.]

Replies.

LONGFELLOW'S ORIGINALITY.

(Vol. viii., p. 583.)

J. C. B. has noticed "the similarity of thought, and even sometimes of expression," between "The Reaper and the Flowers" of this popular writer, and a song by Luise Reichardt. But a far more extraordinary *similarity* than this exists between Mr. Longfellow's translation of a certain Anglo-Saxon metrical fragment, entitled "The Grave" (Tegg's edit. in *London Domestic Library*, p. 283.) and the literal translation of the same piece by the Rev. J. J. Conybeare, transcribed by Sharon Turner in *Hist. Ang. Sax.*, 8vo. edit. 1823, vol. iii. p. 326. With the exception of a few verbal alterations, indeed, which render the fact of the plagiarism the more glaring, the two translations are identical. I place a few of the opening and

concluding lines of each side by side, and would ask if the American poet has the slightest claim to the authorship of that version, to which he has affixed the sanction of his name.

Conybeare's Translation.

"For thee was a house built
Ere thou wert born,
For thee was a mould shapen
Ere thou of mother camest.

"Who shall ever open
For thee the door
And seek thee,
For soon thou becomest loathly,
And hateful to look upon."

Longfellow's Translation.

"For thee was a house built
Ere thou wast born,
For thee was a mould meant
Ere thou of mother camest.

"Who will ever open
The door for thee
And descend after thee,
For soon thou art loathsome,
And hateful to see."

WM. MATTHEWS.

Cowgill.

QUEEN ELIZABETH AND QUEEN ANNE'S MOTTO.

(Vol. viii., pp. 174. 255. 440.)

I was not aware that the Query at page 174. was not fully answered by me in page 255., but the following may be more satisfactory.

Camden, in his Life of Queen Elizabeth (*Annals of Queen Elizabeth*, p. 32.), says her first and chiefest care was for the most constant defence of the Protestant religion as established by the authority of parliament. "Her second care to hold an even course in her whole life and in all her actions, whereupon she took for her motto (1559), *Semper eadem* (Always the same)."

In his *Remains* (p. 347. 4to. 1637), Camden says, "Queen Elizabeth upon occasions used so many heroical devices as would require a volume: but most commonly a sive without a motte for her words *Video*, *Taceo*, and *Semper eadem*, which she as truly and constantly performed."

Sandford is silent as to her motto.

Leake says this motto, *Semper eadem*, was only a personal motto; as queen, the old motto, *Dieu et mon Droit*, was used, and is so given in Segar's *Honour, Military and Civil*, dedicated to her majesty in 1602, and which is also on her tomb. In some churches where there are arms put up to her memory, it is probable the motto *Semper eadem* may sometimes have been seen as being a personal motto to distinguish it from her brothers. Queen Anne, before the union with Scotland, bore the same arms, crest, and supporters as her father King James II., but discontinued the use of the old motto, *Dieu et mon Droit*, and instead thereof used *Semper eadem*. The motto ascribed to Queen Elizabeth she took for the same reason to express her constancy; but this, which was personal as to Queen Elizabeth, was then made the motto of the royal achievement, and seems the first instance of discontinuing the old motto of *Dieu et mon Droit*, from the first assumption of it by King Edward III.; for as to the different ones attributed to Queen Mary, Queen Elizabeth, and King James I., they were personal only.

The motto is indeed no part of the arms but personal, and therefore is frequently varied according to the fancy of the bearer; nevertheless, when particular mottoes have been taken to perpetuate the memory of great events, either in families or kingdoms, and have been established by long usage, such should be esteemed as family or national mottoes, and it is honourable to continue them.

In 1702 (*Gazette*, No. 3874) Queen Anne commanded the Earl Marshal to signify her pleasure that wheresoever her royal arms were to be used with a motto, that of *Semper eadem* should be used; and upon the union with Scotland in 1707, by her order in council it was ordered to be continued.

King George I., upon his accession, thought proper to discontinue it, and restored the old motto, *Dieu et mon Droit*. G.

BOOKS BURNT BY THE COMMON HANGMAN.

(Vol. viii., pp. 272. 346.)

The *Histoires* of Theodore Agrippa d'Aubigné were condemned, by an arrêt of the parliament of Paris, to be burnt by the common hangman. The charge against the works was, that D'Aubigné had spoken too freely of princes; and it may be added, too freely also of the Jesuits, which was probably the greatest crime. D'Aubigné said upon the occasion, that he could not be offended at the treatment given to his book, after having seen the Holy Bible ignominiously hanged upon a gibbet (for thus some fiery zealots used the Bible which they had taken from the Huguenots, to show their pious hatred to all translations of that book into their native tongue), and fourscore thousand innocent persons massacred without provocation.

The *Histoire* of James Augustus de Thou (a Roman Catholic, though a moderate one) met with the same fate at Rome that D'Aubigné's had at Paris, and it was even debated in council whether the like sentence should not pass against it in France. D'Aubigné, however, spoke strongly in its favour, affirming that no Frenchman had ever before given such evident proofs of solid

judgment and steady application, qualities not generally allowed to be the characteristic of the nation. (Scott's *Life of Theodore Agrippa d'Aubigné*, p. 419.)

In 1762 the *Emilie* of Jean Jacques Rousseau was burnt at Geneva by the common hangman. *Le Contrat Social* had soon afterwards the same fate. (*Biographie Universelle*, article "J. J. Rousseau.")

On June 17th, 1553, nearly the whole of the edition of the *De Christianismi Restitutione* of Servetus, which had been seized at Lyons, was cast into the flames, and Servetus burnt in effigy at Vienne in Dauphiné. (*Biographie Universelle*, art. "Servetus.")

In 1538 the English Bible, printed by Grafton at Paris, was (with the exception of a few copies) burnt by the order of the Inquisition. During the reign of Henry VIII. (observes Mr. D'Israeli in *Amenities of Literature*, vol. iii. p. 358.), the Bishop of Durham had all the unsold copies of Tindal's Testament bought up at Antwerp and burnt. In this age of unsettled opinions, both Roman Catholic and Protestant books were burnt. In the reign of Edward VI. Roman Catholic works fed the flames.

"All red-lettered illuminated volumes were chopped in pieces with hatchets, and burned as superstitious. The works of Peter Lombard, Duns Scotus, and Thomas Aquinas, carried on biers, were tumbled into bonfires. In the reign of Mary pyramids of Protestant volumes were burnt. All the Bibles in English, and all the commentators upon the Bible in the vernacular idiom (which we are told from their number seemed almost infinite), were cast into the flames at the market-place, Oxford." — D'Israeli's *Amenities of Literature*, vol. ii. pp. 164, 165.

In Strype's *Memorials* (3rd part, 2nd ed., p. 130.) is a proclamation of Philip and Mary, "that whoever finds books of heresy and sedition, and does not forthwith *burn* the same, shall be executed for a *rebel*."

The Stationers' Company (who were granted a charter of incorporation during the reign of Philip and Mary) had power to seize, take away, and burn books which they deemed obnoxious to the state or to their own interests.

"When Elizabeth was upon the throne, political pamphlets fed the flames, and libels in the reign of James I. and his son." — D'Israeli's *Curiosities of Literature*, "Licensers of the Press."

"In the first year of the reign of King William III., A.D. 1688, a grand *auto-da-fé* was performed by the University of Oxford on certain political works. Baxter's *Holy Commonwealth* was amongst those condemned to the flames." — D'Israeli's *Amenities of Literature*, vol. iii. p. 325.

Perhaps some correspondent of "N. & Q." may furnish other instances of books burnt. L. A.

STONE PULPITS.

(Vol. viii., p. 562.)

To MR. KERSLEY's list I can add, from my own county, St. John the Evangelist, Cirencester, used; SS. Peter and Paul, Northleach, used; Staunton, All Saints, in the Hundred of St. Briavell's, Dean Forest, not used.

The last has a curious double arrangement in two storeys, like a modern reading-desk and pulpit, projecting west from the north side of the chancel arch, or rather (if I recollect rightly, for I took no notes on visiting the church) of the west tower arch, and to both which there is access from the newel leading to the ancient roodloft.

To the above might be added those of Coombe, Oxon; Frampton, Dorset; and Trinity Church, Coventry: and if any other than those in churches, the angular one in the entrance court in Magdalene College, Oxford, from which, formerly, the University Sermon used to be preached on the festival of St. John the Baptist, when the court was strewed with rushes for the occasion (vide *Glossary of Architecture*, in verb.); that in the refectory of Tinterne Abbey, Monmouthshire; and the well-known exquisite specimen of the later First Pointed period, occupying a similar locality in the Abbey of Beaulieu, Hants, so elaborately illustrated by Mr. Carter in Weale's *Quarterly Papers*. BROOKTHORPE.

A collection of English examples alone would make a long list. Besides the well-known one (A.D. 1480) in the outer court of Magdalene College, Oxford, the following are noted in the last edition of the Oxford *Glossary*, viz.: — Beaulieu, Hants (A.D. 1260); Beverley; Chester; Abbey Garden, Shrewsbury: these are in refectories of monasteries. In churches — at Cirencester; Coombe, Oxon (circa A.D. 1370); Frampton, Dorset (circa A.D. 1450); Trinity Church, Coventry (circa A.D. 1470): the latter appears from the cut to be stone.

In the second edition of the *Glossary* is also St. Peter's, Oxon (circa 1400).

Devonshire abounds in good samples: see *Trans. of Exeter Architectural Society*, vol. i., at table of plates, and the engraved plates of three very rich specimens, viz. Harberton, Chittlehampton, North Molton, each of which is encircled by canopied niches with statues.

At North Petherton, in Somersetshire, is a curious grotesque human figure of stone, crouched on the floor, supporting the pulpit (which is of wood, as I think) upon his shoulders, Atlas-like. J. J. R.

Temple.

MR. KERSLEY desires a list of ancient stone pulpits. I can give him the following, but cannot

describe their positions, nor certify which of them are still used:—Bedfordshire, St. Paul's, Bedford; Cheshire, Nantwich; Cornwall, Egloshayle; Devonshire, Chittlehampton, Harberton, Totnes, South Wooton; Dorsetshire, Frampton; Gloucestershire, North Cerney, Cirencester, Cold Ashton, Northleach, Pitchcomb, Winchcomb, Gloucester Cathedral; Hampshire, Beaulieu Abbey (fine Early Decorated), Shorwell, Isle of Wight; Oxfordshire, Coombe (1395), Oxford, Magdalene College (1480), Oxford, St. Peter's; Somersetshire, Chedder, Kew Stoke, Nailsea, Stogumber, Wrington; Sussex, Clymping; Warwickshire, Coventry, Trinity Church; Worcestershire, Worcester Cathedral. C. R. M.

The *Glossary of Architecture* supplies the following examples:—Beaulieu, Hampshire, c. 1260 (plate 166.), in the refectory; Combe, Oxfordshire, c. 1370 (plate 166.); Magdalene College, Oxford, c. 1480 (plate 166.), in the outer court; Frampton, Dorset, c. 1450 (plate 167.); Holy Trinity, Coventry, c. 1500 (plate 167.), restored by Mr. Rickman.

Are, or were, the pulpits in the refectories of the monasteries of Beverley, Shrewsbury, and Chester, referred to in the Glossary *sub voc.* PULPIT, of stone? W. SPARROW SIMPSON.

There are ancient stone pulpits still existing at Beaulieu Abbey Church, now in use, A.D. 1260; Wells Cathedral, in the nave, A.D. 1547; Magdalene College, Oxford, A.D. 1480, in the south-east angle of the first court, formerly used at the University Sermon on St. John Baptist's Day; Combe Church, Oxon., Perp. style: Frampton Church, Dorset, A.D. 1450; Trinity Church, Coventry, A.D. 1500. MACKENZIE WALCOTT, M.A.

To the list may be added that of Holy Trinity Church, Coventry, which is a very fine specimen, and furnished with bracket for the book. It adjoins the south aisle piers, and is in use.

G. E. T. S. R. N.

ANTIQUITY OF FIRE-IRONS.

(Vol. viii., p. 587.)

The invention of these domestic instruments, called "tongs, fireshovels, and prongs" by Sir T. Browne, dates from a very early period. The "shovel" is the A.-S. *fyr-sceofl.* Lye refers to "the fire-sholve" of the sixteenth century, which he tells us was "made like a grate to sift the sea-cole with," exactly as we see it constructed now. (See Gage's *Hengrave*, p. 23.) The "poker" (see Du Cange, v. *Titionarium*) is mentioned by Johan. de Januâ in the thirteenth century. It had formerly two massive prongs, and was commonly called the "fire-fork." There is a poker of this description, temp. Hen. VIII., in Windsor Castle, which is figured in Britton's *Archit. Antiq.*, vol. ii. p. 99. (See also Strutt's *Horda Angelcynn*, vol. ii. pp. 62. 64., and Fosbrooke's *Encyc. Antiq.*, pp. 264. 305. 340.) The "tongs," A.-S. *fyr-tang* (see Du Cange, v. *Tenalea*, *Tenales*, *Tenecula*), with which Swift mischievously directs us to stir the fire "if the poker be out of the way," are of the remotest antiquity. They are frequently spoken of in the sacred records, as by Isaiah, vi. 6.; and we all know to what purpose a similar weapon was applied by holy St. Dunstan. In fact, they are doubtless coeval with fires themselves. The word "tongs" is the old Icelandic, Norræna, or Dönsktúnga, *taung*, pl. *tángir*, the Dan. *tang*, Scot. and Belg. *tangs*, *taings*, Belg. *tanghe*, Alem. *zanga*, Germ. *zange*, Gall. *tenaille*, Ital. *tenaglia*, &c. The most ancient of the mytho-cosmogonic poems of the elder Edda attribute to this implement an origin no less than divine; for in the *Völo-spa*, st. vii., it is stated that when the mighty Œsir assembled on Idavöllr to regulate the courses of the stars, to take counsel for the erection of temples and palaces, and to build furnaces, amongst other tools, by them also then fabricated, *tángir scópo*, "they made tongs," for the use and delectation of the *völundr à járn*, or skilful blacksmith (the Weyland smith of "Kenilworth") and careful housewife of future days. WM. MATTHEWS.

Cowgill.

ALIQUIS will perhaps find his question satisfactorily answered by a visit to Goodrich Court, Herefordshire, where the late Sir Samuel Meyrick, with the industry and exactness which distinguished that indefatigable antiquary, had arranged a series of rooms illustrative of the domestic habits of the twelfth, thirteenth, fourteenth, fifteenth, sixteenth, and seventeenth centuries.

It is so long ago since I saw these rooms (and then but very cursorily), that I will not undertake to say the series was complete from the twelfth inclusive; and when, recently, last there, the family were at home, and nothing but the armoury shown; but from the evident care taken of that unrivalled and magnificent collection by the present proprietor, the series of appropriate furniture, each *genuine* specimens of the period they represent, is doubtless preserved intact, though I understood that the chambers had been since fitted up more consistently with the requirements of the nineteenth century. BROOKTHORPE.

ORDER OF ST. JOHN OF JERUSALEM.

(Vol. vii., p. 407.)

R. L. P. asks "What members of the British language were present, when, in 1546, the English commander Upton attacked and defeated the famous corsair Dragut at Tarschien, in Malta?"

In answer to the above question I would beg to remark, that in September, 1536, John d'Omedes ascended the Maltese throne on the decease of Didier de Saint Jaille; and his reign continued seventeen years, *i.e.* to 1553. In looking through several histories of the order, I am unable to find any mention made of a Turkish descent on the island in 1546. Had such an occurrence taken place, it doubtless would have been recorded; but as it is not, it would have been impossible for the Commander Upton to have distinguished himself in any such conflict as your correspondent supposes.

R. L. P. then asks, "What members of it were present (that is, the British language) when the Chevalier Repton, Grand Prior of England in 1551, was killed, after signally defeating the Turks in another attack on the island?"

With all due deference I would beg to state, that there was not in July, 1551, when Dragut made an attack on Malta, any English knight of the name of Repton; and it can be satisfactorily shown by the following extract, that at the period referred to by R. L. P., Nicholas Upton was Grand Prior of England, and *was not* "killed" after signally defeating the Turks, but died from the effects of a *coup de soleil:*

"L'isola del Gozzo fu presa da Sinam Bassa, a persuasione di Dragutte, il 1551, essendosi renduto a discrezione F. Galaziano de Sesse Aragonese, Governatore, che vi rimase schiavo. Ma poco dopo il Cavaliere F. Pietro d'Olivares, la ristaurò da danni patiti e vi richiamò nuove famiglie a ripopolarla. Sinam, prima di andare al Gozzo, fece una discesa in Malta, ma fu rispinto da Cavaliere: *nella quale azione pel molto caldo sofferto, mori Nicolas Vpton, Gran Priore d'Inghilterra.*" — Vide *Codice Dip.*, vol. ii. p. 573.; as also Vertot's *History of the Order*, vol. iv. p. 144., date July, 1551.

That Sir Nicholas Upton was Grand Prior of England in 1551, is sufficiently shown in the above extract; and that *he was* Commander of Repton, or Ripston, will be as readily seen by the following lines translated from the Latin, and to be found in a book of manuscripts of the years 1547, 1548, 1549, now in the Record Office. (Vide Lib. Bull. M. M. F. J. Homedes.)

"On the 15th November, 1547, Nicholas Upton was appointed by the Grand Master Omedes Commander of Ripston in the language of England. And on the 5th of November, 1548, he was exalted to the dignity of Turcopolier, in place of the knight Russell deceased."

I am unable to inform R. L. P. what English knights were present in Malta in 1551; but enough has already appeared in "N. & Q." to show that they were few in number, and poor as regards their worldly effects. The Reformation had destroyed the British language, and caused the ruin of its members. The first severe blow against the Order of St. John of Jerusalem was given by Henry VIII., and the last by Queen Elizabeth in the first year of her reign. (Vide "N. & Q.," Vol. viii., pp. 189. 193.) WILLIAM WINTHROP.

La Valetta, Malta.

GRAMMARS, ETC., FOR PUBLIC SCHOOLS.

(Vol. ix., p. 8.)

St. Mary's College, Winchester (publisher, D. Nutt).—*Novum Florilegium Poeticum; Carmina quædam elegantissima; De Diis et Heroibus poeticis libellus; Homeri Ilias* (Heyne) *et Odysseæ; Interpretatio Poikiles Istorias; Ovidii Fasti*, libri vi.; Ποικιλη Ιστορια; *Selectæ Historiæ ex Cæsare, Justino et Floro; Notes on the Diatessaron*, by the Rev. Frederic Wickham, now Second Master; *Græcæ Grammatices Rudimenta*, by Bishop Wordsworth, late Second Master; *Greek and Latin Delectus*, by the Rev. H. C. Adams, late Commoner Tutor.

Of Eton books there were in use the *Latin and Greek Grammars;* Pindar's *Olympian and Pythian Odes; Scriptores Græci et Romani.* A complete list of Eton and Westminster school-books will be found in the *London Catalogue*, which enrols *Vidæ de Arte Poeticâ;* Trapp's *Prælectiones Poetica*, and the *Rise, &c. of Poetry and Fine Arts in Ancient Rome*, as Winchester school-books.

In 1512, Winchester and Eton had a common grammar. Hugh Lloyd, D.C.L., Head Master, A.D. 1580—1602, wrote *Dictata* and *Phrases Elegantiores* for the use of the school. William Horman, M.A., Head Master of Winchester, 1495—1502, and Eton, 1489—1495, wrote *Vulgaria puerorum.*

Hugh Robinson, D.D., Head Master, wrote *Prayers* and *Latin Phrases* for the school. It is almost superfluous to name Bishop Ken's *Manual for Winchester Scholars*, edited by Dr. Moberly, the present excellent Head Master, some years since. MACKENZIE WALCOTT, M.A.

In pursuance of the hint of MR. P. H. FISHER, I will describe an old school-book in my possession, which is bound up with Godwyn's *Romanæ Historiæ Anthologia.* It contains, 1. *Preces;* 2. *Grammaticalia quædam;* 3. *Rhetorica brevis*, and was printed at Oxford in 1616 by Joseph Barnes. Though there is nothing in the title-page to indicate that it was for the use of Winchester College, this sufficiently appears from the "Thanksgiving for William of Wiccham" in the grace after dinner, and also from the insertion of William of Wykeham's arms before the *Rhetorica brevis.* It bears abundant marks of having been used in the school, and contains, on the blank pages with which it was furnished, several MS. Wykehamical memoranda, some of them well known, and others,

perhaps, the exercises of the original owner. All are in Latin, except the following verses, which I transcribe :

" *On Queene Anne, Queene of the Scots.*

March with his winds hath strooke a cedar tall,
And morning April weeps the cedar's fall,
And May intends noe flowers her month shall bring,
Since shee must lose the flower of all the spring;
Thus March's winds have caused April showers,
And yet sad May must lose her flower of flowers."

C. W. B.

DERIVATION OF MAWMET.—CAME.

(Vol. viii., pp. 468. 515.)

That the word *mawmet* is a derivation from the name of Mahomet, is rendered exceedingly probable by two circumstances taken in connexion: its having been in common use to signify an idol, in the age immediately following that of the Crusades; and the fact, that in the public opinion and phraseology of that time, a Saracen and an idolater were synonymous. In the metrical romances of the thirteenth and fourteenth centuries, Mahometanism is described as "hethenesse," and Saracens as "paynims," "heathens," and "folks of the heathen law." The objects of their faith and worship were supposed to be Mahomet, Jupiter, Apollo, Pluto, and Termagaunt. Thus, in the romance of *Richard Cœur de Lion:*

" They slowe euery Sarezyn,
And toke the temple of Apolyn."—L. 4031–2.

" That we our God Mahoun forsake."—L. 4395.

" And made ther her (their) sacryfyse,
To Mahoun, and to Jupiter."—L. 4423.

" But to Termagaunt and Mahoun,
They cryede fast, and to Plotoun."—L. 6421–2.
Weber's *Metrical Romances*, vol. ii.

The editor says :

" There is no doubt that our romance existed before the year 1300, as it is referred to in the *Chronicles of Robert de Gloucester and Robert de Brunne.*"—Vol. i. Introd., p. xlvi.

In the same poem, the word *mawmettes* is used to signify idols :

" Sarazynes before hym *came*,
And asked off hym Crystendame.
Ther wer crystend, as I find,
More than fourty thousynd.
Kyrkes they made off Crystene lawe,
And her (their) *Mawmettes* lete down drawe."
L. 5829—44.

In Wiclif's translation of the New Testament also, the word occurs in the same sense: *mawmetis*, *idolis*, and *false goddis* being used indifferently where *idola* or *simulacra* are employed in the Latin Vulgate: thus—

" Fle ghe fro worschipyng of *mawmetis.*"
1 Cor. x. 14.

" My litel sones kepe ye you fro *mawmetis.*"
1 John v. 21.

And in Acts vii. 41., the golden calf is designated by the same word, in the singular number :

" And thei maden a calf in tho daies, and offriden a sacrifice to the *mawmet.*"

In the first line of the quotation last given from *Richard Cœur de Lion*, your correspondent H. T. G. will find an early instance of the word *came;* whether *early enough*, I cannot say. In Wiclif's version, *cam*, *came*, and *camen* are the usual expressions answering to "came" in our translation. If above five hundred and fifty years' possession does not give a word a good title to its place in our language, without a conformity to Anglo-Saxon usage, the number of words that must fall under the same imputation of novelty and "violent infringement" is very great indeed.

J. W. THOMAS.

Dewsbury.

THE GOSLING FAMILY.

(Vol. vi., p. 510.)

ONE OF THE FLOCK asks for information relative to the antiquity of the name and family of Gosling. The Norman name of Gosselin is evidently the same as that of Jocelyn, the tendency of the Norman dialect being to substitute a hard *g* for the *j* or soft *g*, as *gambe* for *jambe*, *guerbe* for *gerbe*. As a family name it is far from uncommon in Normandy, and many of your antiquarian readers may recognise it as the name of a publisher at Caen of works on the antiquities of that province. A family of the name of Gosselin has been established for many centuries in the island of Guernsey. William Gocelyn was one of those sworn upon the inquest as to the services, customs, and liberties of the island, and the laws established by King John, which inquest was confirmed by King Henry III. in the year 1248. In the year 1331 an extent of the crown revenues, &c. was made by order of Edward III., and in this document the name of Richard Gosselin appears as one of the jury of the parish of St. Peter-Port.

A genealogy of the Guernsey family of Gosselin is to be found in the appendix to Berry's history of that island, and it is there stated that—

" The first on record in Jersey is Robert Gosselin, who greatly assisted in rescuing the castle of Mont Orgueil from the French in the reign of Edward III., and was, for his gallant services, not only appointed governor of the castle by that monarch, but presented with the arms since borne by that family (viz. Gules, a

chevron between three crescents ermine), as appears by the original grant under the great seal of England, supposed to be upon record in the Tower of London, or among the archives at Winchester. This Robert Gosselin some time after settled in Guernsey, where he married Magdelaine, daughter of William Maltravers, his majesty's lieutenant in that island."

On referring to Burke's *Armory*, I find that families of the name of Gosselin, Gosling, and Gooseling all bear arms similar to those described above, or but slightly differing, which affords a strong presumption that they are all descended from the same stock. The arms of Gosselin of Normandy are quite different.

HONORÉ DE MAREVILLE.

Guernsey.

PHOTOGRAPHIC CORRESPONDENCE.

Tent for Collodion Purposes. — Some time ago, I saw in "N. & Q." a slight notice of a tent for the collodion process: I think it is called "Francis' Collodion Tent." Would you, or some of your photographic correspondents, oblige me by giving a short description of this tent, or any other form, so that I may be able to operate with collodion in the open air?

I am of an opinion, with a portable tent, so that we could expose paper in a damp state, the process might be done nearly as quick as collodion. All that need be done for a paper negative, would be to expose and develop; it can be fixed at home. But after being developed, it should be well washed and dried.

JAMES O. CLAZEY.

Multiplying Negatives and Collodion on Paper. — As I am desirous of printing a large quantity of copies of a glass negative in my possession, I shall be obliged by any hints as to the best method of multiplying such negative, so as to guard against an accident from breakage.

I should also feel obliged for any hints upon the use of collodion applied to glass, paper intervening; so that the paper may be afterwards removed from the glass, and used as a negative. I have heard of much success in this way, but am at a loss to know the best mode of operation. M. N. S.

Photographic Copies of Ancient Manuscripts. —Might not photography be well employed in making facsimiles of valuable, rare, and especially of unique ancient manuscripts? If copies of such manuscripts could be multiplied at a moderate price, there are many proprietors of libraries would be glad to enrich them by what, for all purposes of reference, would answer equally well with the originals. A.

[This subject, which has already been touched upon in our columns, has not yet received the attention it deserves. We have now before us a photographic copy of a folio page of a MS. of the fourteenth or fifteenth century, on which are inscribed a number of charters; and, although the copy is reduced so as to be but about 2 inches high and 1½ broad, it is perfectly legible; and the whole of the contractions are as distinct as if the original vellum was before us.]

Fox Talbot's Patents. — Would the Editor of "N. & Q." have the kindness to inform A. B. whether a photograph (portrait), taken from a *black cutting* made by an amateur, and inserted in a published work, would infringe on Mr. F. Talbot's patent? Also, whether collodion portraits come within his patent, as it was understood it could only apply to the *paper process?* (The cutting would be taken on albumenised paper.)

A. B. would also be glad to know *where* Towgood of St. Neot's *positive* paper can be procured, and the price? A. B.

Mr. Fox Talbot having thrown open the whole of his patents,—with the exception of the taking of portraits for sale, on which it is understood that gentleman claims a royalty which may, in some cases, be considered a prohibition, — I should be glad to know under which of Mr. Talbot's patents such royalty can be enforced, and when the patent in question expires? H. H.

Antiquarian Photographic Society. — We believe that most of the difficulties which have stood in the way of the organisation of this Society have at length been got over; and that we shall, in the course of a week or two, be enabled to state full particulars of its rules, arrangements, &c. Our readers are aware that its main object is the interchange of photographs among the members; each contributing as many copies of his own work as there are members of the Society, and receiving in exchange as many different photographs. Thus, if the Society is limited to twenty-five or fifty members, each member will have to furnish twenty-five or fifty copies, as the case may be, of the photograph he presents to the Society; and, in return, will receive one photograph from each of his fellow members. The difficulty, or rather trouble of printing, must necessarily limit the number of members; and as a consequence will, we doubt not, lead to the formation of many similar associations.

Replies to Minor Queries.

"*Firm was their faith,*" *&c.* (Vol. viii., p. 564.; Vol. ix., p. 17.). —I am utterly unable to account for the reserve shown by SAXA in withholding the name of Robert Stephen Hawker, Vicar of Morwenstow, author of the beautiful volume of poems entitled *Echoes from Old Cornwall:* especially as the author's name appears on the title-page, and SAXA appears so desirous that his merits should be better known to the world. Ἁλιεύς.

Dublin.

Attainment of Majority (Vol. ix., p. 18.). — I cannot, in courtesy, omit to notice MR. RUSSELL GOLE's obliging efforts to assist the investigation of this subject. I must, however, refer him to the first paragraph of my last communication (Vol. viii., p. 541.), on the reperusal of which he will find

that what he states to be "the question" has not been at any time questioned. He has apparently mistaken my meaning, and imagines that "about the beginning of the seventeenth century" means 1704 (that being the date of the case cited by him).

I beg to assure him that I intended the expression, "beginning of the seventeenth century," to be understood in the ordinary acceptation.

A. E. B.

Leeds.

Three Fleurs-de-Lis (Vol. ix., p. 35.).—I have by me a MS. Biographical History of the English Episcopate, complete from the foundation of every See, with the armorial bearings of the several bishops: the whole I have collected from the best sources. I find among these, in the arms of Trilleck of Hereford, three fleurs-de-lis in chief; Stillingfleet of Worcester, Coverdale of Exeter, North of Winchester, three fleurs-de-lis, two in chief and one in base; Stretton of Lichfield, three fleurs-de-lis in bend. MACKENZIE WALCOTT, M. A.

Sir John *Egles*, who was knighted by King James II. in the last year of his reign, and was Lord Mayor of London in 1688, bore: Argent, a fess engrailed, and in chief three fleurs-de-lis sable.

The family of *France*, now represented by James France, Esq., of Bostock Hall, co. Cheshire, bear: Argent, on a mount in base a hurst proper, a chief wavy azure, charged with three fleurs-de-lis or. (The last are probably *armes parlantes*.)

Halford of Wistow bears: Argent, a greyhound passant sable, on a chief azure, three fleurs-de-lis or. LEWIS EVANS.

DEVONIENSIS is informed, that the family of Saunders bear the following coat of arms: viz. Argent, three fleurs-de-lis sable, on a chief of the second three fleurs-de-lis of the first. Also, that the families of Chesterfield, Warwyke, Kempton, &c., bear: Three fleurs-de-lis in a line (horizontal) in the upper part of the shield. See Glovers' *Ordinary*, augmented and improved in Berry's *Encyclopædia Heraldica*, vol. i. H. C. C.

Newspaper Folk Lore (Vol. ix., p. 29.).—Although (apparently unknown to LONDONER) the correspondent of *The Times*, under "Naval Intelligence," in December last, with his usual accuracy, glanced at the "snake lore" merely to laugh at the fable, I have written to a gallant cousin of mine, now serving as a naval officer at Portsmouth, and subjoin his reply to my letter; it will, I think, amply suffice to disabuse a LONDONER's, or his friend's, mind of any impression of credence to be attached to it, as regards the snake:

"H.M.S. Excellent.—Jonathan Smith, gunner's mate of the Hastings, joined this ship from the Hastings in July; went on two months' leave, but came back in August very ill, and was immediately sent to the hospital for general dropsy, of which he shortly after died, and he was buried in Kingston churchyard, being followed to the grave by a part of the ship's company of the Excellent.

"Shortly before his death a worm, not a snake, came from him. It was nine inches in length; but though of such formidable dimensions, such things are common enough in the East Indies, where this man must have swallowed it, when very small, in water. They seldom are the cause of death, and, in the present instance, had nothing whatever to do with it. The story of the snake got into some of the papers, but was afterwards contradicted in several."

MACKENZIE WALCOTT, M.A.

Nattochiis and Calchanti (Vol. ix., p. 36.).—Your correspondent F. S. A. asks what "cum g^{a}nis et nattochiis" means, in a charter of the date of Edward II. At that time *nattes* signified reeds, and possibly *withies:* and the words quoted I believe to mean, "with all grass and reeds (or reed-beds)." He also inquires what is meant, in a deed of grant of the time of Queen Elizabeth, by a grant of "decimas calchanti," &c.? It signifies "tithes ways," &c. The original law Latin for the modern phrase "all ways," &c., was *calceata*, signifying "raised ways."

This word has (at different periods) been written, *calceata*, *calcata*, *calcea*, *calchia*, *chaucée*, and *chaussé;* all of them, however, meaning the same thing. JOHN THRUPP.

11. York Gate.

Marriage Ceremony in the Fourteenth Century (Vol. ix., p. 33.).—If R. C. will refer to Palmer's *Origines Liturgicæ* (Rivington, 1845, vol. ii. p. 214.), he will find that the first part of the matrimonial office was "anciently termed the *espousals*, which took place some time *before* the actual celebration of marriage." Palmer explains:

"The espousals consisted in a mutual *promise* of marriage, which was made by the man and woman before the bishop or presbyter, and several witnesses. After which, the articles of agreement of marriage (called *tabulæ matrimoniales*), which are mentioned by Augustin, were signed by both persons. After this, *the man delivered to the woman the ring and other gifts;* an action which was termed *subarrhation.* In the latter ages the espousals have always been performed at the same time as the office of matrimony, both in the western and eastern churches; and *it has long been customary* for the ring to be delivered to the woman *after the contract has been made*, which has always been in the actual office of matrimony."

Wheatly also speaks of the *ring* as a "token of *spousage*." He tell us that—

"In the old manual for the use of Salisbury, before the minister proceeds to the marriage, he is directed *to*

ask the woman's dowry, viz. *the tokens of spousage: and by these tokens of spousage are to be understood rings, or money, or some other things to be given to the woman by the man; which said giving is called subarration* (i. e. wedding or covenanting), *especially when it is done by the giving of a ring.*"—*A Rational Illustration of the Book of Common Prayer, &c.* (Tegg, 1845), p. 408.

Perhaps the word *subarration* may suggest to R. C. a clue, by which he can mend his extract?

J. SANSOM.

Clarence (Vol. viii., p. 565.). — I made no note of it at the time, but I remember to have read, I think in some newspaper biography of William IV., that the title of Clarence belonged to the Plantagenets in right of some of their foreign alliances, and that it was derived from the town of Chiarenza, or Clarence, in the Morea. As many of the crusaders acquired titles of honour from places in the Byzantine empire, this account may be correct. Lionel Plantagenet's acquisition of the honour of *Clare* by his marriage with Elizabeth de Burgh, may have induced his father Edward III. to revive the dormant title of *Clarence* in his favour.

HONORÉ DE MAREVILLE.

Guernsey.

"*The spire whose silent finger*," *&c.* (Vol. ix., p. 9.). —

"And O! ye swelling hills and spacious plains!
Besprent from shore to shore with steeple-tow'rs,
And spires *whose silent finger points to heav'n.*"
Wordsworth, *Excursion*, vi. 17.

Coleridge uses the same idea in his *Friend*, No. xiv. p. 223.:

"An instinctive taste teaches men to build their churches in flat countries with spire-steeples; which, as they cannot be referred to any other object, *point as with silent finger to the sky* and stars; and sometimes, when they reflect the brazen light of a rich though rainy sunset, appear like a pyramid of flame burning heavenward."

F. R. M., M. A.

The following lines conclude a pretty little poem of Rogers's, entitled *A Wish*. They furnish at any rate a parallel passage to, if not the correct version of, the above:

"The village church, among the trees,
Where first our marriage vows were given,
With merry peals shall swell the breeze,
And *point with taper spire to heaven.*"

C. W. B.

Henry Earl of Wotton (Vol. viii., pp. 173. 281. 563.). — In reply to the editors of the *Navorscher* I have to state —

1. That neither of the Lords Stanhope mentioned died childless, the letters *s. p.* being a misprint for *v. p.* (*vitâ patris*); Henry having died during the lifetime of his father: and it was "in regard that he did not live to enjoy his father's honours" that his widow was afterwards advanced to the dignity of Countess of Chesterfield.

2. It was Charles Stanhope's nephew (of the half-blood), Charles Henry van der Kerckhove, who took the name of Wotton. The insertion of the word "thereupon" between "who" and "took," on p. 281., would have made the sentence less obscure.

3. Philip, first Earl of Chesterfield, had, besides Henry Lord Stanhope, two daughters and ten sons. These were — John, who died a student at Oxford; Ferdinando, M.P. for Tamworth, 1640, killed at Bridgeford, Notts, 1643; Philip, killed in defence of his father's house, which was a garrison for the king, 1645; Arthur, youngest son, M. P. for Nottingham in the parliament of Charles II., from whom descended the fifth earl; Charles, died *s. p.* 1645; Edward, William, Thomas, Michael, George, died young.

The earldom descended in a right line for three generations to the issue of Henry, Lord Stanhope, viz. Philip, his son, second earl; Philip, third carl, his grandson; and Philip, fourth earl, his great-grandson.

The Alexander Stanhope mentioned by the editors of the *Navorscher* was the only son of Philip, first Earl of Chesterfield, by his second marriage. His mother was Anne, daughter of Sir John Pakington, of Westwood, co. Worcester, ancestor of the present baronet, late Secretary of State for the Colonies.

BROCTUNA.

Bury, Lancashire.

Tenth (or the Prince of Wales's Own) Regiment of (Light) Dragoons (Vol. viii., p. 538.; Vol. ix., p. 19.).—The monarch of this realm reviewing a regiment, of which the heir apparent was not only Colonel, but took the command, and directed all the military evolutions on the occasion, was such a particular event as to merit being commemorated by the splendid picture at Hampton Court Palace. Your correspondent Φ., who desires to be informed on what particular day that review took place, will find that it was on Thursday, Aug. 15, 1799. In the daily paper, *The True Briton*, of Aug. 16, 1799, he will find some details, of which the following is an abridgment:

"The Prince of Wales's regiment (the 10th Light Dragoons) was yesterday reviewed by his Majesty on Winkfield Plain. The troops practised their manœuvres through Cranbourne Woods, &c. His Royal Highness gave the word of command to his regiment, and wore in his military helmet 'an oak bough.' The Prince of Wales gave an entertainment afterwards to the officers at the Bush Inn, at Staines."

The general officers in attendance upon his Majesty, and represented in the picture, were the Commander-in-Chief, Field-Marshal H. R. H. the

Duke of York, K.G. and K.B., Colonel 2nd Foot Guards; Lieut.-Gen. and Adjutant-Gen. Sir Wm. Fawcett, K. B., 3rd Dragoon Guards; Lieut.-Gen. David Dundas, Quarter-master-General, 7th Light Dragoons; Major-Gen. Goldsworthy, First Equerry, 1st Royal Dragoons. NARRO.

Lewis and Sewell Families (Vol. viii., pp. 388. 521.).—C. H. F. will find M. G. Lewis's ancestors, his family mausoleum, the tomb of his maternal grandfather, &c., incidentally mentioned in "M. G. Lewis's Negro Life in the West Indies," No. 16. of Murray's *Home and Colonial Library*, 1845. The pedigrees of the Shedden and Lushington family would probably afford him some information upon the subject of his Query.

The Right Hon. Sir Thos. Sewell's second wife was a Miss Sibthorp, daughter of Coningsby Sibthorp of Canwick, Lincolnshire. By her he had one child, which died young. The Rev. George Sewell, William Luther Sewell, Robert Sewell, Attorney-General of Jamaica, and Lieut.-Col. Thomas Bailey Heath Sewell, were sons of the Right Hon. Sir Thos. Sewell by his first wife. Thomas Bermingham Daly Henry Sewell, son of the above Lieut.-Col. Thomas Bailey Heath Sewell, died March 20, 1852, æt. seventy-eight; and was buried in Harold's Cross Cemetery, near Dublin. Two daughters, the Duchess de Melfort, and Mrs. Richards, wife of the Rev. Solomon Richards, still survive him. (See Burke's *Commoners*, *Supplement*, name COLE of Marazion; and Burke's *Dic. of Peerage and Baronetage*, 1845, title WESTMEATH.) W. R. D. S.

Blue Bell and Blue Anchor (Vol. viii., p. 388.).—Your correspondent ☙. inquires the origin of the sign-boards of the "Blue Bell" and the "Blue Anchor?" I have always understood that the sign of the Bell, painted blue, was intended as a substitute for the little Scotch flower bearing the name of the *blue-bell*. I believe it is either the blue flower of the flax, or that of the wild blue hyacinth, which in shape much resembles a bell. It was probably much easier to draw the metallic figure than the flower, and hence its use by the primitive village artists. As to the "Blue Anchor," the anchor is the well-known symbol of Hope, and blue her emblematic colour. Hence this adaptation is less a solecism than that of the bell for the hyacinth. W. W. E. T.

66. Warwick Square, Belgravia.

Sir Anthony Wingfield: Ashmans (Vol. viii., pp. 299. 376.).—The portrait of Sir Anthony Wingfield, "with the hand on the girdle," was, a few years ago, in the collection of Dawson Turner, Esq., at Yarmouth. A private etching of it was made by Mrs. Turner. The original was rescued from among the Letheringham pictures at Ashmans, where they appear to have been sadly neglected.

The late Robert Rede, Esq., whose father, Thomas Rede, purchased of Sir Edwin Rich, Bart., in 1805, the manor of Rose Hall and Ashmans, erected upon that estate the mansion called *Ashmans*. The place is not styled Ashmans *Park*, nor does its extent warrant such a designation.

This property, on the death of Mr. Robert Rede in 1822, passed to the late Rev. Robert Rede Cooper, who assumed the surname of Rede; and on his death, without male issue, the estate devolved upon his four daughters, Louisa Charlotte, wife of Francis Fowke, Esq.; Anne Cooper, wife of Robert Orford Buckley, Esq.; Mary Anne Sarah Bransby, wife of Charles Henry Tottenham, Esq.; and Miss Madeline Naunton Leman Rede. The property has not been sold. Its most interesting antiquarian feature is the old house called Rose (or more properly Roos) Hall, which belonged successively to the Colly, Suckling, Rich, and finally the Rede, families.

The pictures which remained at Ashmans were removed from thence within the last year; but whether any of those from the Letheringham gallery were among them, I know not. S. W. RIX.

Beccles.

Derivation of the Word "Celt" (Vol. viii., pp. 344. 651.).—Job xix. 24. In the Cologne (Ely) edition of the Vulgate, 1679, the word is *Celt*. In Mareschal's Bible (Ludg. 1525), the word in the text is *Celte*, but the marginal note is "al' *Certe*." In the Louvain (or Widen's) Bible (Antw., apud Viduam et Hæredes Joannis Stelsii, 1572, cum priv.), the word in the text is *Certé*. This latter being an authorised edition of the Vulgate, it seems probable that *Celté*, or *Celt*, must have been an error. R. I. R.

The Religion of the Russians (Vol. viii., p. 582.).—Your correspondent J. S. A. has mentioned under the above head the worship of "gods," as he calls their pictures or images, by the Russians. I am sure he will find no such name or meaning given to them by the Russians in their writings: for an account of what they really believe and teach I would refer him to Mouravieff's *History of the Russian Church*; *The Catechism of the Russian Church Translated*; *Harmony of their Doctrine with that of the English Church*; all translated by Mr. Blackmore, late Chaplain to the Russian Company. G. W.

French Translation of the "London Gazette" (Vol. vi., p. 223.).—A correspondent describes a French edition of the *London Gazette*, which he had met with of the date of May 6, 1703; and considering it as a curiosity, he wishes some reader would give an account of it. It has occurred to me to meet with a similar publication, which ap-

peared twenty years antecedent to the time above specified. It is entitled *La Gazette de Londres, publiée avec Privilège, depuis le Jeudi* 11, *jusqu'au Lundi* 15, *Mai*, 1682 (*vieux style*), No. 1621. It gives a very circumstantial detail of the loss of the "Gloucester" frigate, near the mouth of the Humber, in the night of Friday, May 5, 1682, when she was conveying the Duke of York (post-quam James II.) to Scotland. Sir John Berry, who commanded the vessel, managed to remove the duke to another ship; but the Earl of Roxburgh, Lord O'Brien, the Laird of Hopetoun, Sir Joseph Douglas, Mr. Hyde (Lord Clarendon's brother), several of the duke's servants, and about 130 seamen, were lost in the "Gloucester." The pilot was either deficient in skill, or obstinate, and was to be brought to trial.*

With regard to the reason of publishing a French version of the *Gazette*, might it not be judged expedient (as the French was then spoken in every Court in Europe, and the English language almost unknown out of the British dominions) to publish this translation in French for foreign circulation? It is to be remarked that the copy I have met with is styled *privileged?* D. N.

"*Poscimus in vitâ*," *&c.* (Vol. ix., p. 19.). — Allow me to correct a *double* error in this line into which MR. POTTER has fallen, though he has improved upon the line of BALLIOLENSIS. The true reading of it is —

"Poscimus in *vitam* pauca, nec *ista* diu."

In vitam (for life) is better Latin than "in vitâ;" and *ista* is more appropriate than "illa," in reference to things spoken unfavourably of.

C. DELAPRYME.

Pickard Family (Vol. ix., p. 10.).—The Pickard family are not from Normandy, but from Piccardy. Doubtless, many a Le Norman, Le Gascoign, and Le Piccard settled in this country during the Plantagenet connexion with those provinces. P. P.

"*Man proposes, but God disposes*" (Vol. viii., pp. 411. 552.).—Piers Ploughman's *Vision*, quoted by your correspondent MR. THOMAS, proves that the above saying was used prior to the time of Thomas à Kempis; but in adding that it did not originate with the author of the *De Imitatione*, your correspondent overlooked the view which attributes that wonderful work to John Gerson, a Benedictine Monk, between the years 1220 and 1240; and afterwards Abbat of the monastery of St. Stephen. (Vide *De Imit. curâ Joh. Hrabiéta*, 1847, Præfat., viii. et seq.)

Can any of your correspondents give other early quotations from the *De Imitatione?* The search after any such seems to have been much overlooked in determining the date of that work.

H. P.

Lincoln's Inn.

General Whitelocke (Vol. viii., p. 621.). — In reply to G. L. S., I well remember this unfortunate officer residing at Clifton, near Bristol, up to about the year 1826; but as I then removed to a distant part of the kingdom, I cannot say where the rest of his life was spent. Although I was then but young, the lapse of years has not effaced from my memory the melancholy gloom of his countenance. If the information G. L. S. is seeking should be of importance, I cannot but think he may obtain it on the traces which have been given him. To which I may add, that up to a late period a son of the General, who was brought up to the church, held a living near Malton, Yorkshire; indeed, I believe he still holds it.

D. N.'s information, that General Whitelocke fixed his residence in *Somersetshire*, may probably be correct; but it has occurred to me as just possible that Clifton was the place pointed to, inasmuch as it is a vulgar error, almost universal, that Bristol (of which Clifton may now be said to be merely the *west end*) is in Somersetshire; whereas the fact is, that the greater part of that city, and the whole of Clifton, are on the Gloucestershire side of the Avon, there the boundary between the two counties.

I may mention, that in a late number of *Tait's Magazine* (?), there was a tale, half fiction and half fact, but evidently meant to appear the latter, in which the narrator states that he was in the ranks in General Whitelocke's army; and in that fatal affair, in which he was engaged, the soldiers found that the flints had been removed from all the muskets, so as to prevent their returning the enemy's fire! And this by order of their General. Is not this a fresh invention? If so, it is a cruel one! M. H. R.

Non-jurors' Motto (Vol. viii., p. 621.).—"Cetera quis nescit" is from Ovid, *Amorum*, lib. i., Elegia v. v. 25. W. J. BERNHARD SMITH.

Temple.

"*The Red Cow*" *Sign, near Marlborough* (Vol. viii., p. 569.). — Being informed that Cromwell's old carriages, with the "Red Cow" on them, were some years ago to be seen as curiosities at Manton near Marlborough; Cromwell being a descendant of a Williams from Glamorgan, and the *cow* being the coat of arms of Cowbridge; and the signs of inns in that county being frequently

[* It will be remembered that Pepys accompanied the Duke of York on this excursion to Scotland, and was fortunately on board his own yacht when the "Gloucester" was wrecked. His graphic account of the disaster will be found in the Correspondence at the end of his *Diary*. — ED.]

named "The Red Cow;"—will any of your readers oblige with some account of the origin of "The Red Cow" as a sign; and what family has now a claim to such as the family arms? GLYWYSYDD.

Emblematic Meanings of Precious Stones (Vol. viii., p. 539.; Vol. ix., p. 37.).—To the list of works on the mystical and occult properties of precious stones given by MR. W. PINKERTON, allow me to add the following, in which the means of judging of their commercial value, and their medicinal properties, are chiefly treated of:

"Le Parfaict Ioaillier, ov Histoire des Pierreries: ov sont amplement descrites, leur naissance, juste prix, moyen de les cognoistre, et se garder des contrefaites, Facultez medicinales, et proprietez curieuses. Composé par Anselme Boece de Boot, &c.: Lyon, 1644, 12mo., pp. 788."

WILLIAM BATES.

Birmingham.

Calves'-head Club (Vol. viii., p. 480.; Vol. ix., p. 15.).—A correspondent of the *Cambridge Chronicle* of Dec. 31 says, that in the churchyard of Soham, Cambridgeshire, there is "a monster-tomb surrounded by a lofty iron railing," with the following inscription in letters of a large size:

"ROBERT D'AYE, Esquire, died April, 1770. Also MARY, Wife of Robert D'Aye, Esquire, Daughter of William Russell, Esquire, of Fordham Abbey, and Elizabeth his Wife, who was the only surviving Daughter of

HENRY CROMWELL,
Lord Lieutenant of Ireland, Son of
OLIVER CROMWELL,
Protector; died November 5, 1765, aged 73 years."

After stating that in the same tomb lie the bodies of the daughter of D'Aye, and his wife (ob. 1779), their grandson (1803), and great-grandson (1792), the writer adds that there is a *tradition* in Soham that, during the lifetime of Mrs. D'Aye, out of respect to the doings of Oliver Cromwell, on the anniversary of King Charles's martyrdom, *a calf's head besmeared with blood* was hoisted on a pole in front of the cot of the husband. P. J. F. GANTILLON.

Burial in an erect Posture (Vol. viii., pp. 5. 59. 233. 630.); *Eulenspiegel* (Vol. vii., p. 357., &c.).—The German rogue Eulenspiegel (or Howleglass, as Coplande renders it), of whose adventures "N. & Q." has had several notices, is another example of upright burial, as the following passage, translated by Roscoe, shows:

"Howleglass was buried in the year 1350, and his latter end was almost as odd and as eccentric as his life. For, as they were lowering him again into the grave, one of the ropes supporting the feet gave way, and left the coffin in an upright position, so that Howleglass was still upon his legs. Those who were present then said: 'Come, let us leave him as he is, for as he was like nobody else when he was alive, he is resolved to be as queer now he is dead.'"

Accordingly, they left Howleglass bolt upright, as he had fallen; and placing a stone over his head, on which was cut the figure of an owl with a looking-glass under his claws, the device of his name, they inscribed round it the following lines:

HOWLEGLASS'S EPITAPH.

"Here lies Howleglass, buried low,
His body is in the ground;
We warn the passenger that so
He move not this stone's bound.
In the year of Our Lord MCCCL."

His tomb, which was remaining thirty years ago, and may be now, is under a large lime-tree at Möllen, near Lubeck.

In Roscoe's *German Novelists*, vol. i. p. 141. et seq., there are references to several editions in various languages of the adventures of Thyll Eulenspiegel. J. R. M., A.M.

Biting the Thumb (Vol. vi., pp. 149. 281. 616.).—The lower orders in Normandy and Britanny, and probably in other parts of France, when wishing to express the utmost contempt for a person, place the front teeth of the upper jaw between the nail and flesh of the thumb, the nail being turned inwards: and then, disengaging the thumb with a sudden jerk, exclaim, "I don't care that for you," or words of similar import. Is not this the action alluded to by Shakspeare and other writers, as "biting the thumb?"

HONORÉ DE MAREVILLE.

Guernsey.

Table-turning and Table-talking in Ancient Times (Vol. ix., p. 39.).—I have received from a correspondent in Berlin the subjoined translation of an article which was published in the *Neue Preussische Zeitung* of January 10:

"We have been informed that Professor Ranke has found out a passage in Ammianus Marcellinus by which it is unquestionably proved that table-turning was known in the east of the Roman Empire.

"The table-turners of those days were summoned as sorcerers before the Council, and the passage referred to appears to have been transcribed from the Protocol. The whole ceremony (*modus movendi hic fuit*) is very precisely described, and is similar to what we have so often witnessed within the last month; only that the table-turners, instead of sitting round the table, danced round it. The table-oracle likewise answered in verse, and showed a decided preference for hexameters. Being asked 'Who should be the next emperor?' the table answered 'Theod.' In consequence of this reply, the government caused a certain Theodorus to be put to death. Theodosius, however, became emperor.

"The table oracle, in common with other oracles, had a dangerous equivocal tendency."

I learn from my correspondent, that the passage in Ammianus Marcellinus, though brought into notice by Professor Ranke, was discovered by Professor August at this place (Cheltenham). I am unable to verify the following reference: see Ammianus Marcellinus, *Rerum Gestarum*, lib. xxix. (p. 177., Bipont. edit.), and *Ib.* lib. xxxi. (p. 285.)

JOHN T. GRAVES.

Cheltenham.

The Bell Savage (Vol. vii., p. 523.). — MR. JAMES EDMESTON is correct in rejecting the modern acceptation of the sign of the well-known inn on Ludgate Hill, as being *La Belle Sauvage*. Its proper name is "The Bell Savage," the bell being its sign, and Savage the name of its proprietor. But he is wrong in supposing that "Bell" in this case was the abbreviation of the name Isabella, and that the inn "was originally kept by one Isabella Savage." In a deed enrolled on the Close Roll of 1453, it is described as "Savage's Ynne, *alias* Le Belle on the Hope." The bell, as in many other ancient signs, was placed within a hoop. (See the *Gentleman's Magazine* for November last, p. 487.) N.

Door-head Inscriptions (Vol. viii., p. 652.). — About the year 1825, I remember an old house known by the whimsical name of "Wise-in-Time," at Stoke-Bishop, near Bristol; over the front door of which there was the following inscription, carved on a stone tablet:

"Ut corpus animo,
Sic Domus corpori."

The house had the reputation of being haunted. I cannot say whether it is still in existence.

M. H. R.

Over the door of a house in Alnwick, in the street called Bondgate:

"That which your father
of old hath purchased and left
you to possess, do you dearly
hold to show his worthiness.
M. W. 1714."

CEYREP.

Funeral Customs in the Middle Ages (Vol. vi., p. 433.). — In answer to your correspondent MR. PEACOCK, as to whether a monument was usually erected over the burial-place of the heart, &c.? it is mentioned in Miss Strickland's Life of Queen Mary Stuart, that —

"An elegant marble pillar was erected by Mary as a tribute of her affection, to mark the spot where the heart of Francis II. was deposited in Orleans Cathedral."

L. B. M.

Greek Epigram (Vol. viii., p. 622.). — The epigram, or rather epigrams, desired by your correspondent G. E. FRERE are most probably those which stand as the twelfth and thirteenth in the ninth division of the *Anthologia Palatina* (vol. ii. p. 61., ed. Tauchnitz). Their subjects are identical with that quoted by you, which stands as the eleventh in the same collection. The two best lines of Epigram XIII. are —

"Ἀνέρα τις λιπόγυιον ὑπὲρ νώτοιο λιπαυγὴς
Ἦγε, πόδας χρήσας, ὄμματα χρησάμενος."

P. J. F. GANTILLON

Mackey's "Theory of the Earth" (Vol. viii pp. 468. 565.). —

"Died, on Saturday se'night, at Doughty's Hospital in this city, Samson Arnold Mackey, aged seventy-eight years. The deceased was born at Haddiscoe, and was a natural son of Captain Samson Arnold of Lowestoft. He has been long known to many of the scientific persons of Norwich, and was remarkable for the originality of his views upon the very abstruse subject of mythological astronomy, in which he exhibited great sagacity, and maintained his opinions with extraordinary pertinacity. He received but a moderate education; was put apprentice to a shoemaker at the age of eleven, served his time, and for many years afterwards was in the militia. He did not again settle in Norwich until 1811, when he hired the attic storey of a small house in St. Paul's, where he followed his business and pursued his favourite studies. About 1822 he published his first part of *Mythological Astronomy*, and gave lectures to a select few upon the science in general. In 1825 he published his *Theory of the Earth*, and several pamphlets upon the antiquity of the Hindoos. His room, in which he worked, took his meals, slept, and gave his lectures, was a strange exhibition of leather, shoes, wax, victuals, sketches of sphinxes, zodiacs, planispheres; together with orreries of his own making, geological maps and drawings, illustrative of the Egyptian and Hindoo Mythologies. He traced all the geological changes to the different inclinations of the earth's axis to the plane of its orbit, and was fully persuaded that about 420,000 years ago, according to his theory, when the poles of the earth were last in that position, the geological phenomena now witnessed were produced. From his singular habits, he was of course looked upon with wonder by his poor neighbours, and those better informed were inclined to annoy him as to his religious opinions. He had a hard struggle of late years to obtain subsistence, and his kind friend and patron the late Mr. Moneyment procured for him the asylum in which he died. He held opinions widely different to most men; but it must not be forgotten that, humble as he was, his scientific acquirements gained him private interviews with the late Duke of Sussex, the Duke of Somerset, and many learned men in the metropolis."

The above is taken from the *Norwich Mercury* of August 12, 1843. TRIVET ALLCOCK.

Norwich.

"*Homo Unius Libri*" (Vol. viii., p. 569.). — D'Israeli devotes a chapter, in the second series of his

Curiosities of Literature, to "The Man of One Book." He says:

"A predilection for some great author, among the vast number which must transiently occupy our attention, seems to be the happiest preservative for our taste . . . . He who has long been intimate with one great author will always be found a formidable antagonist. . . . . The old Latin proverb reminds us of this fact, *Cave ab homine unius libri*, Be cautious of the man of one book."

and he proceeds to remark, that "every great writer appears to have a predilection for some favourite author," and illustrates it by examples.

EIRIONNACH.

Muffs worn by Gentlemen (Vol. viii., p. 353.).—In the amusing quarrel between Goldsmith's old friend and his cousin in St. James's Park, "Cousin Jeffrey," says Miss, "I knew we should have the eyes of the Park upon us, with your great wig so frizzled and yet so beggarly." "I could," adds Mr. Jeffrey, "have patiently borne a criticism on all the rest of my equipage; but I had always a peculiar veneration for my muff." (Essays, p. 263., edit. 1819.) MACKENZIE WALCOTT, M.A.

Miscellaneous.

NOTES ON BOOKS, ETC.

If, as we believe, the first and greatest qualifications for an editor of Shakspeare be love for his author and a thorough appreciation of his beauties, Mr. Charles Knight may well come forward once more in that character. And, as he well observes, the fact of his having laboured for many years in producing a body of Commentary on Shakspeare, so that he was, out of the necessity of its plan, compelled not to miss any point, or slur over any difficulty, renders him not the less fitted for the preparation of an edition which is intended to be "The People's Shakspeare." The first volume of this edition, which he calls *The Stratford Shakspeare*, is now before us. It comprises the "Facts connected with the Life and Writings of Shakspeare," and the "Notice of Original Editions," and a most valuable shilling's worth it is. And there can be little doubt that, if Mr. Knight realises his intentions of suiting the present work to the wants of the many, by his endeavours, without any elaborate criticism, to unravel the difficulties of a plot, to penetrate the subtlety of a character, and to show the principle upon which the artist worked, the present will be the crowning labour of his many praiseworthy endeavours to place a good edition of the works of our great dramatist within the reach of all

"Who speak the tongue
That Shakspeare spake."

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D. D. J. *The fragment of MS. forwarded by our Correspondent is a portion of a Latin Commentary on St. Luke.*

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52. PRIVY PURSE EXPENSES of CHARLES II. and JAMES II. Edited by J. Y. AKERMAN, Esq., Sec. S.A.

53. THE CHRONICLE OF THE GREY FRIARS OF LONDON. Edited from a MS. in the Cottonian Library by J. GOUGH NICHOLS, Esq., F.S.A.

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LONDON, SATURDAY, FEBRUARY 4, 1854.

Notes.

DRYDEN ON SHAKSPERE.

"*Dryden may be properly considered as the father of English criticism, as the writer who first taught us to determine upon principles the merit of composition.*" — Samuel JOHNSON.

No one of the early prose testimonies to the genius of Shakspere has been more admired than that which bears the signature of John Dryden. I must transcribe it, accessible as it is elsewhere, for the sake of its juxtaposition with a less-known metrical specimen of the same nature.

"He [Shakspere] was the man who of all modern, and perhaps ancient poets, had the largest and most comprehensive soul. All the images of nature were still present to him, and he drew them not laboriously, but luckily: when he describes any thing, you more than see it, you feel it too. Those who accuse him to have wanted learning, give him the greater commendation: he was naturally learned; he needed not the spectacles of books to read nature; he looked inwards, and found her there. I cannot say he is every where alike; were he so, I should do him injury to compare him with the greatest of mankind. He is many times flat, insipid; his comic wit degenerating into clenches, his serious swelling into bombast. But he is always great when some great occasion is presented to him: no man can say he ever had a fit subject for his wit, and did not then raise himself as high above the rest of poets,

'*Quantùm lenta solent inter viburna cupressi.*'"

John DRYDEN, *Of dramatick poesie, an essay.* London, 1668. 4to. p. 47.

The metrical specimen shall now take its place. Though printed somewhat later than the other, it has a much better chance of being accepted as a rarity in literature.

Prologue to IULIUS CÆSAR.

"In country beauties as we often see
Something that takes in their simplicity,
Yet while they charm they know not they are fair,
And take without their spreading of the snare —
Such artless beauty lies in *Shakespear's* wit;
'Twas well in spite of him whate'er he writ.
His excellencies came, and were not sought,
His words like casual atoms made a thought;
Drew up themselves in rank and file, and writ,
He wondering how the devil it were, such wit.
Thus, like the drunken tinker in his play,
He grew a prince, and never knew which way.
He did not know what trope or figure meant,
But to persuade is to be eloquent;
So in this *Cæsar* which this day you see,
Tully ne'er spoke as he makes *Anthony*.
Those then that tax his learning are to blame,
He knew the thing, but did not know the name;
Great *Iohnson* did that ignorance adore,
And though he envied much, admir'd him more.
The faultless *Iohnson* equally writ well;
Shakespear made faults — but then did more excel.
One close at guard like some old fencer lay,
T'other more open, but he shew'd more play.
In imitation *Iohnson's* wit was shown,
Heaven made *his* men, but *Shakespear* made his own.
Wise *Iohnson's* talent in observing lay,
But others' follies still made up his play.
He drew the like in each elaborate line,
But *Shakespear* like a master did design.
Iohnson with skill dissected human kind,
And show'd their faults, that they their faults might find;
But then, as all anatomists must do,
He to the meanest of mankind did go,
And took from gibbets such as he would show.
Both are so great, that he must boldly dare
Who both of them does judge, and both compare;
If amongst poets one more bold there be,
The man that dare attempt in either way, is he."

Covent Garden drolery, London, 1672. 8° p. 9.

A short historical comment on the above extracts is all that must be expected. The rest shall be left to the critical discernment of those persons who may be attracted by the heading of this Note — *Dryden on Shakspere.*

When Johnson wrote his preface to Shakspere, he quoted the *first* of the above extracts to prove that the plays were once admired without the aid of comment. This was written in 1765. In 1769 Garrick placed the same extract at the head of his collection of *undeniable* prose-testimonies to the genius of Shakspere. Johnson afterwards pronounced it to be "a perpetual model of encomiastic criticism;" and Malone quoted it as an *admirable character* of Shakspere. Now, *admirable* as it is, I doubt if it can be considered as expressive of the deliberate opinion of Dryden. The essayist himself, in his epistolary address to lord Buckhurst, gives a caution on that point. He observes, "All I have said is problematical." In short, the essay *Of dramatick poesie* is in the form of a dialogue — and a dialogue is "a chace of wit kept up on both sides."

I proceed to the second extract. — Who wrote the *Prologue to Julius Cæsar?* To what masterhand are we to ascribe this twofold specimen of psychologic portraiture? Take up the dramatic histories of Langbaine and Baker; take up the *Theatrical register* of the reverend Charles Burney; take up the voluminous *Some account* of the reverend John Genest; examine the mass of commendatory verses in the twenty-one-volume editions of Shakspere; examine also the commendatory verses in the nine-volume edition of Ben. Jonson. Here is the result: Langbaine calls attention to the prologue in question as an *excellent prologue*, and Genest repeats what had been said one hundred and forty years before by Langbaine. There is not the slightest hint on its authorship.

I must therefore leave the stronghold of facts, and advance into the field of conjecture. *I ascribe the prologue to John Dryden.*

It appears by the list of plays altered from Shakspere, as drawn up by Steevens and Reed, that *Julius Cæsar* had been altered by sir William D'Avenant and Dryden jointly, and acted at the Theatre-royal in Drury-lane. It would therefore seem probable that one of those poets wrote the *prologue* on that occasion. Nevertheless, it does not appear in the works of either poet.

The *Works* of sir William D'Avenant were edited by Mr. Herringman, with the sanction of lady D'Avenant, in 1673; and its exclusion so far decides the question.

The non-appearance of it in the *Poems* of Dryden, as published by Mr. Tonson in 1701, is no disproof of the claim which I advocate. The volume contains only twenty prologues and epilogues — but Dryden wrote *twice* that number!

I shall now produce some circumstantial evidence in favour of Dryden. It is derived from an examination of the volume entitled *Covent Garden drolery.* This small volume contains twenty-two prologues or epilogues, and more than fifty songs — all anonymous, but said to be written by the *refinedest wits of the age.* We have, 1. A prologue and epilogue to the *Maiden queen* of Dryden — not those printed in 1668; 2. A prologue and epilogue to the *Parson's wedding* of Thomas Killigrew; 3. A prologue and epilogue to the *Marriage à la mode* of Dryden — printed with the play in 1673; 4. The prologue to JULIUS CÆSAR; 5. A prologue to the *Wit without money* of Beaumont and Fletcher — printed in the *Poems* of Dryden, 1701; 6. A prologue to the *Pilgrim* of Fletcher—not that printed in 1700. These pieces occupy the first twelve pages of the volume. It cannot be requisite to give any further account of its contents.

I waive the question of internal evidence; but have no misgiving, on that score, as to the opinion which may henceforth prevail on the validity of the claim now advanced in favour of Dryden.

Sir Walter Scott observes, with reference to the essay *Of dramatick poesie,* "The contrast of Ben. Jonson and Shakspere is peculiarly and strikingly felicitous." He could have said no less — whatever he might have said as to its authorship — had he seen the *Prologue to Julius Cæsar.*

BOLTON CORNEY.

PARTY SIMILES OF THE SEVENTEENTH CENTURY: — NO. I. "FOXES AND FIREBRANDS." NO. II. "THE TROJAN HORSE."

(*Continued from* Vol. viii., p. 488.)

The following works I omitted to mention in my last Note from want of room. The first is by that *amiable* Nimrod, John Bale, Bishop of Ossory:

"Yet a Course at the Romyshe Foxe, &c. Compyled by Johan Harrison. Zurich. 1543. 4to."

The four following are by William Turner, M.D., who also wrote under an assumed name:

"The Huntyng of the Romishe Foxe, &c. By William Wraughton. Basil. 1543."

"The Rescuynge of the Romishe Foxe, &c. Winchester. 1545. 8vo."

"The Huntyng of the Romyshe Wolfe. 8vo. 1554 (?)."

"The Huntyng of the Foxe and Wolfe, &c. 8vo."

The next is the most important work, and I give the title in full:

"The Hunting of the Romish Fox, and the Quenching of Sectarian *Firebrands.* Being a Specimen of Popery and Separation. Collected by the Honourable Sir James Ware, Knight, out of the Memorials of Eminent Men, both in Church and State: A. B. Cranmer, A. B. Usher, A. B. Parker, Sir Henry Sidney, A. B. Abbot, Lord Cecil, A. B. Laud, and others. And now published for the Public Good. By Robert Ware, Gent. Dublin. 1683. 12mo. pp. 248."

The work concludes with this paragraph:

"Now he that hath given us all our hearts, give unto His Majesties subjects of these nations *an heart of unity,* to quash division and separation; *of obedience,* to quench the fury of rebellious firebrands: and *a heart of constancy* to the Reformed Church of England, the better to expel Popery, and to confound dissention. *Amen.*"

The last work, with reference to the first simile of my note, which I shall mention, is that by Zephaniah Smith, one of the leaders of the English Antinomians:

"The Doome of Heretiques; or a Discovery of Subtle Foxes who wer tyed Tayle to Tayle, and crept into the Church to doe Mischiefe, &c. Lond. 1648."*

---

* The titles of these books remind one of "a merry disport," which formerly took place in the hall of the Inner Temple. "At the conclusion of the ceremony, a huntsman came into the hall bearing a fox, a pursenet, and a cat, both bound at the end of a staff, attended by nine or ten couples of hounds with the blowing of hunting-horns. Then were the fox and cat set upon and killed by the dogs beneath the fire, to the no small pleasure of the spectators." One of the masque-names in this ceremony was "Sir Morgan Mumchance, of Much Monkery, in the county of Mad Popery."

In *Ane Compendious Boke of Godly and Spiritual Songs,* Edinburgh, 1621, printed from an old copy, are the following lines, seemingly referring to some such pageant:

"The Hunter is Christ that hunts in haist,
The Hunds are Peter and Pawle,
The Paip is the Fox, Rome is the Rox
That rubbis us on the gall."

See Hone's *Year-Book,* p. 1513.

With regard to the second simile, see —

"The Trojan Horse, or the Presbyterian Government Unbowelled. London. 1646. 4to. By Henry Parker of Lincoln's Inn."

"Comprehension and Toleration Considered, in a Sermon on Gal. ii. 5. By Dr. South."

"Remarks on a Bill of Comprehension. London. 1684. By Dr. Hickes."

"The New Distemper, or The Dissenters' Usual Pleas for Comprehension, Toleration, and the Renouncing the Covenant, Considered and Discussed. Non Quis sed Quid. London. 1680. 12mo. Second Edition. Pp. 184. (With a figurative frontispiece, representing the 'Ecclesia Anglicana.')"

The first edition was published in 1675. Thomas Tomkins, Fellow of All Souls' College, was the author; but the two editions are anonymous.

As to the Service Book, see the curious work of George Lightbodie:

"Against the Apple of the Left Eye of Antichrist; or The Masse-Booke of Lurking Darknesse (*The Liturgy*), making Way for the Apple of the Right Eye of Antichrist, the Compleate Masse-Booke of Palpable Darknesse. London. 1638. 8vo."

Baylie's *Parallel* (before referred to) was a popular work; it was first printed London, 1641, in 4to.; and reprinted 1641, 1642, 1646, 1661.

As to "High Church" and "Low Church," see an article in the *Edinburgh Review* for last October, on "Church Parties," and the following works:

"The True Character of a Churchman, showing the False Pretences to that Name. By Dr. West." (No date. 1702?) Answered by Sacheverell in "The Character of a Low Churchman. 4to. 1702." "Low Churchmen vindicated from the Charge of being no Churchmen. London. 1706. 8vo. By John Handcock, D.D., Rector of St. Margaret's, Lothbury."

"Inquiry into the Duty of a Low Churchman. London. 1711. 8vo." (By James Peirce, a Nonconformist divine, largely quoted in *The Scourge:* where he is spoken of as "A gentleman of figure, of the most apostolical moderation, of the most Christian temper, and is esteemed as the Evangelical Doctor of the Presbyterians in this kingdom," &c. — P. 342.)

He also wrote:

"The Loyalty, Integrity, and Ingenuity of High Churchmen and Dissenters, and their respective Writers, Compared. London. 1719. 8vo."

See also the following periodical, which Lowndes thus describes:

"*The Independent Whig.* From Jan. 20, 1719–20, to Jan. 4, 1721. 53 Numbers. London. Written by Gordon and Trenchard in order to oppose the High Church Party; 1732–5, 12mo., 2 vols.; 1753, 12mo., 4 vols."

Will some correspondent kindly furnish me with the date, author's name, &c., of the pamphlet entitled *Merciful Judgments of High Church Triumphant on Offending Clergymen and others in the Reign of Charles I.?* *

I omitted Wordsworth's lines in my first note:

"*High* and *Low*,
Watchwords of party, on all tongues are rife;
As if a Church, though sprung from heaven, must owe
To opposites and fierce extremes her life; —
Not to the golden mean and quiet flow
Of truths, that soften hatred, temper strife."

Wordsworth, and most Anglican writers down to Dr. Hook, are ever extolling the Golden Mean and the moderation of the Church of England. A fine old writer of the same Church (Dr. Joseph Beaumont) seems to think that this love of the Mean can be carried too far:

"And witty too in self-delusion, we
Against highstreined piety can plead,
Gravely pretending that extremity
Is Vice's clime; that by the Catholick creed
Of all the world it is acknowledged that
The temperate *mean* is always Virtue's seat.
Hence comes the race of mongrel goodness; hence
Faint tepidness usurpeth fervour's name;
Hence will the earth-born meteor needs commence,
In his gay glaring robes, sydereal flame;
Hence foolish man, if moderately evil,
Dreams he's a saint because he's not a devil."

Psyche, cant. xxi. 4, 5.

The symbolism of the brute creation is copiously employed in Holy Scripture and in ancient writings, and furnishes a magazine of arms in all disputes and party controversies. Thus, the strange sculptures on *miserere*s, &c. are ascribed to contests between the secular and regular clergy: and thus Dryden, in his polemical poem of *The Hind and the Panther*, made these two animals symbolise respectively the Church of Rome and the Church of England, while the Independents, Calvinists, Quakers, Anabaptists, and other sects are characterised as wolves, bears, boars, foxes — all that is odious and horrible in the brute creation.

"A Jesuit has collected *An Alphabetical Catalogue of the Names of Beasts by which the Fathers characterised the Heretics.* It may be found in *Erotemata de malis ac bonis Libris*, p. 93., 4to., 1653, of Father Raynaud. This list of brutes and insects, among which are a variety of serpents, is accompanied by the names of the heretics designated." (See the chapter in D'Israeli's *Curios. Lit.* on "Literary Controversy," where many other instances of this kind of complimentary epithets are given, especially from the writings of Luther, Calvin, and Beza.)

[* We are enabled to give the remainder of the title and the date: — "Together with the Lord Falkland's Speech in Parliament, 1640, relating to that subject: London, printed for Ben. Bragg, at the Black Raven in Paternoster Row. 1710." — Ed.]

Cf. Bishop Taylor's *Life of Christ*, part I. sect. v. 9. JARLTZBERG.

Nov. 28, 1853.

P.S.—Not having the fear of Sir Roger Twisden or MR. THOMAS COLLIS before my eyes, I advisedly made what the latter gentleman is pleased to term a "loose statement" (Vol. viii., p. 631.), when I spoke of the Church of England separating from Rome. As to the Romanists "conforming" for the first twelve (or as some have it nineteen) years of Elizabeth's reign, the less said about that the better for both parties, and especially for the dominant party.*

MR. COLLIS's dogmatic assertions, that the Roman Catholics "conformed" for the twelve years, and that Popes Paul IV. and Pius IV. offered to confirm the Book of Common Prayer if Elizabeth would acknowledge the papal supremacy, are evidently borrowed, word for word, from Dr. Wordsworth's† *Theophilus Anglicanus*, cap. vii. p. 219. A careful examination of the evidence adduced in support of the latter assertion, shows it to be of the most flimsy description, and refers it to its true basis, viz. *hearsay:* the reasoning and inferences which prop the evidence are equally flimsy.

Fuller, speaking of this report, says that it originated with "some who love to feign what they cannot find, that they may never appear to be at a loss." (*Ch. Hist.*, b. IX. 69.)

As the question at issue is one of great historical importance, I am prepared, if called on, to give a summary of the case in all its bearings; for the present I content myself with giving the following references:

"Sir Roger Twisden's Historical Vindication of the Church of England in point of Schism, as it stands separated from the Roman. Lond. 1675."—P. 175.

"Bp. Andrewes' Tortura Torti. Lond. 1609."—P. 142.

"Parallel Torti et Tortoris."—P. 241.

"Abp. Bramhall ag. Bp. Chal."—Ch. ii. (vol. ii. p. 85., Oxf. ed.)

"Sir E. Cook's Speech and Charge at Norwich Assizes. 1607."

"Babington upon Numbers. Lond. 1615."—Ch. vii. § 2. p. 35.

"Servi Fidelis subdito infideli Responsis, apud Johannem Dayum. Lond. 1573." (In reply to Saunders' *De Visibili Monarchia.*)

"Camd. Annal. an. 1560. Lond. 1639."—Pt. I. pp. 47. 49.

(See also Heylin, 303.; Burnet, ii. 387.; Strype, *Annal.* ch. xix.; Tierney's *Dodd*, ii. 147.)

The letter which the pontiff *did* address to Elizabeth is given in Fuller, ix. 68., and Dodd, ii. app. xlvii. p. cccxxi.

N. B.—In the P. S. to my last note, "N. & Q.," Vol. *viii.*, p. 156., was a misprint for Vol. v.

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* See the authorities given by Mr. Palmer, *Church of Christ*, 3rd ed., Lond. 1842, pp. 347—349.; and Mr. Percival *On the Roman Schism:* see also Tierney's *Dodd*, vols. ii. and iii.

A full and impartial history of the "conformity" of Roman Catholics and Puritans during the penal laws is much wanting, especially of the former during the first twelve years of Elizabeth. With the Editor's permission I shall probably send in a few notes on the latter subject, with a list of the works for and against outward conformity, which was published during that period. (See Bp. Earle's character of "A Church Papist," *Microcosmography*, Bliss's edition, p. 29.)

† It is painful to see party spirit lead aside so learned and estimable a man as Dr. Wordsworth, and induce him to convert a ridiculous report into a grave and indisputable matter of fact. The more we know, the greater is our reverence for accuracy, truthfulness, and candour; and the older we grow in years and wisdom, the more we estimate that glorious motto—*Audi alteram partem.*

What are our ordinary histories of the Reformation from Burnet to Cobbett but so many caricatures? Would that there were more Maitlands in the English Church, and more Pascals and Pugins in the Roman!

Let me take this occasion to recommend to the particular attention of all candid inquirers a little brochure, by the noble-minded writer last named, entitled *An Earnest Address on the Establishment of the Hierarchy*, by A. Welby Pugin: Lond. Dolman, 1851. And let me here inquire whether this lamented writer completed his *New View of an Old Subject; or, the English Schism impartially Considered*, which he advertised as in preparation?

I should mention, perhaps, that Sir Roger Twisden's book was reprinted in 1847: I have, however, met with the original edition only.

DUTCH EAST INDIA COMPANY. — SLAVERY IN ENGLAND.

Having come across an old *Daily Post* of Thursday, August 4, 1720, I send you the following cuttings from it, which perhaps you may think worth insertion:

"Hague, August 9.

"It was on the 5th that the first of our East-India ships appear'd off of the Texel, four of the ships came to an anchor that evening, nine others kept out at sea till day-light, and came up with the flood the next morning, and four more came in this afternoon; but as they belong to the Chambers of Zealand, and other towns, its thought they will stand away for the Maese. This fleet is very rich, and including the single ship which arriv'd about a fortnight since, and one still expected, are valued at near seven millions of guilders prime cost in the Indies, not reckoning the freight or value at the sale, which may be suppos'd to make treble that sum."

"We have an account from Flanders, that two ships more are come in to Ostend for the new East India

Company there; it is said, these ships touch no where after they quit the coast of Malabar till they come upon the coast of Guinea, where they put in for fresh water; and as for those which come from China, they water on the bank of the Island of Ceylon, and again on the east shore of Madagascar; but that none of them touch either at the Cape de bon Esperance, or at St. Helena, not caring to venture falling into the hands of any of the Dutch or other nations trading to the east. These ships they say are exceedingly rich, and the captains confirm the account of the treaty which one of their former captains made with the Great Mogul, for the settling a factory on his dominions, and that with very advantageous conditions; what the particulars may be we yet know not."

"Went away the 22d of July last, from the house of William Webb in Limehouse Hole, a negro man, about twenty years old, call'd Dick, yellow complection, wool hair, about five foot six inches high, having on his right breast the word HARE burnt. Whoever brings him to the said Mr. Webb's shall have half a guinea reward, and reasonable charges."

JAMES GRAVES.

Kilkenny.

ORIGINAL ROYAL LETTERS TO THE GRAND MASTERS OF MALTA.

(*Continued from* Vol. viii., p. 558.)

I am now enabled to forward, according to my promise, literal translations, so far as they could be made, of three more letters, which were written in the Latin language, and addressed by Henry VIII. to the Grand Masters of Malta. The first two were directed to Philip de Villiers L'Isle Adam, and the last to his successor Pierino Dupont, an Italian knight, who, from his very advanced age, and consequent infirmity, was little disposed to accept of the high dignity which his brethren of the Order of St. John of Jerusalem had unanimously conferred upon him. The life of Dupont was spared "long enough," not only for him to take an active part in the expedition which Charles V. sent against Tunis at his suggestion, to reinstate Muley Hassan on the throne of that kingdom, but also to see his knights return to the convent covered with glory, and galleys laden with plunder.

No. IV. Fol. 6th.

Henry by the Grace of God, King of England and France, Defender of the Faith, and Lord of Ireland, to our Reverend Father in Christ, Dominus F. de Villiers L'Isle Adam, our most dear friend—Greeting:

For a long period of time, Master Peter Vanes, of *Luca*, has been serving as private secretary; and as we have always found his service loving and faithful, we not only love him from our heart, and hold him dear, but we are also extremely desirous of his interest and advancement. As he has declared to us that his most ardent wish is by our influence and favour to be in some way invested with honour in his own country, we have most willingly promised to do for him in this matter whatever lay in our power; and we trust that from the good offices which your most worthy Reverence has always received from us, this our desire with regard to promoting the aforesaid Master Peter will be furthered, and the more readily on this account, because what we beg for may be granted without injury to any one. Since, then, a certain Dominus Livius, concerning whom your Reverend Lordship will be more fully informed by our same Secretary, is in possession of a Priory in the Collegiate Church of SS. John and Riparata in the city of *Luca*, we most earnestly desire that the said Livius, through your Reverend Lordship's intercession, may resign the said Priory and Collegiate Church to our said Latin Secretary, on this condition, however, that your Reverend Lordship, as a special favour to us, will provide the said Dominus Livius with a Commandery of equal or of greater value. We therefore most earnestly entreat that you will have a care of this matter, so that we may obtain the object of our wishes; and we shall be greatly indebted to your Reverend Lordship, to whom, when occasion offers, we will make a return for the twofold favour, in a matter of like or of greater moment.

May all happiness attend you.

From our palace of Greenwich,
13th day of January, 1526,
Your good friend,
HENRY REX.

No. V. Fol. 9th.

Henry by the Grace of God, King of England and France, Defender of the Faith, and Lord of Ireland, to our Reverend Father in Christ, Dominus F. de Villiers L'Isle Adam, our most dear friend—Greeting:

Although, by many proofs, we have often before been convinced that your Reverend Lordship, and your venerable Brethren, after the loss of Rhodes, have had nothing more to heart than that by your actions you might deserve most highly of the Christian republic, and that you might sometimes give proof of this by your deeds, that you have zealously sought for some convenient spot where you might at length fix your abode; nevertheless, what we have lately learnt from the letters of your Reverend Lordship, and from the conversation and prudent discourse of your venerable Brother De Dentirville has caused us the greatest joy; and although, with regard to the recovery of Rhodes, complete success has not answered your intentions, nevertheless we think that this your Order of Jerusalem has always wished to seek after whatever it has judged might in any

manner tend to the propagation of the Catholic Faith and the tranquillity of the Christian Republic. But that his Imperial Majesty has granted to your Order the *island* of *Malta*, Gozo, and Tripoli, we cannot but rejoice; places which, as we hear, are most strongly fortified by nature, and most excellently adapted for repelling the attacks of the Infidels, should have now come into your hands, where your Order can assemble in all safety, recover its strength, and settle and confirm its position.* And we wish to convince you that fresh increase is daily made to the affection with which we have always cherished this Order of Jerusalem, inasmuch as we perceive that your actions have been directed to a good and upright end, both because these undertakings of your Reverend Lordship, and of your venerable Brethren, are approved by us as highly beneficial and profitable; and because we trust that your favour and protection will ever be ready to assist our nation, if there be any need; nor shall we on our part be ever wanting in any friendly office which we can perform towards preserving and protecting your Order, as your Reverend Lordship will gather more at length of our well affected mind towards you from Dominus Dentirville, the bearer of these presents.

May all happiness attend you.

From our Palace at Hampton Court,
The 22nd day of November, 1530.
Your good friend,
HENRY REX.

No. VI.

Henry by the Grace of God, King of England and France, Defender of the Faith, and Lord of Ireland, to our Reverend Father in Christ, Don Pierino de Ponte, Grand Master of Jerusalem.

Our most dear friend—Greeting:

We had conceived so great a hope and opinion of the probity, integrity, and prudence of your predecessor, that, from his care and vigilance, we securely trusted that the business and affairs of this your Order, which hitherto has always wont to be of no slight assistance to our most Holy Faith, and to the Christian name, would as far as was needful have been amended and settled most quietly and effectually with God and his Holy Religion. From the love then and affection which we have hitherto shown in no ordinary manner to your Order, for the sake of the propagation of the Christian Faith, we were not a little grieved at the death of your predecessor, because we very much feared that serious loss would in consequence be entailed on that Religion. But since, both from your letters and from the discourse of others, we now hear that your venerable Brethren agreed by their unanimous voice and consent to choose your Reverence as the

* H. M. Henry VIII. was certainly labouring under an error, when supposing that the islands of Malta and Gozo "were strongly fortified by nature, and excellently adapted for repelling the attacks of the infidels;" as in truth nature had done nothing for their defence, unless it be in furnishing an abundance of soft stone with its yellow tinge, of which all their fortifications are built.

When L'Isle Adam landed at Malta in October, 1530, it was with the rank of a monarch; and when, in company with the authorities of the island, "he appeared before its capital, and swore to protect its inhabitants, the gates of the old city were opened, and he was admitted with the knights; the Maltese declaring to them their fealty, without prejudice to the interests of Charles V., to whom they had heretofore been subject." Never, since the establishment of the Order, had the affairs of the Hospitallers appeared more desperate than at this period. For the loss of Rhodes, so famed in its history, so prized for its singular fertility, and rich and varied fruits; an island which, as De Lamartine so beautifully expressed it, appeared to rise "like a bouquet of verdure out of the bosom of the sea," with its groves of orange trees, its sycamores and palms; what had L'Isle Adam received in return, but an arid African rock, without palaces or dwellings, without fortifications or inland streams, and which, were it not for its harbours, would have been as difficult to hold as it would have been unworthy of his acceptance. (Vertot.)

A person who has never been at Malta can, by reading its history, hardly picture to himself the change which the island underwent for the better, under the long and happy rule of the Order of St. John. Look whither one will, at this day, he sees some of the most perfect fortresses in the world,—fortifications which it took millions of money to erect; and two hundred and fifty years of continual toil and labour, before the work on them was finished. As a ship of war now enters the great harbour, she passes immediately under the splendid castles of St. Elmo, Ricasoli, and St. Angelo. Going to her anchorage, she "comes to" under some one of the extensive fortifications of the Borgo, La Sangle, Burmola, Cotonera, and La Valetta. In all directions, and at all times, she is entirely commanded by a line of walls, which are bristling with cannon above her. Should the more humble merchantman be entering the small port of Marsamuscetto, to perform her quarantine, she also is sailing under St. Elmo and Florianna on the one side, and forts Tigné and Manoel on the other; from the cannon of which there is no escape. But besides these numerous fortifications, the whole coast of the island is protected by forts and batteries, towers and redoubts. We name those of the Red Tower, the Melleha, St. Paul, St. Julien, Marsa Sirocco, and St. Thomas; only to show how thoroughly the knights had guarded their convent, and how totally different the protection of the Maltese was under their rule, from what it was when they first landed; and found them with their inconsiderable fort, with one cannon and two falconets, which, as Boisgelin has mentioned, was their only defence.

person to whom the care and government of so weighty an office should be intrusted, considering this dignity to be especially worthy of you and your spirit of Religion, we cannot but sincerely be glad; and rejoice especially if, by your eminent virtues, it shall be effected that only such matters shall be undertaken, and presided over by the strength and counsels of the Order of Jerusalem, as are most in accordance with the True Religion of Christ our Redeemer, and best adapted to the propagation of his doctrine and Faith. And if you shall seriously apply your mind to this, as you are especially bound to, we shall by no means repent of the favours which we have bestowed neither seldom nor secretly upon this your Order, nay rather this object shall be attained that you shall have no reason to think that you have been foiled in that your confidence, and in our protection and the guardianship which we extend over your concerns through reverence for the Almighty God. And we shall not find that this guardianship and protection of your Order, assumed by us, has been borne for so long a period by us without any fruit.

Those things which the Reverend Prior of our Kingdom, and the person who brought your Reverend Lordship's letter to us, have listened to with attention and kindness, and returned an answer to, as we doubt not will be intimated by them to your Reverend Lordship.

May all happiness attend you.

From our Palace at Westminster,
The 17th day of November, 1534.
Henry Rex.

From the date and superscription of the above truly Catholic letter, it will be seen that it was written about the period of the Reformation in England, and addressed to the Grand Master of an Order, which for four centuries had been at all times engaged in Paynim war; and won for itself among the Catholic powers of Europe, by its many noble and daring achievements, the style and title of being the "bulwark of the Christian faith." Bound as the Knights of St. John of Jerusalem were in all ages to pay a perfect obedience to the Roman Pontiffs, it is not surprising that this should be the last letter which we have found filed away in the archives of their Order, bearing the autograph of Henry VIII. William Winthrop.

La Valetta, Malta.

ENAREANS.

When Psammeticus turned back the conquering Scythians from their contemplated invasion of Egypt, some stragglers of the rear-guard plundered the temple of Venus Urania at Ascalon. The goddess punished this sacrilege by inflicting on the Scythian nation the "female disease." Herodotus, from whom we learn this, says:

> "The Scythians themselves confess that their countrymen suffer this malady in consequence of the above crime; their condition also may be seen by those who visit Scythia, where they are called Enareæ."— Beloe's Translation, vol. i. p. 112., ed. 8vo.

And again, vol. ii. p. 261., Hippocrates says:

> "There are likewise among the Scythians, persons who come into the world as eunuchs, and do all the work of women; they are called Enaræans, or womanish," &c.

It would occupy too much space to detail here all the speculations to which this passage has given rise; sufficient for us be the fact, that in Scythia there were men who dressed as, and associated with, the women; that they were considered as victims of an offended female deity; and yet, strange contradiction! they were revered as prophets or diviners, and even acquired wealth by their predictions, &c. (See *Universal History*, xx. p. 15., ed. 8vo.)

The curse still hangs over the descendants of the Scythians. Reineggo found the "female disease" among the Nogay Tatars, who call persons so afflicted "Choss." In 1797–8, Count Potocki saw one of them. The Turks apply the same term to men wanting a beard. (See Klaproth's *Georgia and Caucasus*, p. 160., ed. 4to.) From the Turkish use of the word "choss," we may infer that Enareans existed in the cradle of their race, and that the meaning only had suffered a slight modification on their descent from the Altai. De Pauw, in his *Recherches sur les Américains*, without quoting any authority, says there are men in Mogulistan, who dress as women, but are obliged to wear a man's turban.

It must be interesting to the ethnologist to find this curse extending into the New World, and actually now existing amongst Dr. Latham's American *Mongolidæ*. It would be doubly interesting could we trace its course from ancient Scythia to the Atlantic coast. In this attempt, however, we have not been successful, a few isolated facts only presenting themselves as probably descending from the same source. The relations of travellers in Eastern Asia offer nothing of the sort among the Tungusi, Yakuti, &c. The two Mahometans (A.D. 833, thereabout), speaking of Chinese depravity, assert that it is somehow connected with the worship of their idols, &c. (Harris' *Collection*, p. 443., ed. fol.) Sauer mentions boys dressed as females, and performing all the domestic duties in common with the women, among the Kodiaks; and crossing to the American coast, found the same practised by the inhabitants of Oonalashka (ed. 4to., pp. 160. 176.). More accurate observation might probably detect its existence amongst intermediate tribes, but want

of information obliges us here to jump at once over the whole range of the Rocky Mountains, and then we find Enareanism (if I may so term it) extending from Canada to Florida inclusive, and thence at intervals to the Straits of Magellan.

Most of the earlier visitors to America have noticed the numerous hermaphrodites everywhere met with. De Pauw (who, I believe, never was in America) devotes a whole chapter to the subject in his *Recherches sur les Américains*, in which he talks a great deal of nonsense. It assisted his hypothesis, that everything American, in the animal and vegetable kingdoms, was inferior to their synonymes in the Old World.

The calm and more philosophical observation of subsequent travellers, however, soon discovered that the so-called hermaphrodites were men in female attire, associating with the women, and partaking of all their labours and occupations. Père Hennepin had already mentioned the circumstance (Amstel. ed. in 12mo., p. 219.), but he seems to have had no idea of the practice being in any way connected with religion. Charlevoix went a step farther, for speaking of those he met with among the Illinois, he says:

"On a prétendu que cet usage venait de je ne sais quel principe de la religion, mais cette religion avait, comme bien d'autres, prit sa naissance dans la corruption du cœur," &c.

Here he stopped, not caring to inform himself as to the real origin of the usage. Lafitau says these so-called hermaphrodites were numerous in Louisiana, Florida, Yucatan, and amongst the Sioux, Illinois, &c.; and goes on, —

"Il y a de jeunes gens qui prennent l'habit de femme qu'ils gardent toute leur vie, et qui se croyent honorez de s'abaisser à toutes leurs occupations; ils ne se marient jamais, ils assistent à tous les exercises où la religion semble avoir part, et cette profession de vie extraordinaire les fait passer pour des gens d'un ordre supérieur et au-dessus du commun des hommes," &c.

Are not these, he asks, the same people as those Asiatic worshippers of Cybele? or those who, according to Julius Firmicus, consecrated themselves, the one to the Phrygian goddess, the others to Venus Urania?—priests who dressed as women, &c. (See *Mœurs des Sauvages américains*, vol. i. p. 52., ed. 4to., Paris, 1724.) He farther tells us that Vasco Nuñez de Balbao met many of them, and in the fury of his religious zeal had them torn to pieces by dogs. Was this in Darien? I believe neither Heckewelder, Adair, Colden, nor J. Dunn Hunter, mention this subject, though they must all have been aware of the existence of Enareans in some one or more of the tribes with which they were acquainted; and I do not remember having ever met with mention of them among the Indian nations of New England, and Tanner testifies to their existence amongst the Chepewa and Ottawa nations, by whom they are called A-go-kwa. Catlin met with them among the Sioux, and gives a sketch of a dance in honour of the I-coo-coo, as they call them. Southey speaks of them among the Guayacuru under the name of "Cudinas," and so does Von Martius. Captain Fitzroy, quoting the Jesuit Falkner, says the Patagonian wizards (query priests) are dressed in female attire: they are chosen for the office when young, preference being given to boys evincing a feminine disposition.

Lafitau's conjecture as to the connexion between these American Enareans and the worshippers of Venus Urania, seems to receive some confirmation from our next evidence, viz. in Major Long's *Expedition to St. Peter's River*, some of these people were met with, and inquiry being made concerning them, it was ascertained that —

"The Indians believe the moon is the residence of a hostile female deity, and should she appear to them in their dreams, it is an injunction to become Cinædi, and they immediately assume feminine attire."—Vol. i. p. 216.

Farther it is stated, that two of these people whom they found among the Sauks, though generally held in contempt, were pitied by many —

"As labouring under an unfortunate destiny that they cannot avoid, being supposed to be impelled to this course by a vision from the female spirit that resides in the moon," &c. — Vol. i. p. 227.

Venus Urania is placed among the Scythian deities by Herodotus, under the name "Artimpasa." We are, for obvious reasons, at liberty to conjecture that the adoption of her worship, and the development of "the female disease," may have been contemporaneous, or nearly so. It were needless entering on a long story to show the connexion between Venus and the moon, which was styled Urania, Juno, Jana, Diana, Venus, &c. Should it be conceded that the American *Mongolidæ* brought with them this curse of Scythia, the date of their emigration will be approximated, since it must have taken place subsequently to the affair of Ascalon, or between 400 or 500 years B.C.

The adoption of female attire by the priesthood, however, was not confined to the worshippers of Venus Urania; it was widely spread throughout Heathendom; so widely that, as we learn from Tacitus, the priests of the Naharvali (in modern Denmark) officiated in the dress of women. Like many other heathenish customs and costumes, traces of this have descended to our own times; such, for example, may have been the exchange of dresses on New Year's Eve, &c.: see Drake's *Shakspeare and his Times*, vol. i. p. 124., ed. 4to. And what else is the effeminate costume of the clergy in many parts of Europe, the girded waist, and the petticoat-like cassock, but a re-

lique of the ancient priestly predilection for female attire? A. C. M.

Minor Notes.

Russia and Turkey.—The following paragraph from an old newspaper reads with a strange significance at the present time:

"The last advices from Leghorn describe the genius of discord still prevailing in the unfortunate city of Constantinople, the people clamouring against their rulers, and the janissaries ripe for insurrection, in consequence of the backwardness of the Porte to commence hostilities with Russia."—*English Chronicle, or Universal Evening Post*, February 6th to 8th, 1783.

J. LOCKE.

Social Effects of the severe Weather, Jan. 3 *and* 4, 1854.—The daily and local newspapers have detailed many public incidents of the severe weather of the commencement of 1854: such as snow ten yards deep; roads blocked up; mails delayed; the streets of the metropolis, for a time, impassible; omnibuses with four horses; Hansom cabs driven tandem, &c. The effects of the storms of snow, socially, were not the least curious. In the neighbourhood of Manchester seventy persons were expected at an evening party, one only arrived. At another house one hundred guests were expected, nine only arrived. Many other readers of your valuable paper have, no doubt, made similar notes, and will probably forward them. ROBERT RAWLINSON.

Star of Bethlehem.—Lord Nugent, in his *Lands, Classical and Sacred*, vol. ii. p. 18., says:

"The spot shown as the place of the Nativity, and that of the manger, both of which are in a crypt or subterraneous chapel under the church of St. Katherine, are in the hands of the Roman Catholicks. The former is marked by this simple inscription on a silver star set in the pavement:

'Hic de Virgine Maria Jesus Christus natus est.'"

The Emperor of the French, as representative of the Latin Church, first raised the question of the sacred places, now likely to involve the Pentarchy of Europe in a *quasi* civil war, by attempting, through the authority of the Sultan of Turkey, to restore the above inscription, which had been defaced, as is supposed, by the Greek Christians; and thereby encountering the opposition of the Emperor of the Russias, who claims to represent the Eastern Church. T. J. BUCKTON.

Birmingham.

Origin of the Word "Cant."—From the *Mercurius Publicus* of Feb. 28, 1661, Edinburgh:

"Mr. Alexander Cant, son to Mr. Andrew Cant (who in his discourse *De Excommunicato trucidando* maintained that all refusers of the Covenant ought to be excommunicated, and that all so excommunicated might lawfully be killed), was lately deposed by the Synod for divers seditious and impudent passages in his sermons at several places, as at the pulpit of Banchry; 'That whoever would own or make use of a service-book, king, nobleman, or minister, the curse of God should be upon him.'

"In his Grace after Meat, he praid for those phanaticques and seditious ministers (who are now secured) in these words, 'The Lord pity and deliver the precious prisoners who are now suffering for the truth, and close up the mouths of the *Edomites*, who are now rejoicing;' with several other articles too long to recite."

From these two Cants (Andrew and Alexander) all seditious praying and preaching in Scotland is called "Canting." J. B.

Epigram on Four Lawyers.—It used to be said that four lawyers were wont to go down from Lincoln's Inn and the Temple in one hackney coach for one shilling. The following epigram records the economical practice:

"Causidici curru felices quatuor uno
Quoque die repetunt limina nota 'fori.'
Quanta sodalitium præstabit commoda! cui non
Contigerint socii cogitur ire pedes."

See *Poemata Anglorum Latina*, p. 446. Lemma, "Defendit numerus."—*Juv.* J. W. FARRER.

Queries.

CONTRIBUTORS TO "KNIGHT'S QUARTERLY MAGAZINE."

I shall feel exceedingly obliged if you or any of your correspondents will inform me who were the writers in *Knight's Quarterly Magazine*, bearing the following fictitious signatures:—1. Marmaduke Villars; 2. Davenant Cecil; 3. Tristram Merton; 4. Irvine Montagu; 5. Gerard Montgomery; 6. Henry Baldwin; 7. Joseph Haller; 8. Peter Ellis; 9. Paterson Aymer; 10. Eustace Heron; 11. Edward Haselfoot; 12. William Payne; 13. Archibald Frazer; 14. Hamilton Murray; 15. Charles Pendragon; 16. Lewis Willoughby; 17. John Tell; 18. Edmund Bruce; 19. Reginald Holyoake; 20. Richard Mills; 21. Oliver Medley; 22. Peregrine Courtenay; 23. Vyvyan Joyeuse; 24. Martin Lovell; 25. Martin Danvers Heaviside.

I fear I have given you so long a list as to deter you from replying to my inquiry; but if you cannot spare time or space to answer me fully, I have numbered the writers in such a way as that you may be induced to give the numbers without the names, except you think that many of your readers would be glad to have the information given to them which I ask of you.

Tristram Merton is T. B. Macaulay, who wrote several sketches and five ballads in the *Magazine*;

indeed, it was in it that his fine English ballads first appeared.

Peregrine Courtenay was the late Winthrop Mackworth Praed, who was, I believe, its editor.

Henry Nelson Coleridge and John Moultire were also contributors, but under what signatures they wrote I cannot tell.

Knight's Quarterly Magazine never extended beyond three volumes, and it is now a rather scarce book. Any light you can throw upon this subject will have an interest for most people, and will be duly appreciated by E. H.

Leeds.

THE STATIONERS' COMPANY AND ALMANACK.

Having recently had occasion to consult the Lansdown MSS., No. 905., a volume containing documents formerly belonging to Mr. Umfreville, I observed the following:

"Ordinances, constitutions, rules, and articles made by the Court of Star Chamber relating to Printers and Printing, Jan. 23, anno 28 Eliz."

Appended to these ordinances, &c. is a statement from which I have made the following extracts:

"Viii° Januarii, 1583.

"Bookes yeilded into the hands and disposition of the Master, Wardens, and Assistants of the Mysterie of the Stationers of London for the releife of ye poore of ye saide companie according to the discretion of the Master, Wardens, and Assistants, or the more parte of them.

"Mr. Barker, her Maties printer, hath yeilded unto the saide disposition and purpose these bookes following: viz.

"The first and second volume of Homelies.

"The whole statutes at large, wth ye pamble as they are now extant.

"The Paraphrasis of Erasmus upon ye Epistles and Gospells appoynted to be readd in Churches.

"Articles of Religion agreed upon 1562 for ye Ministers.

"The Several Injunctions and Articles to be enquired of through ye whole Realme.

"The Profitt and Benefite of the two most vendible volumes of the New Testament in English, commonlie called Mr. Cheekes' translation: that is, in the volume called *Octavo*, wth Annotacions as they be now: and in the volume called *Decimo Sexto* of the same translation w^thout notes, in the Brevier English letter only.

"Provided that Mr. Barker himselfe print the sayde Testaments at the lowest value by the direction of the Master and Wardens of the Company of Stationers for the tyme being. Provided alwaye that Mr. Barker do reteyn some small number of these for diverse services in her Maties Courtes or . . . . [MS. illegible] and lastlye that nothing that he yeildeth unto by meanes aforesaide be preiudiciall to her Maties highe prerogative, or to any that shall succeed in the office of her Maties printer."

The other printers named are, Mr. Totell, Mr. Watkins, Mr. John Daye, Mr. Newberye, and Henrie Denham.

I wish to raise a Query upon the following:

"Mr. Watkins, now Wardein, hath yeilded to the disposcion and purpose aforesaide this that followeth: viz.

"The Broad Almanack; that is to say, the same to be printed on one syde of a sheete, to be sett on walls as usuallie it hath bene."

Query 1. Is this *Broad Almanack* the original of the present *Stationers' Almanack?*

2. When was this *Broad Almanack* first issued?

3. When were sheet almanacks, printed on one side of a sheet, first published? B. H. C.

P. S.—The books enumerated in this MS., under the other printers' names, are some of them very curious, and others almost unknown at the present time.

Minor Queries.

John Bunyan.—The following advertisement is copied from the *Mercurius Reformatus* of June 11, 1690, vol. ii. No. 27.:

"Mr. John Bunyan, Author of the *Pilgrim's Progress*, and many other excellent Books, that have found great Acceptance, hath left behind him Ten Manuscripts prepared by himself for the Press before his Death: His Widow is desired to print them (with some other of his Works, which have been already printed, but are at present not to be had), which will make together a Book of 10s. in sheets, in Fol. All persons who desire so great and good a Work should be performed with speed, are desired to send in 5s. for their first Payment to Dorman Newman, at the King's Arms in the Poultrey, London: Who is empower'd to give Receipts for the same."

Can any of your readers say whether such a publication as that which is here proposed ever took place: that is, a publication of "ten manuscripts," of which none had been previously printed? S. R. MAITLAND.

Gloucester.

Tragedy by Mary Leapor.—In the second volume of *Poems* by Mary Leapor, 8vo., 1751, there is an unfinished tragedy, begun by the authoress a short time before her death. Can you give me the name of this drama (if it has any), and names of the *dramatis personæ?* A. Z.

Repairing old Prints.—N. J. A. will feel thankful to any one who will give him directions for the cleaning and repairing of old prints, or refer him to any book where he can obtain such information. He wishes especially to learn how to detach them from old and worn-out mountings. N. J. A.

Arch-priest in the Diocese of Exeter.—I am informed that there is, in the diocese of Exeter, a dignitary who is called the Arch-priest, and that he has the privilege of wearing lawn sleeves (that is of course, properly, of wearing a lawn alb), and also precedence in all cases next after the Bishop.

Can any of your Devonian readers give additional particulars of his office or his duties? They would be useful and interesting. W. Fraser.

Tor-Mohun.

Medal in honour of the Chevalier de St. George.—It appears that Prince James (styled the Chevalier de St. George) served in several campaigns in the Low Countries under the Marquis de Torcy. On one occasion, when the hostile armies were encamped on the banks of the Scarpe, medals were struck, and distributed among the English, bearing, besides a bust of the prince, an inscription relating to his bravery on a former occasion. Are any of these now in existence? They would probably be met with in those families whose ancestors served under Marlborough. A. S.

Robert Bloet.—Can you certify me whether it is received as an undoubted historical fact that "Robertus, comes Moritoniensis," William the Conqueror's uterine brother, was identical with *Robert Bloet*, afterwards Chancellor and Bishop of Lincoln? J. Sansom.

Sir J. Wallace and Mr. Browne.—I inclose an extract from *The English Chronicle or Universal Evening Post*, February 6th to February 8th, 1783. Can any of your learned correspondents state the result of the *fracas* between Mr. Browne and Sir J. Wallace?

"Yesterday about one o'clock, Sir J——s W——e and Lieutenant B——e, accidentally meeting in Parliament Street, near the Admiralty Gate, Mr. B——e, the moment he saw Sir J——s, took a stick which a gentleman he was in company with held in his hand, and, after a few words passing, struck Sir J——s, and gave him a dreadful wound in the forehead; they closed, and Sir J——s, who had no weapon, made the best defence possible, but being a weaker man than his antagonist, was overpowered. Mr. B——e, at parting, told Sir J——s, if he had anything to say to him, he would be found at the Salopian Coffee House. An account of this transaction being communicated to Sir Sampson Wright, he sent Mr. Bond after Mr. B——e, who found him at the Admiralty, and delivered the magistrate's compliments, at the same time requesting to see him in Bow Street. Mr. B——e promised to wait upon Sir Sampson, but afterwards finding that no warrant had issued, did not think it incumbent on him to comply, and so went about his avocations.

"Sir J——s's situation after the fracas very much excited the compassion of the populace; they beheld that veteran bleeding on the streets, who had so often gloriously fought the battles of his country! The above account is as accurate as we could learn; but should there be any trivial misstatement, we shall be happy in correcting it, through the means of any of our readers who were present on the spot.

"Sir James Wallace has not only given signal proofs of his bravery as a naval officer, but particularly in a duel with another marine officer, Mr. Perkins, whom he fought at Cape François; each taking hold of the end of a handkerchief, fired, and although the balls went through both their bodies, neither of the wounds proved mortal! The friars at Cape François, with great humanity, took charge of them till they were cured of their wounds."

J. Locke.

Dublin.

Robert Dudley, Earl of Leicester.—I should be glad if any of your correspondents would refer me to an authentic account of the death of Robert Dudley, Earl of Leicester, Queen Elizabeth's favourite. He is said by some to have been *accidentally* poisoned by his wife; by others *purposely*, by some of his adherents. This affair, though clouded in mystery, appears not to have been particularly inquired into. Likewise let me ask, on what authority is Stanfield Hall, Norfolk (the scene of a recent tragedy), described as the birthplace of Amy Robsart, the unfortunate first wife of this same nobleman? A. S.

Abbott Families.—Samuel Abbott, of Sudbury, in the county of Suffolk, gentleman, lived about 1670. Can any of your genealogical contributors inform me if he was in any way connected with the family of Archbishop Abbott, or otherwise elucidate his parentage? It may probably be interesting to persons of the same name to be acquainted that the *pears* worn by many of the Abbot family are merely a corruption of the ancient inkhorns of the Abbots of Northamptonshire, and impaled in Netherheyford churchyard, same county, on the tomb of Sir Walt. Mauntele, knight, and his wife Elizabeth, daughter of John Abbot, Esq., 1487, viz. a chev. between three inkhorns. The resemblance between pears and inkhorns doubtless occasioned the error. I believe the ancient bottles of Harebottle were similarly corrupted into icicles.

J. T. Abbott.

Darlington.

Authorship of a Ballad.—In the *Manchester Guardian* of Jan. 7, the author of a stanza, written on the execution of Thos. Syddale, is desired; as also the remainder of the ballad. From what quarter is either of these more likely to be obtained than from "N. & Q.?"

P. J. F. Gantillon.

Elias Petley.—What is known of the life or works of Elias Petley, priest, who dedicated to Archbishop Laud his translation of the English Liturgy into Greek. The book was published at the press of Thomas Cotes, for Richard Whitaker,

at the King's Arms, St. Paul's churchyard, in 1638. Is it remarkable for rarity or merit?

J. O. B.

Wicken.

Canaletto's Views round London. — Antonio Canaletto, the painter of Venice, the destruction of one of whose most powerful works has been of late the subject of so much agitation, was here amongst us in this city one hundred years since; as seen by his proposal in one of the journals of 1752:

"Signior Canaletto gives notice that he has painted Chelsea College, Ranelagh House, and the River Thames; which, if any gentleman, or others, are pleased to favour him with seeing the same, he will attend at his lodgings at Mr. Viggans, in Silver Street, Golden Square, from fifteen days from this day, July 31, from 8 to 1, and from 3 to 6 at night, each day."

Here is that able artist's offer in his own terms, if, not his own words.

I have to inquire, are these pictures left here to the knowledge of your readers? did he, in short, find buyers as well as admirers? or, if not, did he return to Venice with those (no doubt) vividly pictured recollections of our localities under his arm?

GONDOLA.

A Monster found at Maidstone. — In Kilburne's *Survey of Kent*, 4to. 1659, under "Maidstone," is the following passage:

"Wat Tiler, that idol of clownes, and famous rebell in the time of King Richard the Second, was of this town; and in the year 1206 about this town was a monster found stricken with lightning, with a head like an asse, a belly like a man, and all other parts far different from any known creature, but not approachable nigh unto, by reason of the stench thereof."

No mention of this is made by Lambarde in his *Perambulation of Kent.* Has this been traditional, or whence is Kilburne's authority? And what explanation can be offered of the account?

H. W. D.

Page.—What is the derivation of this word? In the *Dictionary of Greek and Roman Antiquities*, edited by Dr. W. Smith, 1st edit., p. 679., it is said to be from the Greek παιδαγωγὸς, *pædagogus.* But in an edition of Tacitus, with notes by Boxhorn (Amsterdam, 1662), it is curiously identified with the word *boy*, and traced to an eastern source thus:—Persian, *bagoa;* Polish, *pokoigo;* Old German, *Pagie*, *Bagh*, *Bai;* then the Welsh, *bachgen;* French, *page;* English, *boy;* and Greek, παῖς.

Some of your correspondents may be able to inform me which is correct.

B. H. C.

Minor Queries with Answers.

The Fish "Ruffins." — In Spenser's *Faerie Queene* we read (book IV. canto 11.), among the river guests that attended the nuptials of Thames and Medway came "Yar, soft washing Norwitch walls;" and farther on, that he brought with him a present of fish for the banquet called *ruffins*, "whose like none else could show." Was this description of fish peculiar to the Yare? and is there any record of its having been esteemed a delicacy in Elizabeth's reign?

A. S.

[This seems to be the fish noticed by Izaak Walton, called the *Ruffe*, or *Pope*, "a fish," says he, "that is not known in some rivers. He is much like the perch for his shape, and taken to be better than the perch, but will grow to be bigger than a gudgeon. He is an excellent fish, no fish that swims is of *a pleasanter taste*, and he is also excellent to enter a young angler, for he is a greedy biter." In the *Faerie Queene*, book I. canto iv., Spenser speaks of

"His *ruffin* raiment all was stain'd with blood
Which he had spilt, and all to rags yrent."

To these lines Mr. Todd has added a note, which gives a clue to the meaning of the word. He says, "Mr. Church here observes, that *ruffin* is reddish, from the Latin *rufus.* I suspect, however, that the poet did not intend to specify the *colour* of the dress, but rather to give a very characteristical expression even to the raiment of Wrath. Ruffin, so spelt, denoted a swash-buckler, or, as we should say, a *bully:* see Minsheu's *Guide into Tongues.* Besides, I find in *My Ladies' Looking-Glasse*, by Barnabe Rich, 4to. 1616, p. 21., a passage which may serve to strengthen my application of *ruffin*, in this sense, to garment: "The yong woman, that as well in her behaviour, as in the manner of her apparell, is most *ruffian* like, is accounted the most gallant wench." Now, it appears, that the *ruff*, or *pope*, is not only, as Walton says, "a greedy biter," but is extremely voracious in its disposition, and will devour a minnow nearly as big as itself. Its average length is from six to seven inches.]

Origin of the Word Etiquette. — What is the original meaning of the word *etiquette?* and how did it acquire that secondary meaning which it bears in English?

S. C. G.

[Etiquette, from the Fr. *étiquette*, Sp. *etiqueta*, a ticket; delivered not only, as Cotgrave says, for the benefit and advantage of him that receives it, but also entitling to place, to rank; and thus applied to the ceremonious observance of rank or place; to ceremony. Webster adds, "From the original sense of the word, it may be inferred that it was formerly the custom to deliver cards containing orders for regulating ceremonies on public occasions."]

Henri Quatre.—What was the title of Henry IV. (of Navarre) to the crown of France? or in what way was he related to his predecessor? If any

one would be kind enough to answer these he would greatly oblige W. W. H.

[Our correspondent will find his Query briefly and satisfactorily answered by Hénault, in his *Abrégé de l'Histoire de France*, p. 476. His words are: "Henri IV. roi de Navarre, né à Pau, le 13 Décembre, 1553, et ayant droit à la couronne, comme descendant de Robert, Comte de Clermont, qui étoit fils de St. Louis, et qui avoit épousé l'héritière de Bourbon, y parvient en 1589." The lineal descent of Henri from this Count Robert may be seen in *L'Art de vérifier les Dates*, vol. vi. p. 209., in a table entitled "Généalogie des Valois et des Bourbon; St. Louis IX., Roi de France."]

"*He that complies against his will*," *&c.; and* "*To kick the bucket.*" — Oblige T. C. by giving the correct reading of the familiar couplet, which he apprehends is loosely quoted when expressed —

"Convince a man against his will," &c.

or,

"Persuade a man against his will," &c.

Also by stating the name of the author.

Likewise by giving the origin of the phrase "To kick the bucket," as applied to the death of a person.

[The desired quotation is from Butler's *Hudibras*, part III. canto iii. l. 547–8.:

"He that complies against his will,
Is of his own opinion still."

As to the origin of the phrase "To kick the bucket," the tradition among the slang fraternity is, that "One Bolsover having hung himself to a beam while standing on the bottom of a pail, or bucket, kicked the vessel away in order to pry into futurity, and it was all up with him from that moment — *Finis!*" Our Querist will find a very humorous illustration of its use (too long to quote) in an article on "Anglo-German Dictionaries," contributed by De Quincy to the *London Magazine* for April, 1823, p. 442.]

St. Nicholas Cole Abbey. — There is a church in the city of London called St. Nicholas Cole Abbey: what is the origin of the name or derivation? Ellfin ap Gwyddno.

[This Query seems to have baffled old Stowe. He says, "Towards the west end of Knight Rider Street is the parish church of St. Nicolas Cold Abby, a comely church, somewhat ancient, as appeareth by the ways raised thereabout; so that men are forced to descend into the body of the church. It hath been called of many *Golden Abby*, of some *Gold* (or *Cold*) *Bey*, and so hath the most ancient writing. But I could never learn the cause why it should be so called, and therefore I will let it pass. Perhaps as standing in a *cold* place, as *Cold Harbour*, and such like." For communications on the much-disputed etymology of Cold Harbour, see "N. & Q.," Vol. i., p. 60.; Vol. ii., pp. 159. 340.; and Vol. vi., p. 455.]

Replies.

TRENCH ON PROVERBS.

(Vol. viii., pp. 387. 519. 641.)

The courteous spirit which generally distinguishes the communications of your correspondents, renders the "N. & Q." the most agreeable magazine, or, as you have it, "medium of intercommunication for literary men," &c. I was so much pleased with the general *animus* which characterised the strictures on my proposed translation of Ps. cxxvii. 2., that I was almost disposed to cede to my critics, from sheer goodwill towards them. But the elder D'Israeli speaks of such a thing "as an affair of literary conscience," which consideration prescribes my yielding in the present instance; but I trust that our motto will always be, "May our difference of opinion never alter our inter-communications!"

I must however, at the outset, qualify an expression I made use of, which seems to have incurred the censure of all your four correspondents on the subject; I mean the sentence, "The translation of the authorised version of that sacred affirmation is unintelligible." It seems to be perfectly intelligible to Messrs. Buckton, Jebb, Walter, and S. D. I qualify, therefore, the assertion. I mean to say, that the translation of the authorised version of that sacred affirmation was, and is, considered unintelligible to many intelligent biblical critics and expositors; amongst whom I may name Luther, Mendelsohn, Hengstenberg, Zunz, and many others whose names will transpire in the sequel.

Having made that concession, I may now proceed with the replying to my Querists, or rather Critics. Mr. Buckton is entitled to my first consideration, not only because you placed him at the head of the department of that question, but also because of the peculiar mode in which he treated the subject. My replies shall be *seriatim*.

1. Luther was not the first who translated כן יתן לידידו שנא "Denn seinen Freunden gibt er *es* schlafend." A far greater Hebraist than Luther, who flourished about two hundred years before the great German Reformer came into note, put the same construction on that sacred affirmation. Rabbi Abraham Hacohen of Zante, who paraphrased the whole Hebrew Psalter into modern metrical Hebrew verse (which, according to a P.S., was completed in 1326), interprets the sentence in question thus:

כי כן יתן אל טרף
לידידו ושנתו מנהו לא תרף:

"For surely God shall give food
To His beloved, and his sleep shall not be withheld from him."

2. It is more than problematical whether the eminent translator, Mendelsohn, was influenced by

Luther's *error* (?), or by his own superior knowledge of the sacred tongue.

3. I do not think that the phrase, "the proper Jewish notion of gain," was either called for or relevant to the subject.

4. The reign of James I. was by no means as distinguished for Hebrew scholarship as were the immediate previous reigns. Indeed it would appear that the knowledge of the sacred languages was at a very low ebb in this country during the agitating period of the Reformation, so much so that even the unaccountable Henry VIII. was forced to exclaim, "Vehementer dolere nostratium Theologorum sortem sanctissime linguæ scientia carentium, et linguarum doctrinam fuisse intermissam." (*Hody*, p. 466.)

When Coverdale made his version of the Bible he was not only aided by Tindale, but also by the celebrated Hebrew, of the Hebrews, Emanuel Tremellius, who was then professor of the sacred tongue in the University of Cambridge, where that English Reformer was educated; and Coverdale translated the latter part of Ps. cxxvii. 2. as follows: "For look, to whom it pleaseth Him, He giveth it in sleep."

When the translation was revised, during the reign of James I., the most accomplished Anglo-Hebraist was, by some caprice of jealousy, forced to leave this country; I mean Hugh Broughton. He communicated many renderings to the revisers, some of which they thoughtlessly rejected, and others, to use Broughton's own phrase, "they thrust into the margin." A perusal of Broughton's works* gives one an accurate notion of the proceedings of the revisers of the previous versions.

5. Coverdale's translation is not "ungrammatical" as far as the Hebrew language is concerned, notwithstanding that it was rejected in the reign of James I. לחם, "bread," is evidently the accusative noun to the transitive verb יתן, "He shall give." Nor is it "false," for the same noun, לחם, "bread," is no doubt the antecedent to which the word *it* refers.

6. Mendelsohn does *not* omit the *it* in his Hebrew comment; and I am therefore unwarrantably charged with supplying it "unauthorisedly." I should like to see Mr. Buckton's translation of that comment. If any doubt remained upon Mr. B.'s mind as to the intended meaning of the word יתנהו used by Mendelsohn, his German version might have removed such a doubt, as the little word *es*, "it," indicates pretty clearly what Mendelsohn meant by יתנהו. So that, instead of proving Mendelsohn "at variance with himself," he is proved most satisfactorily to have been in perfect harmony with himself.

7. Mendelsohn does not omit the important word כן; and if Mr. B. will refer once more to his copy of Mendelsohn (we are both using the same edition), he will find two different interpretations proposed for the word כן, viz. *thus* and *rightly*. I myself prefer the latter rendering. The word occurs about twenty times in the Hebrew Bible, and in the great majority of instances *rightly* or *certainly* is the only correct rendering. Both Mendelsohn and Zunz omit to translate it in their German versions, simply because the sentence is more idiomatic, in the German language, without it than with it.

8. I perfectly agree with Mr. B. "that no version has yet had so large an amount of learning bestowed on it as the English one." But Mr. B. will candidly acknowledge that the largest amount was bestowed on it since the revision of the authorised version closed. Lowth, Newcombe, Horne, Horsley, Lee, &c. wrote since, and they boldly called in question many of the renderings in the authorised version.

Let me not be mistaken; I do most sincerely consider our version superior to *all* others, but it is not for this reason faultless.

In reply to Mr. Jebb's temperate strictures, I would most respectively submit —

1. That considerable examination leads me to take just the reverse view to that of Burkius, that שנא cannot be looked upon as antithetical to *surgere*, *sedere*, *dolorum*. With all my searchings I failed to discover an analogous antithesis. I shall be truly thankful to Mr. Jebb for a case in point. Moreover, Psalms iii. and iv., to which Dr. French and Mr. Skinner refer, prove to my mind that not sleep is the gift, but sustenance and other blessings bestowed upon the Psalmist whilst asleep. I cannot help observing that due reflection makes me look upon the expression, "So He

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* Lightfoot, who edited Broughton's works in 1662, entitled them as follows: — "The Works of the great Albionen Divine, renowned in many Nations for rare Skill in Salem's and Athens' Tongues, and familiar acquaintance with all Rabbinical Learning," &c.

Ben Jonson has managed to introduce Broughton into some of his plays. In his *Volpone*, when the "Fox" delivers a medical lecture, to the great amusement of Politic and Peregrine, the former remarks,

"Is not his language rare?"

To which the latter replies,

"But Alchemy,
I never heard the like, or Broughton's books."

In the *Alchemist*, "Face" is made thus to speak of a female companion:

"Y' are very right, Sir, she is a most rare scholar,
And is gone mad with studying Broughton's works;
If you but name a word touching the Hebrew,
She falls into her fit, and will discourse
So learnedly of genealogies,
As you would run mad too to hear her, Sir."

(See also *The History of the Jews in Great Britain*, vol. i. pp. 305, &c.)

giveth His beloved sleep," as an extraordinary anticlimax.

2. MR. JEBB challenges the showing strictly analogous instances of ellipses. He acknowledges that there are very numerous ellipses even in the Songs of Degrees themselves, but they are of a very different nature. I might fill the whole of this *Number* with examples, which the most scrupulous critic would be obliged to acknowledge as being strictly analogous to the passage under review; but such a thing you would not allow. Two instances, however, you will not object to; they will prove a host for MR. JEBB's purpose, inasmuch as one has the very word שנה elliptically, and the other the transitive verb יתן, *minus* an accusative noun. Would MESSRS. BUCKTON, JEBB, WALTER, and S. D. kindly translate, for the benefit of those who are interested in the question, the following two passages?

זרמתם שנה יהיו בבקר כחציר יחלף:
Psalm xc. 5.

יתן לפניו גוים ומלכים ירד
יתן כעפר חרבו כקש נדף קשתו:
Isaiah xli. 2.

The REV. HENRY WALTER will see that some of his observations have been anticipitated and already replied to. It remains, however, for me to assure him that I never dreamt that any one would suppose that I considered שנא anything else but a noun, minus the ב preposition. The reason why I translated the word "whilst he [the beloved] is asleep," was because I thought the expression more idiomatic.

S. D. attempts to prove nothing; I am exempt therefore from disproving anything as far as he is concerned.

Before I take leave of this lengthy and somewhat elaborate disquisition, let me give my explanation of the scope of the Psalm in dispute, which, I venture to imagine, will commend itself, even to those who differ from me, as the most natural.

This Psalm, as well as the other thirteen entitled "A Song of Degrees," was composed for the singing on the road by those Israelites who went up to Jerusalem to keep the three grand festivals, to beguile their tedious journey, and also to soothe the dejected spirits of those who felt disheartened at having left their homes, their farms, and families without guardians. Ps. cxxvii. is of a soothing character, composed probably by Solomon.

In the first two verses God's watchfulness and care over His beloved are held up to the view of the pilgrims, who are impressed with the truth that no one, "by taking thought, can add one cubit to his stature." The best exposition which I can give of those two verses I have learned from our Saviour's "Sermon on the Mount" (Matt. vi. 25–33.). The third and following verses, as well as the next Psalm, are exegetical or illustrative. To whom do you attribute the gift of children? Is it not admitted on all hands to be "an heritage of the Lord?" No one can procure that blessing by personal anxiety and care: God alone can confer the gift. Well, then, the same God who gives you the heritage of children will also grant you all other blessings which are good for you, provided you act the part of "His beloved," and depend upon Him without wavering.

The above is a hasty, but I trust an intelligible, view of the scope of the Psalm.

MOSES MARGOLIOUTH.

Wybunbury, Nantwich.

INSCRIPTIONS ON BELLS.

(Vol. viii., p. 448.)

The inscription on one of the bells of Great Milton Church, Oxon. (as given by MR. SIMPSON in "N. & Q."), has a better and rhyming form occasionally.

In Meivod Church, Montgomeryshire, a bell (the "great" bell, I think) has the inscription —

"I to the church the living call,
And to the grave do summon all."

The same also is found on the great bell of the interesting church (formerly cathedral) of Llanbadarn Fawr, Cardiganshire. E. DYER GREEN.

Nanteribba Hall.

I beg to forward the following inscription on one of the bells in the tower of St. Nicholas Church, Sidmouth. I have not met with it elsewhere; and you may, perhaps, consider it worthy of being added to those given by CUTHBERT BEDE and J. L. SISSON:

"✠ Est michi collatum
Ihc istud nomen amatum."

There is no date, but the characters may indicate the commencement of the fifteenth century as the period when the bell was cast. G. J. R. GORDON.

At Lapley in Staffordshire:

"I will sound and resound to thee, O Lord,
To call thy people to thy word."

G. E. T. S. R. N.

Pray add the following savoury inscriptions to your next list of bell-mottoes. The first disgraces the belfry of St. Paul's, Bedford; the second, that of St. Mary's, Islington:

"At proper times my voice I'll raise,
And sound to my *subscribers'* praise!"

"At proper times our voices we will raise,
In sounding to our *benefactors'* praise!"

The similarity between these two inscriptions favours the supposition that the ancient bell-

founders, like some modern enterprising firms, kept a poet on the establishment, *e.g.*

"Thine incomparable oil, Macassar!"

J. YEOWELL.

A friend informs me, that on a bell in Durham Cathedral these lines occur:

"To call the folk to Church in time,
I chime.
When mirth and pleasure's on the wing,
I ring.
And when the body leaves the soul,
I toll."

J. L. S.

ARMS OF GENEVA.

(Vol. viii., p. 563.)

Your correspondent who desires the blazon of the arms of the "town of Geneva," had better have specified to which of the two bearings assigned to that name he refers.

One of these, which I saw on the official seal affixed to the passport of a friend of mine lately returned from that place, is an instance of the obsolete practice of *dimidiation;* and is the more singular, because only the dexter one of the shields thus impaled undergoes curtailment.

The correct blazon, I believe, would be: Or, an eagle double-headed, displayed sable, dimidiated, and impaling gu. a key in pale argent, the wards in chief, and turned to the sinister; the shield surmounted with a marquis' coronet.

The blazon of the sinister half I owe to Edmondson, who seems, however, not at all to have understood the dexter, and gives a clumsy description of it little worth transcribing. He, and the *Dictionnaire de Blazon*, assign these arms to the Republic of Geneva.

The other bearing would, in English, be blazoned, Checquy of nine pieces, or and azure: and in French, *Cinq points d'or, équipollés à quatre d'azur.* This is assigned by Nisbett to the *Seigneurie* of Geneva, and is quartered by the King of Sardinia in token of the claims over the Genevese town and territory, which, as Duke of Savoy, he has never resigned.

With regard to the former shield, I may just remark, that the dimidiated coat is merely that of the German empire. How or why Geneva obtained it, I should be very glad to be informed; since it appears to appertain to the present independent Republic, and not to the former seignorial territory.

Let me also add, that the plate in the *Dictionnaire* gives the field of this half as argent. Mr. Willement, in his *Regal Heraldry*, under the arms of Richard II.'s consort, also thus describes and represents the imperial field; and Nisbett alludes to it as such in one place, though in his formal blazon he gives it as *or*.

Nothing, in an heraldic point of view, would be more interesting than a "Regal Heraldry of Europe," with a commentary explaining the historical origin and combinations of the various bearings. Should this small contribution towards such a compilation tend to call the attention of any able antiquary to the general subject, or to elicit information upon this particular question, the writer who now offers so insignificant an item would feel peculiarly gratified. L. C. D.

PHOTOGRAPHIC CORRESPONDENCE.

Multiplying Negatives. — In reply to M. N. S. (Vol. ix., p. 83.) I would suggest the following mode of multiplying negatives on glass, which I have every reason to believe would be perfectly successful: — First, *varnish* the negative to be copied by means of DR. DIAMOND's solution of amber in chloroform; then attach to each angle, with any convenient varnish, a small piece of writing-paper. Prepare a similar plate of glass with collodion, and drain off all superfluous nitrate of silver, by standing it for a minute or so on edge upon a piece of blotting-paper. Lay it flat upon a board, collodion side upwards, and the negative prepared above upon it, collodion side downwards. Expose the whole to daylight for a single second, or to gas-light for about a minute, and develope as usual. The result will be a *transmitted positive*, but with reversed sides; and from this, when varnished and treated as the original negative, any number of negatives similar to the first may be produced.

The paper at the angles is to prevent the *absolute* contact and consequent injury by the solution of nitrate of silver; and, for the same reason, it is advisable not to attempt to print until the primary negative is varnished, as, with all one's care, sometimes the nitrate will come in contact and produce spots, if the varnishing has been omitted. Should the negative become moistened, it should be *at once* washed with a gentle stream of water and dried.

I have repeatedly performed the operation above described so far as the production of the positive, and so perfect is the impression that I see no reason why the second negative should be at all distinguishable from the original.

I am, indeed, at present engaged upon a *similar* attempt; but there are several other difficulties in my way: I, however, entertain no doubts of perfect success. GEO. SHADBOLT.

Towgood's Paper. — A. B. (Vol. ix., p. 83.) can purchase Towgood's paper of Mr. Sandford, who frequently advertises in "N. & Q." With regard to his other Query, I think there can be no doubt of his being at liberty to publish a photographic *copy* of a portrait, Mr. Fox Talbot having reserved only the right to paper copies of a *photographic* portrait. Collodion portraits are *not* patent, but the *paper* proofs from collodion negatives are. GEO. SHADBOLT.

Adulteration of Nitrate of Silver.—Will any of your chemical readers tell me how I am to know if nitrate of silver is pure, and how to detect the adulteration? *If so* with nitrate of potash, how? One writer on photography recommends the fused, as then the excess of nitric acid is got rid of. Another says the fused nitrate is nearly always adulterated. I fear you have more querists than respondents. I have looked carefully for a reply to some former Queries respecting MR. CROOKES's restoration of old collodion, but at present they have failed in appearance.

THE READER OF PHOTOGRAPHIC WORKS.

Replies to Minor Queries.

Passage of Cicero (Vol. viii., p. 640.).—Is the following what SEMI-TONE wants?

"Mira est enim quædam natura vocis; cujus quidem, *e tribus omnino sonis*, inflexo, acuto, gravi, tanta sit, et tam suavis varietas perfecta in cantibus."—*Orator*, cap. 17.

B. H. C.

Major André (Vol. viii., pp. 174. 604.).—The late Mrs. Mills of Norwich (*née* André) was not the sister of Major André; she was the only daughter of Mr. John André of Offenbach, near Frankfort on the Maine, in Germany; where he established more than eighty years ago a prosperous concern as a printer of music, and was moreover an eminent composer: this establishment is now in the hands of his grandson. Mr. John André was not the brother of the Major, but a second or third cousin. Mrs. Mills used to say, that she remembered seeing the Major at her father's house as a visitor, when she was a very small child. He began his career in London in the commercial line; and, after he entered the army, was sent by the English ministry to Hesse-Cassel to conduct to America a corps of Hessian hirelings to dragoon the revolted Americans into obedience: it was on this occasion that he paid the above-mentioned visit to Offenbach.

Having frequently read the portion of English history containing the narrative of the transactions in which Major André was so actively engaged, and for which he suffered, I have often asked myself whether he was altogether blameless in that questionable affair. TRIVET ALLCOCK.

Norwich.

P.S.—This account was furnished to me by Mr. E. Mills, husband of the late Mrs. Mills.

Catholic Bible Society (Vol. ix., p. 41.).—Besides the account of this society in Bishop Milner's *Supplementary Memoirs of the English Catholics*, many papers on the same will be found in the volumes of the *Orthodox Journal* from 1813, when the Society was formed, to 1819. In this last volume, p. 9., Bishop Milner wrote a long letter, containing a comparison of the brief notes in the stereotyped edition of the above Society with the notes of Bishop Challoner, from whose hands he mentions having received a copy of his latest edition of both Testaments in 1777. It should be mentioned that most of the papers in the *Orthodox Journal* alluded to were written by Bishop Milner under various signatures, which the present writer, with all who knew him well, could always recognise. That eminent prelate thus sums up the fate of the sole publication of the so-called Catholic Bible Society:

"Its stereotype Testament . . . . . was proved to abound in gross errors; hardly a copy of it could be sold; and, in the end, the plates for continuing it have been of late presented by an illustrious personage, into whose hands they fell, to one of our prelates [this was Bishop Collingridge], who will immediately employ the cart-load of them for a good purpose, as they were intended to be, by disposing of them to some pewterer, who will convert them into numerous useful culinary implements, gas-pipes, and other pipes."

F. C. H.

Cassiterides (Vol. ix., p. 64.).—Kassiteros; the ancient Indian Sanscrit word *Kastira*. Of the disputed passage in Herodotus respecting the Cassiterides, the interpretation* of Rennell, in his *Geographical System of Herodotus*; of Maurice, in his *Indian Antiquities*, vol. vi.; and of Heeren, in his *Historical Researches*; is much more satisfactory than that offered by your correspondent S. G. C., although supported by the French academicians (*Inscript.* xxxvi. 66.)

The advocates for a Celtic origin of the name of these islands are perhaps not aware that—

"Through the intercourse which the Phœnicians, by means of their factories in the Persian Gulph, maintained with the east coast of India, the Sanscrit word *Kastira*, expressing a most useful product of farther India, and still existing among the old Aramaic idioms in the Arabian word *Kasdir*, became known to the Greeks even before Albion and the British Cassiterides had been visited."—See Humboldt's *Cosmos*, "Principal Epochs in the History of the Physical Contemplation of the Universe," notes.

BIBLIOTHECAR. CHETHAM.

Wooden Tombs and Effigies (Vol. ix., p. 62.).—There are two fine recumbent figures of a Lord Neville and his wife in Brancepeth Church, four miles south-west of Durham. They are carved in wood. A view of them is given in Billing's *Antiquities of Durham*. J. H. B.

Tailless Cats (Vol. ix., p. 10.).—In my visits to the Isle of Man, I have frequently met with

* His want of information in this matter can only be referred to the jealousy of the Phœnicians depriving the Greeks, as afterwards the Romans, of ocular observation.

specimens of the tailless cats referred to by your correspondent SHIRLEY HIBBERD. In the pure breed there is not the slightest vestige of a tail, and in the case of any intermixture with the species possessing the usual caudal appendage, the tail of their offspring, like the witch's "sark," as recorded by honest Tam o' Shanter,

"In longitude is sorely scanty."

In fact, it terminates abruptly at the length of a few inches, as if amputated, having altogether a very ludicrous appearance. G. TAYLOR.

Reading.

The breed of cats without tails is well known in the Isle of Man, and accounted by the people of the island one of its chief curiosities. These cats are sought after by strangers: the natives call them "Rumpies," or "Rumpy Cats." Their hind legs are rather longer than those of cats with tails, and give them a somewhat rabbit-like aspect, which has given rise to the odd fancy that they are the descendants of a cross between a rabbit and cat. They are good mousers. When a perfectly tailless cat is crossed with an ordinary-tailed individual, the progeny exhibit all intermediate states between tail and no tail. EDWARD FORBES.

Warville (Vol. viii., p. 516.). —

"Jacque Pierre Brissot was born on the 14th Jan., 1754, in the village of Ouarville, near Chartres."—*Penny Cyclo.*

If your correspondent is a French scholar, he will perceive that Warville is, as nearly as possible, the proper pronunciation of the name of this village, but that Brissot being merely the son of a poor pastrycook, had no right whatever to the name, which doubtless he bore merely as a distinction from some other Brissot. It may interest your American friend to know, that he married Félicité Dupont, a young lady of good family at Boulogne. A relation of my own, who was very intimate with her before her marriage, has often described her to me as being of a very modest, retiring, religious disposition, very clever with her pencil, and as having received a first-rate education from masters in Paris. These gifts, natural and acquired, made her a remarkable young person, amidst the crowd of frivolous idlers who at that time formed "good society," not only in Paris, but even in provincial towns, of which Boulogne was not the least gay. Perhaps he knows already that she quickly followed her husband to the scaffold. Her sister (I believe the only one) married a Parisian gentleman named Aublay, and died at a great age about ten years ago. N. J. A.

W is not a distinct letter in the French alphabet; it is simply *double v*, and is pronounced like *v*, as in Wissant, Wimireux, Wimille, villages between Calais and Boulogne, and Wassy in Champagne. W. R. D. S.

Green Eyes (Vol. viii., p. 407.). — The following are quotations in favour of green eyes, in addition to MR. H. TEMPLE's:

"An eagle, madam,
Hath not so *green*, so quick, so fair an eye."
Romeo and Juliet, Act III. Sc. 5.

And Dante, in *Purgatory*, canto xxxi., likens Beatrice's eyes to emeralds:

"Disser: fa che le viste non risparmi:
Posto t' avem dinanzi agli smeraldi,
Ond' Amor già ti trasse le sue armi."

"Spare not thy vision. We have station'd thee
Before the *emeralds**, whence Love, erewhile,
Hath drawn his weapons on thee."
Cary's *Translation.*

I think short-sightedness is an infirmity more common among men of letters, authors, &c., than any other class; indeed, one is inclined to think it is no rare accompaniment of talent. A few celebrated names occur to me who suffered weakness of distinct vision to see but the better near. I am sure your correspondents could add many to the list. I mark them down at random: — Niebuhr, Thomas Moore, Marie Antoinette, Gustavus Adolphus, Herrick the poet, Dr. Johnson, Margaret Fuller, Ossoli, Thiers, Quevedo. These are but a few, but I will not lengthen the list at present. M——A S.

Came (Vol. viii., p. 468.).—H. T. G. will find this word to be as old as our language. Piers Ploughman writes:

"A eat
Cam whan hym liked."
Vision, l. 298.

"A lovely lady
Cam doun from a castel."
Ib. l. 466.

Chaucer:

"Till that he *came* to Thebes."
Cant. T. l. 985.

Gower:

"Thus (er he wiste) into a dale
He *came*."
Conf. Am. b. i. fol. 9. p. 2. col. 1.

Q.

"*Epitaphium Lucretiæ*" (Vol. viii., p. 563.). — Allow me to send an answer to the Query of BALLIOLENSIS, and to state that in that rather scarce little book, *Epigrammata et Poematia Vetera*, he will find at page 68. that "Epitaphium Lucretiæ" is ascribed to Modestus, perhaps the same person who wrote a work *de re militari*. The version

* Beatrice's eyes.

there given differs slightly from that of BALLIOLENSIS, and has two more lines; it is as follows:

"Cum foderet ferro castum Lucretia pectus,
Sanguinis et torrens egereretur, ait:
Procedant testes me non favisse tyranno,
Ante virum sanguis, spiritus ante deos.
Quam recte hi testes pro me post fata loquentur,
Alter apud manes, alter apud superos."

Perhaps the following translation may not be unacceptable:

"When thro' her breast the steel Lucretia thrust,
She said, while forth th' ensanguin'd torrent gush'd;
'From me that no consent the tyrant knew,
To my spouse my blood, to heaven my soul shall show;
And thus in death these witnesses shall prove,
My innocence, to shades below, and Powers above.'"

C— S. T. P.

Oxford Commemoration Squib, 1849 (Vol. viii., p. 584.).—Quoted incorrectly. The heading stands thus:

"LIBERTY! EQUALITY! FRATERNITY!"

After the name of "Wrightson" add "(Queen's);" and at the foot of the bill "Floreat Lyceum." I quote from a copy before me. W. P. STORER.

Olney, Bucks.

"*Imp*" (Vol. viii., p. 623.).—Perhaps as amusing a use of the word *imp* as can be found anywhere occurs in old Bacon, in his "Pathway unto Prayer" (see *Early Writings*, Parker Society, p. 187.):

"Let us pray for the preservation of the King's most excellent Majesty, and for the prosperous success of his entirely beloved son Edward our Prince, that most *angelic imp*."

P. P.

False Spellings from Sound (Vol. vi., p. 29.).—The observations of MR. WAYLEN deserve to be enlarged by numerous examples, and to be, to a certain extent, corrected. He has not brought clearly into view two *distinct classes* of "false spelling" under which the greater part of such mistakes may be arranged. One class arose *solely* from erroneous pronunciation; the second from *intentional* alteration. I will explain my meaning by two examples, both which are, I believe, in MR. WAYLEN's list.

The French expression *dent de lion* stands for a certain plant, and some of the properties of that plant originated the name. When an Englishman calls the same plant *Dandylion*, the sound has not given birth "to a new idea" in his mind. Surely, he pronounces badly three French words of which he may know the meaning, or he may not. But when the same Englishman, or any other, orders *sparrow-grass* for dinner, these two words contain "a new idea," introduced purposely: either he, or some predecessor, reasoned thus — there is no meaning in *asparagus*; *sparrow-grass* must be the right word because it makes sense. The name of a well-known place in London illustrates both these changes: *Convent* Garden becomes *Covent* Garden by mispronunciation; it becomes *Common* Garden by intentional change.

Mistakes of the first class are not worth recording; those of the second fall under this general principle: words are purposely exchanged for others of a similar sound, because the latter are supposed to recover a lost meaning.

I have by me several examples which I will send you if you think the subject worth pursuing.

J. O. B.

Wicken.

"*Good wine needs no bush*" (Vol. viii., p. 607.).—The custom of hanging out bushes of ivy, boughs of trees, or bunches of flowers, at *private* houses, as a sign that good cheer may be had within, still prevails in the city of Gloucester at the fair held at Michaelmas, called Barton Fair, from the locality; and at the three "mops," or hiring fairs, on the three Mondays following, to indicate that ale, beer, cider, &c. are there sold, on the strength (I believe) of an ancient privilege enjoyed by the inhabitants of that street to sell liquors, without the usual license, during the fair.

BROOKTHORPE.

Three Fleurs-de-Lys (Vol. ix., p. 35.).—In reply to the Query of DEVONIENSIS, I would say that many families of his own county bore fleurs-de-lys in their coat armour, in the forms of *two and one*, and *on a bend*; also that the heraldic writers, Robson and Burke, assign a coat to the family of Baker charged with three fleurs-de-lys on a fesse. The Devon family of Velland bore, Sable, a fesse argent, in chief three fleurs-de-lys of the last; but whether these bearings were ever placed fesse-wise, or, as your querist terms it, in a horizontal line, I am not sure. J. D. S.

If DEVONIENSIS will look at the arms of Magdalen College, Oxford, he will there find the three fleurs-de-lys in a line in the upper part of the shield. A. B.

Athenæum.

Portrait of Plowden (Vol. ix., p. 56.).—A portrait of Plowden (said to have been taken from his monument in the Temple Church) is prefixed to the English edition of his *Reports*, published in 1761. J. G.

Exon.

St. Stephen's Day and Mr. Riley's "Hoveden" (Vol. viii., p. 637.).—The statement of this feast being observed prior to Christmas must have

arisen from the translator not being conversant with the technical terms of the *Ecclesiastical Calendar*, in which, as the greater festivals are celebrated with Octaves, other feasts falling during the Octave are said to be under (*infrà*) the greater solemnity. Thus, if Mr. Warden will consult the *Ordo Recitandi Officii Divini* for 1834, he will see that next Sunday, the 8th inst., stands "Dom inf. Oct.," *i. e.* of the Epiphany, and that the same occurs on other days during the year.

May I point out an erratum in a Query inserted some time since (not yet replied to), regarding a small castle near Kingsgate, Thanet, the name of which is printed Aix Ruochim; it should be Arx Ruochim. A. O. H.

Blackheath.

Death Warnings in Ancient Families (Vol. ix., p. 55.).—A brief notice of these occurrences, with references to works where farther details may be met with, would form a very remarkable record of events which tend to support one's belief in the truth of the remark of Hamlet:

"There are more things in heaven and earth, Horatio,
Than are dreamt of in our philosophy."

A drummer is stated to be heard in C—— Castle, the residence of the Earl and Countess of A., "going about the house playing his drum, whenever there is a death impending in the family." This warning is asserted to have been given shortly before the decease of the Earl's first wife, and preceded the death of the next Countess about five or six months. Mrs. Crowe, in her *Night Side of Nature*, observes hereupon:

"I have heard that a paper was found in her (the Countess's) desk after her death, declaring her conviction that the drum was for her."

Whenever a little old woman visits a lady of the family of G. of R., at the time of her confinement, when the nurse is absent, and strokes down the clothes, the patient (says Mrs. Crowe), "never does any good, and dies." Another legend is, that a single swan is always seen on a particular lake close to the mansion of another family before a death. Then, Lord Littleton's dove is a well-known incident. And the lady above quoted speaks of many curious warnings of death by the appearance of birds, as well as of a spectral black dog, which visited a particular family in Cornwall immediately before the death of any of its members. Having made this Note of a few more cases of death warnings, I will end with a Query in the words of Mrs. Crowe, who, after detailing the black dog apparition, asks: "if this phenomenon is the origin of the French phrase *bête noire*, to express an annoyance, or an augury of evil?" Jas. J. Scott.

Hampstead.

"*The Secunde Personne of the Trinitie*" (Vol. ix., p. 56.).—I think it is Hobart Seymour who speaks of some Italians of the present day as considering the Three Persons of the Trinity to be the Father, the Virgin, and the Son. J. P. O.

Miscellaneous.

NOTES ON BOOKS, ETC.

Mr. Wright's varied antiquarian acquirements, and his untiring zeal, are too well known to require recognition from us. We may therefore content ourselves with directing attention to his *Wanderings of an Antiquary, chiefly upon the Traces of the Romans in Britain*, which has just been published, and of which the greater part has appeared in a series of papers under the same title in the *Gentleman's Magazine*. It is intended to furnish, in a popular form, a few archæological truths which may foster a love of our national antiquities among those who are less likely to be attracted by dry dissertations: and its gossiping character and pretty woodcuts are well calculated to promote this object.

This endeavour to make the study of antiquities popular, naturally calls our attention to a small and very agreeable volume on the subject of what Brand designated *Popular Antiquities*. We refer to the last volume of Bohn's *Illustrated Library*. It is from the pen of Mary Howitt, and is entitled the *Pictorial Calendar of the Seasons, exhibiting the Pleasures, Pursuits, and Characteristics of Country Life for every Month of the Year, and embodying the whole of Aikin's Calendar of Nature*. It is embellished with upwards of one hundred engravings on wood; and what the authoress says of its compilation, viz. that it was "like a walk through a rich summer garden," describes pretty accurately the feelings of the reader. But, as we must find some fault, where is the Index?

We have received from Birmingham a work most creditable to all concerned in its production, and which will be found of interest to such of our readers as devote their attention to county or family history. It is entitled *A History of the Holtes of Aston, Baronets, with a Description of the Family Mansion, Aston Hall, Warwickshire*, by Alfred Davidson, with *Illustrations from Drawings* by Allan E. Everitt; and whether we regard the care with which Mr. Davidson has executed the literary portion of the work, the artistic skill of the draughtsman, or the manner in which the publisher has brought it out, we may safely pronounce it a volume well deserving the attention of topographers generally, and of Warwickshire topographers in especial.

Books Received.—*Folious Appearances; A Consideration on our Ways of lettering Books.* Few lovers of old books and good binding will begrudge half a florin for this quaint opuscule.—*Indications of Instinct*, by T. Lindley Kemp, the new number of the *Traveller's Library*, is an interesting supplement to Dr. Kemp's former contribution to the same series, *The Natural History of Creation.*—We record, for the information of our meteorological friends, the receipt of a *Daily Weather Journal for the Year* 1853, kept at Islington by Mr. Simpson.

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Errata. — MR. P. H. FISHER wishes to correct an error in his article on "The Court-house at Painswick," Vol. viii., p. 596., col. 2., for "The lodge, an old wooden house," read "stone house." Also in his article in Vol. ix., p. 8., col. 2., for "Rev. — Hook," read "Rev. — Stock."

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LONDON, SATURDAY, FEBRUARY 11, 1854.

Notes.

ELIMINATE.

(Vol. v., p. 317.)

"N. & Q." has from time to time done much good service by holding up to reprobation modern and growing corruptions of the English language. I trust that its columns may be open to one more attempt to rescue from abuse the word which stands at the head of this article.

Its signification, whether sought from Latin usage and etymology, or from the works of English mathematicians, is "to turn out of doors," "to oust," or, as we say in the midland counties, "to get shut of." In French it may be rendered as well by *se défaire* as by *éliminer*. Within the last seven or eight years, however, this valuable spoil of dead Latinity has been strangely perverted, and, through the ignorance or carelessness of writers, it has bidden fair to take to itself two significations utterly distinct from its derivation, viz. to "elicit," and to "evaluate." The former signification, if less vicious, is more commonly used than the latter. I append examples of both from three of the most elegant writers of the day. In the third extract the word under consideration is used in the latter sense; in the other extracts it carries the former.

Lectures on the Philosophical Tendencies of the Age, by J. D. Morrell, London, 1848, p. 41.:

"Had the men of ancient times, when they peopled the universe with deities, a deeper perception of the religious element in the mind, than had Newton, when having *eliminated* the great law of the natural creation, his enraptured soul burst forth into the infinite and adored?"

I take one more illustration (among many others) from pp. 145, 146. of this work:

"It would not be strictly speaking correct to call them philosophical methods, because a philosophical method only exists when any tendency works itself clear, and gives rise to a formal, connected, and logical system of rules, by which we are to proceed in the *elimination* of truth."

The Eclipse of Faith, by Professor Rogers, London, 1852, p. 392.:

"They are now at college, and have imbibed in different degrees that curious theory which professedly recognises Christianity (as consigned to the New Testament) as a truly *divine* revelation, yet asserts that it is intermingled with a large amount of error and absurdity, and tells each man to *eliminate* the divine 'element' for himself. According to this theory, the problem of eliciting revealed truth may be said to be indeterminate, the value of the unknown varies through all degrees of magnitude; it is equal to any thing, equal to every thing, equal to nothing, equal to infinity."

Theological Essays, by F. D. Maurice, Cambridge, 1853, p. 89.:

"Let us look, therefore, courageously at the popular dogma, that there are certain great ideas floating in the vast ocean of traditions which the old world exhibits to us, that the gospel appropriated some of these, and that we are to detect them and *eliminate* them from its own traditions."

But for the fact that such writers have given the weight of their names to so unparalleled a blunder, it would seem almost childish to occupy the columns of a literary periodical with exposing it. It is, however, somewhat singular that it should be principally men of *classical* attainments who perpetrate it. In my under-graduate days at Cambridge, the proneness of "classical men" to commit the blunder in question was proverbial.

In conclusion, then, let it be remembered that the word "eliminate" obtained general currency from the circumstance of its being originally admitted into mathematical works. In such works *elimination* signifies the process of causing a function to disappear from an equation, the solution of which would be embarrassed by its presence there. In other writings the word "elimination" has but one correct signification, viz. "the extrusion of that which is superfluous or irrelevant." As an example of this legitimate use of the word, I will quote from Sir William Hamilton's accurate, witty, and learned article on "Logic," published in the *Edinburgh Review*, April, 1833:

"The preparatory step of the discussion was, therefore, an *elimination* of these less precise and appropriate significations, which, as they could at best only afford a remote genus and difference, were wholly incompetent for the purpose of a definition."

C. MANSFIELD INGLEBY.

Birmingham.

CRANMER'S BIBLE.

Queries which I have heard at various times lead me to think that a Note on this interesting volume may be acceptable to many readers who possess or have access to it; and especially to those whose copies may be (as too many are) imperfect at the beginning and end. Under this impression I send you an extract from the late Mr. Lea Wilson's catalogue of his unrivalled Collection of English Bibles. As very few copies of this curious and beautiful work were printed, and not one, I believe, has been sold, it is probable that few of your readers are aware of the criteria which that gentleman's ingenuity and industry have furnished for distinguishing between the

various editions which are known under the title of *The Great Bible*, or *Cranmer's Bible*. He begins his description of the edition of April, 1539, thus:

"As this volume is commonly called the First Edition of Cranmer's or the Great Bible, I class it with the Six following; although in fact the Archbishop had nothing whatever to do with either the translation or publication. It was put forth entirely by Thomas Lord Cromwell, vide Herbert's *Ames*, p. 1550. vol. iii., who employed Coverdale to revise the existing translations. The first wherein Cranmer took any part is the large folio of April 1540, the text of which differs from this edition materially. The pages of this volume and of the four next following begin and end alike; and the general appearance of the whole five is so very similar that at first sight, one may be mistaken for another by those ignorant of the fact that they are all separate and distinct impressions: the whole of the titles, of which there are five in each Book, and every leaf of kalendar, prologue, text, and tables being entirely recomposed, and varying throughout in orthography, &c. The desire to make perfect copies out of several imperfect, has also caused extreme confusion, by uniting portions of different editions without due regard to their identity. These remarks apply equally to the editions of Nov. 1540, and Nov. 1541, of which, in like manner, each page begins and ends with the same words. Although the distinctive marks are very numerous, yet being chiefly typographical ornaments or arrangement, it is impossible to give here sufficient guides to ensure the integrity of each volume." —Page 12.

On the next page but one is added:

"The following lines of the forty-first chapter of Job differ in composition in all the seven volumes, and for the purpose of distinguishing the edition I have given them to each."

No. 1. *April*, 1539.

NO mā is so cruell, that is able to stere him vp. * Who is able to stande before me? Or ‡ who hath geue me anything afore hande, that I maye rewarde him agayne? All thynges vn=

No. 2. *April*, 1540.

NO man is so cruell, yt is able to stere hī vp. * Who is able to stade before me? Or ‡ who hath geuen me any thyng afore hāde, yt I maye rewarde him agayne? All thynges

No. 3. *July*, 1540.

NO man is so cruell, yt is able to stere hym vp. * who is able to sta..de before me? Or ‡ who hath geuen me any thynge aforehande, that I maye rewarde him agayne?

No. 4. *May*, 1541.

NO man is so cruell, that is hable to styrre hym vp. * Who is hable to standē before me? Or ‡ who hath geuē me any thing aforehande, that I maye rewarde hym agayne? All thyn=

No. 5. *December*, 1541.

NO mā is so cruel, that is able to styrre hym vp. * Who is hable to stand before me? Or ‡ who hathe gyuen me anye thynge afore hande, that I maye rewarde hym agayne?

No. 6. *November*, 1540.

NO man is so cruell that is able to styr hym vp. * Who is able to stande before me? Or ‡ who hath geuen me any thynge afore hande, that I maye re=

No. 7. *November*, 1541.

NO man is so cruell that is hable to styrre hym vp. * Who is hable to stande before me? Or ‡ who hath gyuen me any thyng afore hande, that I maye rewarde hym agayne? All

I believe the foregoing to be an exact copy of Mr. Wilson's catalogue, but, of course, I cannot be responsible for the accuracy of his transcripts. Perhaps none but those who were admitted to his library ever had an opportunity of comparing together all those editions; and nobody would have done it with more care and fidelity than himself.

S. R. M.

SOVEREIGNS DINING AND SUPPING IN PUBLIC.

In some observations which I made upon two or three pictures in Hampton Court Palace, in Vol. viii., p. 538, I specified two worthy of notice on the above subject, and which are the first instances of such ceremony I have met with. It has been supposed to have been a foreign custom, but I do not find any traces of it upon record.*

[* The custom was observed at a much earlier period; for we find that King Edward II. and his queen Isabella of France kept their court at Westminster during the Whitsuntide festival of 1317: and on one occasion, as they were *dining in public* in the great banqueting-hall, a woman in a mask entered on horseback, and riding up to the royal table, delivered a letter to King Edward, who, imagining that it contained some pleasant conceit or elegant compliment, ordered it to be opened and read aloud for the amusement of his courtiers; but, to his great mortification, it was a cutting satire on his unkingly propensities, setting forth in no measured terms all the calamities

One can easily imagine that the *fastueux* Louis XIV. would have no objection to such display, and that his mistresses, as well as queen, would be of the party, when we read, that in the royal progresses two of the former were scandalously paraded in the same carriage with his queen. To this immoral exhibition, indeed, public opinion seemed to give no check, as we read, that "les peuples accouraient 'pour voir,' disaient-ils, 'les trois reines,'" wherever they appeared together. Of these three *queens*, the true one was Marie-Thérèse: the two others were La Marquise de Montespan and Mme. de la Vallière. But to return to my subject. I find by the *London Gazette*, No. 6091. of Sept. 4, 1722, that Geo. I., in his progress to the west of England, supped in public at the Bishop's (Dr. Richard Willis) palace at Salisbury on Wednesday, Aug. 29, 1722; and slept there that night.

The papers of the period of George II. say:

"There was such a resort to Hampton Court on Sunday, July 14, 1728, to see their Majesties dine, that the rail surrounding the table broke; and causing some to fall, made a terrible scramble for hats, &c., at which their Majesties laughed heartily."

And,—

"On Thursday, the 25th of the same month, it is stated, the concourse to see their Majesties dine in public at Hampton Court was exceedingly great. A gang of robbers (the swell-mob of that day?) had mixed themselves among the nobility and gentry; several gold watches being lost, besides the ladies' gown tails and laced lappets cut off in number."

And again:

"On Sunday, 15th September, 1728, their Majesties dined together in public at Windsor (as they will continue to do every Sunday and Thursday during their stay there), when all the country people, whether in or out of mourning, were permitted to see them."

Besides those three occasions of George II. and Queen Caroline dining in public, we have another recorded attended with some peculiar circumstances, as mentioned in the *London Gazette*, No. 7623. of Tuesday, Aug. 2, 1737:

"The 31st ult. being Sunday, their Majesties, the Prince and Princess of Wales, and the Princesses Amelia and Caroline, went to chapel at Hampton Court, and heard a sermon preached by the Rev. Dr. Blomer. Their Majesties, and the rest of the royal family, dined afterwards in public as usual before a great number of spectators. About seven o'clock that evening, the Princess of Wales was taken with some slight symptoms of approaching labour, and was removed to St. James's; where, a little after eleven, she was delivered of a princess."

This was the Princess Augusta, who was married to the Prince of Brunswick Wolfenbüttel. Φ.

Richmond.

which his misgovernment had brought upon England. The woman was immediately taken into custody, and confessed that she had been employed by a certain knight. The knight boldly acknowledged what he had done, and said, "That, supposing the King would read the letter in private, he took that method of apprising him of the complaints of his subjects."—Strickland's *Queens of England*, vol. i. p. 487.— Ed.]

PARALLEL IDEAS FROM POETS.

Longfellow and Tennyson:

"And like a lily on a river floating,
She floats upon the river of his thoughts."
Spanish Student, Act II. Sc. 3.

"Now folds the lily all her sweetness up,
And slips into the bosom of the lake;
So fold thyself, my dearest, thou, and slip
Into my bosom and be lost in me."
Princess, Part vii.

Wordsworth and Keble:

"A book, upon whose leaves some chosen plants
By his own hand disposed with nicest care,
In undecaying beauty were preserved;—
Mute register, to him, of time and place,
And various fluctuations in the breast;
To her, a monument of faithful love
Conquered, and in tranquillity retained!"
Excursion, Book vi.

"Like flower-leaves in a precious volume stor'd,
To solace and relieve
Some heart too weary of the restless world."
Christian Year: Prayers to be used at Sea.

Moore and Keble:

"Now by those stars that glance
O'er Heaven's still expanse,
Weave we our mirthful dance,
Daughters of Zea!"
Evenings in Greece.

"Beneath the moonlight sky,
The festal warblings flow'd,
Where maidens to the Queen of Heaven
Wove the gay dance."
Christian Year: Eighth Sunday after Trinity.

Norris Deck.

Cambridge.

THE GREAT ALPHABETIC PSALM, AND THE SONGS OF DEGREES.

In attempting to discover a reason for the division of Psalm cxix. into twenty-two portions of *eight* verses each, instead of *seven* or *ten*, the more favourite numbers of the Hebrew, I have thought that, as the whole Psalm is chiefly laudatory of the Thorah, or Law of Moses, and was written alphabetically for the instruction mainly of the younger people, to be by them committed to memory, a

didactic reason might exist for making up the total number of 176 verses, peculiar to this Psalm. Adverting then to the necessity, for the purposes of Jewish worship, of ascertaining the periods of the new moons, to adjust the year thereby, I find that a mean lunation, as determined by the latest authorities, is very nearly 29·5306 days (29d. 12h. 44m.); and as the Jewish months were lunar, six of these would amount to 177d. 4h. 24m., being somewhat more than *one* over the number of verses in this Psalm. As lunations, from observation, vary from 29d. 7h. 32m. to 29d. 18h. 50m., the above was a very close approximation to the half-year. The other half of the year would vary a whole lunation (*Veadar*) betwixt the ordinary and the intercalary year.* This was, at least, the best possible combination of twenty-two letters for such purpose. This Psalm might then have answered some of the purposes of an almanac. It is a very important one in fixing the Hebrew metres, the initial letter being the same for every eight verses in succession.

The words at the commencement of Psalms cxx. to cxxxiv., rendered "Song of Degrees," appear to me to signify rather "song of *ascents*," in reference to the Jewish practice of *ascending* to the house-top to watch and pray, as well as to sleep. If it be assumed that these fifteen Psalms were appropriated for domestic use on the Jew retiring, by ascending the ladder or stairs, to the upper part or top of the house (Ps. cxxxii. 3.), the meaning of several passages will be better apprehended, I conceive, than by supposing that they were composed solely for temple use, or, as Eichhorn thinks, to be sung on a journey. Standing on the house-top, the praying Jew, like David and Solomon, would have in view heaven and earth (cxxi. 2., cxxiii. 1.), the sun and moon (cxxi. 6.), the surrounding hills (cxxi. 1.) and mountains (cxxv. 2.), the gates and city of Jerusalem (cxxii. 2. 3. 7.), Mount Zion (cxxv. 1.), the watchmen on the walls (cxxvii. 1., cxxx. 6.), his wife and children at home (cxxviii. 3., cxxxi. 2.), the mower bringing in his sheaves, compared with the grass on the house-tops (cxxix. 6—8.), all subjects especially noted in these fifteen Psalms. The number *eight* appears to be a favourite one in these, as well as in Psalm cxix., but there is no reason to believe that such number refers to the *octave* in music. It may refer, however, to the number of stairs or steps of ascent. I am not aware that the above views have been previously taken, which is my reason for calling attention to this interesting and well-debated subject.

T. J. Buckton.

* Their shortest ordinary year consisted of 353, and its half of 176½ days. The Mahometan ordinary half-year consists of 177 days. The calendar months of both Jews and Mahometans consist of 29 and 30 days.

Minor Notes.

Inscription on a Grave-stone in Whittlebury Churchyard, Northamptonshire.—

"In Memory of John Heath, he dy'd Dec^br^ ye 17th, 1767. Aged 27 years.

While Time doth run from Sin depart;
Let none e'er shun Death's piercing dart;
For read and look, and you will see
A wondrous change was wrought on me.
For while I lived in joy and mirth
Grim Death came in and stop't my breath:
For I was single in the morning light,
By noon was marri'd, and was dead at night."

H. T. Wake.

Epitaph on Sir Henry St. George, Garter Principal King of Englishmen [*sic* in MS.], from a MS. in the Office of Arms, London (see Ballard MSS., vol. xxix.):

"Here lie a knight, a king, a saint,
Who lived by tilt and tournament.
His namesake, George, the dragon slew,
But, give the herald king his due,
He could disarm ten thousand men,
And give them arms and shields again.
But now the mighty sire is dead,
Reposing here his hoary head;
Let this be sacred to the mem'ry
Of Knight St. George and of King Henry."

Balliolensis.

Newton and Milton.—Has it been observed that Sir Isaac Newton's dying words, so often quoted,—

"I am but as a child gathering pebbles on the sea-shore, while the great ocean of truth still lies undiscovered before me."

are merely an adaptation of a passage in *Paradise Regained*, book iv.:

"Deep versed in books and shallow in himself,
Crude or intoxicate, collecting toys
And trifles for choice matters, worth a sponge,
As *children gathering pebbles* on the shore."

Anon.

Eternal Life.—In the *Mishna* (Berachoth, ch. ix. s. 5.) the doctrine of a future eternal state is clearly set forth in a passage which is rendered by De Sola and Raphall:

"But since the Epicureans perversely taught, there is but one state of existence, it was directed that men should close their benedictions with the form [Blessed be the Lord God of Israel] from eternity to eternity."

A like explicit declaration of such future state occurs again in the *Mishna* (Sanhedrin, ch. xi. s. 1.).

T. J. Buckton.

Birmingham.

Inscriptions in Books.—The following are taken *literatim* from the margins of an old black-letter

Bible. From the numerous errors we may suppose they were copied from dictation by a person unacquainted with Latin.

"Quanto doctiores tanto te gesas submiseias."

"Forasmuch as yu art ye better learned,
By so much yu must carry thy self more lowly."

"Si deus est animus nobis ut carmina dicunt,
Sic tibi pricipus (bus?) sit pura mente colendus."

"Seing yt God is, as ye poets say,
A liveing soul, lets worship him alway."

"Tempora (e?) felici multa (i?) numerantur amici,
Cum fortuna perit nulus amicus erit."

"In time of prosperity friends will be plenty,
In time of adversity not one among twenty."

On the title-page, "John Threlkeld's Book:"

"Hujus in dominum cupius (as?) cognescere libri,
Supra prospiscias, nomen habebis ibi."

"Whose booke I am if you would know,
I will to you in letters show."

On the other side:

"Thomas Threlkeld is my name, and for to write . .
. . ing ashame,
And if my pen had bene any better, I would have
mended it every letter."

This last example closely resembles some others given in a late Number of "N. & Q." J. R. G.

Dublin.

Churchill's Grave.—It is not perhaps generally known, that the author of *The Rosciad* was buried in the churchyard of St. Mary, Dover. On a small moss-covered head-stone is the following inscription:

"1764.
Here lie the remains of the celebrated
C. CHURCHILL."

"Life to the last enjoy'd,
Here Churchill lies.
CANDIDATE."

The notice is sufficiently brief; no date, except the year, nor age being recorded. The biographers inform us, that he died at Boulogne of a fever, while on a visit to Wilkes.

The cemetery where his remains are deposited is in the centre almost of Dover; and has recently been closed for the purposes of sepulture, with the exception of family vaults. Adjoining it is a small retired burial-place, containing at the most but two or three graves, and originally belonging to the Tavenors. Here is the tomb of Captain Samuel Tavenor, an officer of Cromwell, and, during his ascendancy, one of the governors of Deal Castle. Tavenor was a man distinguished for his courage, integrity, and piety. J. BRENT.

Queries.

CORONATION STONE.

A few years ago the following tradition was related to me by a friend, and I should be glad if any of your correspondents can inform me whether it is current in any part of Great Britain or Ireland, and whether there are any grounds for it. As it is connected with one of our most interesting national relics, the coronation stone, it may not prove beneath notice; and I here give it in full, shielding myself with the Last Minstrel's excuse:

"I know not how the truth may be,
But I tell the tale as 'twas told to me."

I must allow that its extreme vagueness, if not improbability, hardly warrants an inquiry; but having failed in obtaining any satisfactory proofs among my own friends, as a last resource I apply myself to the columns of your well-known and useful journal.

When Jacob awoke after his wonderful dream, as related in Genesis (chap. xxviii.), he said, "Surely the Lord is in this place, and I knew it not;" and he was afraid, and said, "How dreadful is this place. This is none other but the house of God; and this is the gate of heaven." He "took the stone that he had put for his pillow and set it up for a pillar, and poured oil upon the top of it. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house; and of all that Thou shalt give me I will surely give the tenth unto Thee."

That stone (so runs the legend) is supposed to have been taken away from Bethel by the House of Joseph, when they destroyed the city and its inhabitants (Judges i.); and a tradition, that whosoever possessed that stone would be especially blessed, and be king or chief, was current among the Jews; the stone itself being guarded by them with jealous care.

On the first destruction of Jerusalem, some of the royal family of Judah are supposed to have escaped, and to have gone in search of an asylum beyond the sea, taking this precious stone with them. Their resting-place was Ireland, where they founded a kingdom. Many centuries afterwards, a brother of the king descended from these exiles, named Fergus, went, with his brother's permission, to found a kingdom in Scotland. He said, however, he would not go without the sacred stone. This his brother refused to give him; but Fergus stole it, and established a kingdom in Scotland. His descendants became kings of all Scotland, and were crowned sitting on that stone,

which was taken away by Edward I., and is now in Westminster Abbey.

These are the outlines of this tradition. My object now is to ask whether any of your correspondents can inform me, first, Whether the Jews had, or have, any like superstition concerning Jacob's pillar; and whether the royal family of Judah possessed such a stone among their treasures? Secondly, Whether any Jews are supposed to have settled in Ireland at so early a period; and whether (that being the case) there are now, or were once, proofs of their having done so, either in the Irish language or in any of the ancient laws, customs, buildings, &c. of the country? Thirdly, Whether the Scotch believe that stone to have come from Ireland; and whether that belief in the owner of it being king existed in Scotland? and, lastly, Can any of your correspondents, learned in geology, inform me whether the like kind of stone is to be met with in any part of the British Isles? or whether, as the legend runs, a similar kind of stone is found in the Arabian plains? The story has interested me greatly; and if I could gain any enlightenment on the subject, I should be much obliged for it.

An Indian Subscriber.

[Several of our historians, as Matthew of Westminster, Hector Boethius, Robert of Gloucester, the poet Harding, &c., have noticed this singular legend; but we believe the Rabbinical writers (as suggested by our Indian correspondent) have never been consulted respecting it. Sandford, in his valuable *History of the Coronation of James II.* (fol., 1687, p. 39.), has given some dates and names which will probably assist our correspondents in elucidating the origin of this far-famed relic. He says, "Jacob's stone, or *The Fatal Marble Stone*, is an oblong square, about twenty-two inches long, thirteen inches broad, and eleven inches deep, of a bluish steel-like colour, mixed with some veins of red; whereof history relates that it is the stone whereon the patriarch Jacob is said to have lain his head in the plain of Luza. That it was brought to Brigantia in the kingdom of Gallacia in Spain, in which place Gathal, King of Scots, sat on it as his throne. Thence it was brought into Ireland by Simon Brech, first King of Scots, about 700 years before Christ's time, and from thence into Scotland, by King Fergus, about 330 years before Christ. In the year 850 it was placed in the abbey of Scone in the sheriffdom of Perth by King Kenneth, who caused it to be inclosed in a wooden chair (now called St. Edward's Chair), and this prophetical distich engraven on it:

'Ni fallat Fatum, Scoti hunc quocunque locatum
Inveniunt lapidem, regnare tenentur ibidem.'

'If Fates go right, where'er this stone is found,
The Scots shall monarchs of that realm be crown'd.'

Which is the more remarkable by being fulfilled in the person of James I. of England." Calmet, however, states that the Mahometans profess to have this relic in their custody. He says, "The Mahometans think that Jacob's stone was conveyed to the Temple of Jerusalem, and is still preserved in the mosque there, where the Temple formerly stood. They call it *Al-sakra*, or the stone of unction. The Cadi Gemaleddin, son of Vallel, writes, that passing through Jerusalem, in his way to Egypt, he saw Christian priests carrying glass phials full of wine over the Sakra, near which the Mussulmen had built their temple, which, for this reason, they call the Temple of the Stone. The wine which the Christian priests set upon the stone was no doubt designed for the celebration of mass there."]

OLD MEREWORTH CASTLE, KENT.

Among your subscribers there are doubtless many collectors of topographical drawings and engravings. I shall feel specially obliged if any of them could find in their collections a view of old Mereworth Castle (as it stood prior to the comparatively modern erection of Lord Westmoreland), and furnish me with a long desiderated description of it. Local tradition represents it as having been a baronial castle rising from the middle of a small lake, like that of Leeds, though of smaller dimensions, with the parish church attached. I should rather conjecture it to have been an ancient moated manor-house, magnified, in the course of tradition, into a baronial castle and lake.

Whatever the old building was, it was pulled down by John, seventh Earl of Westmoreland, during the first half of the last century. Had it been of the character of Leeds Castle, as the representative of a long line of baronial ancestry, he would hardly have levelled such a structure, with all its inspiring associations, merely for the purpose of gratifying his passion for Palladian architecture by the erection of the present mansion.

The ancient building seems to have been the residence of the knightly family of De Mereworth during the twelfth, thirteenth, and part of the fourteenth centuries, and from that time, till near the end of Elizabeth's reign, it ceased to be a *family residence;* for, after passing through various hands (none of whom were likely to have resided there), it descended in 1415 to Joan, wife of the Lord Burgavenny, sister and coheir to the Earl of Arundel. The Burgavennys of that day resided always at their castle of Birling, which circumstance would intimate that it was a grander and more baronial residence than Mereworth Castle (for they had come into possession of both estates very nearly at the same period); and afterwards Mereworth by settlement passed to Sir Thomas Fane of Badsell, in marriage with Mary, daughter and sole heiress of Henry Lord Burgavenny, and "jure suo" Baroness Despencer, in 1574. From that time till its dismantling in the last century, Mereworth Castle was again a family residence, the seat of the Earls of Westmoreland; Francis, eldest son of said Sir Thomas

Fane and Mary Baroness Despencer, having been advanced to that earldom. As the seat of a noble family for more than a century and a half, it is hardly likely that no view should have been taken of it; I have searched, however, in vain for it in Harris, Buck, and other published collections.

It would be a matter of special interest to many besides myself, to obtain some information respecting it.

John, seventh earl, the builder of the present Palladian mansion, died in 1762, when the earldom passed to a distant cousin, and the barony of Despencer was called out of abeyance in favour of Sir Francis Dashwood, the son and representative of Mary, sister and *eldest* co-heir of John, seventh Earl of Westmoreland, and heir to his estates. On his death *s. p.*, Sir Thomas Stapleton, sole heir to the Barony of Despencer (as lineal descendant and heir of Catherine, the *younger* sister and co-heir of the said John, seventh earl), succeeded to the estate; and from him it has lineally descended to Mary, Viscountess Falmouth, and "jure suo" Baroness Despencer, the present representative of the family. At Mereworth Castle itself, where the Viscount and Viscountess Falmouth reside, there is no view of the old building; but it is very possible that some drawing or engraving of it may exist in some of the residences of the Earls of Westmoreland subsequent to the seventh earl, or at the seat of the Dashwoods, or in the British Museum.

I trouble you with this Query, in the hope that, among your numerous readers, some one may be placed in a position to give us information on the subject. In doing so they would greatly oblige

Cantianus.

Minor Queries.

"*I could not love thee, dear, so much.*"—Where are the following lines to be found? what is the context?

> "I could not love thee, dear, so much,
> Loved I not honour more."

H.

Leicester as Ranger of Snowden.—In the reign of Queen Elizabeth, Leicester was made Ranger of Snowden Forest, and using violent means to extort unjust taxes from the people, under cover of this appointment, he was opposed and resisted by eight Welsh gentlemen, under the leadership of Sir Richard Bulkeley, of Baron Hill, in Anglesey. Among these was a Madryn of Madryn, a Hugh ap Richard of Cefnllanfair, a Griffith of Cefn Amlwch, &c. These patriotic gentlemen met with imprisonment in the Tower of London as their only recompense; and there are extant poems by Guttyn, Peris, and other bards, addressed to them on the subject. I should be obliged to any of your correspondents to give me any farther information on this subject, or reference to documents which bear upon it.

Elffin ap Gwyddno.

Crabb of Telsford.—Any information respecting the settlement of the family of Crabb, or Crabbe, at Telsford, county of Somerset, together with the names of the present representatives of that family, would be most thankfully received through the medium of your valuable pages, or in any other way, by One of the Name.

Tolling the Bell while the Congregation is leaving Church.—Can you inform me why this is done at Richmond Church; and whether the custom is adopted in any other? * J. H. M.

O'Brien of Thosmond.—In the *Calendar of Inquisitions post mortem*, there appears one taken on the death of Alicia, wife of Nicholas Thosmound, in the second year of King Henry IV. The estates were in Somersetshire. From the appearance of this name, I suspect it is not an English one; but rather an old form of spelling the name of the province of Tothmound or Thomond (South Munster), Ireland; and that this Nicholas was an O'Brien, who called himself from his family's principality, for it was not uncommon in England formerly to take names from estates. Perhaps some of your correspondents having access to the *Inquisition* would ascertain more on the subject, and give it to the public. The name of Nicholas O'Brien occurs in the Irish rolls of Chancery about that very period. A. B.

Order of St. David of Wales.—In the reign of Queen Elizabeth there was an order of knighthood—the Order of St. David of Wales. When was that Order created? Who was the first knight? Who was the last knight? What prelate was the chaplain to the Order? Why was it dissolved? Why is it not revived again? We have several Welsh peers, noblemen, knights; four bishops, men of science and learning, Welshmen. I hope the good Queen Victoria will revive this ancient order of knighthood, and the Prince of Wales be created the first knight. The emblem of Wales is a red dragon.

Can any of your readers give an account of this ancient order? Some years ago there were several letters in *The Times*, and other papers, respecting it and the Welsh motto. Wales should have its knight as well as Ireland, Scotland, and England. W.

Warple-way.—The manor of Richmond, in Surrey, has been the property of the crown for many hundred years, I may say from time imme-

[* This custom is observed in many of the London churches.—Ed.]

morial: and in all the old records and plans, the green roads are called "warple-ways." Some of the old plans are marked "worple way," some "warple way." Can any of your readers tell me the derivation and meaning of the word, and refer me to an authority? WM. SMYTHE.

Purlet.—Nelson, and the subsequent historians of Islington, relate a marvellous story on the authority of *Purlet de Mir. Nat.* x. c. iv.:

"And as to the same heavings, or *tremblements de terre*, it is sayde, y^t in a certaine fielde neare unto ye parish church of Islingtoun, in like manner, did take place a wondrous commotion in uarious partes, ye earthe swellinge, and turninge uppe euery side towards ye midst of ye sayde fielde; and, by tradycion of this, it is obserued y^t one Richard de Clouesley lay buryed in or neare y^t place, and y^t his bodie being restles, on ye score of some sinne by him peraduenture committed, did shewe or seeme to signifye y^t religious obseruance should there take place, to quiet his departed spirit; whereupon certaine exorcisers, if wee may so term y^m, did at dede of night, nothing lothe, using divers diuine exercises at torche light, set at rest ye unrulie spirit of ye sayde Clouesley, and ye earthe did returne aneare to its pristine shape, neuermore commotion procedeing therefrom to this day, and this I know of a verie certaintie."—Nelson's *Islington*, 4to. 1811, p. 305., or 8vo. 1823, p. 293.

The spelling of this extract seems at least as old as the time of Cloudesley's death (1517), although it would appear to be a translation; and though the exorcism is apparently spoken of as having taken place long before the time of the writer. From these and other circumstances, I am led to suspect that Nelson was the victim of a cruel hoax, particularly as I am unable to find any such book as *Purlet de Mir. Nat.* in the British Museum.

Query, Does any such book exist; and if so, where? FRIDESWIDE.

Islington.

Liveries, Red and Scarlet.—In a provincial paper, I noticed a paragraph dating the origin of wearing red coats in fox-hunting from a mandate of Henry II., who it appears made fox-hunting a royal sport, and gave to all distributors of foxes the scarlet uniform of the royal household: this also would involve another question as regards the origin of scarlet being the colour of the royal livery. Can any of your sporting or antiquarian correspondents give me any authority for the former, and any information about the latter?

W. E. W. RUMBOLD.

Dr. Bragge.—I shall be much obliged to any of your correspondents who will give me information respecting Dr. Bragge, who flourished about the year 1756. Who was he? Where did he get his degree? Who were his chief dupes? Where did he live? He appears, from various inscriptions round an engraved portrait, to have been a great duping dealer in pictures. E. H.

Chauncy, or Chancy.—Any reference to works containing biographical notices of Charles Chauncy, or Chancy, M.A., Fellow of Trinity College, Cambridge, circa 1620, will oblige J. Y.

Plaster Casts.—RUBY would be thankful for a good receipt for bronzing plaster casts.

"Σίκερα."—In the prophecy regarding the birth of John the Baptist (Luke i. 15.) the angel says:

"Καὶ οἶνον καὶ σίκερα οὐ μη πίῃ."

This is in the authorised version (I quote from the original 1611 edit.) rightly rendered:

"And shal drinke neither wine nor strong drinke."

Now, in the *Golden Legend*, fol. cxl. (Wynkyn de Worde's edition, London, 1516) is this account:

"For he shal be grete, and of grete meryte tofore our Lord: he shall not drinke wyne, ne *syder*, ne thynge wherof he myght be dronken."

I need hardly remind your readers that σίκερα was often used by the LXX translators for an intoxicating liquor, as distinguished from wine, viz. Levit. x. 9., Numbers vi. 3., &c., and in about nine places; but I do not remember "syder" as *the* "thynge wherof he myghte be dronken." Can any of your philological friends call to mind a similar version? I do not want to be told the derivation of σίκερα, for that is obvious; nor do I lack information as to the inebriating qualities of "syder," for, alas! an intimate acquaintance with Devonshire has often brought before my notice persons "dronken" with that exhilarating beverage. RICHARD HOOPER.

St. Stephen's, Westminster.

Dogs in Monumental Brasses.—Is there any symbolical meaning conveyed in the dogs which are so often introduced at the feet of ladies in brasses, and dogs and lions at the feet of knights? One fact is worthy of notice, that while the omission of the dog is frequent in the brasses of ladies (*e.g.* in that of Lady Camoys, 1424, at Trotton, Sussex, and Joan, Lady Cobham, 1320, Cobham, Kent, and several others), the lion or dog, as the case may be, of the knight is scarcely ever left out; indeed, I have only been able to find two or three instances. But again, in brasses later than 1460, the dogs and lions are seldom, if ever, found either in the brasses of knights or ladies. Can you afford me any information on these points?

B. H. ALFORD.

Tonbridge, Kent.

Minor Queries with Answers.

Marquis of Granby. — In a late number of *Chambers's Journal* it is stated that there are eighteen taverns in London bearing the sign of the Marquis of Granby. How did this sign become so popular; and which marquis was it whose popularity gained him immortality; and when lived he? J. M. WHARTON.

[This sign is intended as a compliment to John Manners, commonly called Marquis of Granby, eldest son of John, third Duke of Rutland, who appears to have been a good, bluff-brave soldier — active, generous, careful of his men, and beloved by them. Mr. Peter Cunningham (*Handbook*, p. 398., edit. 1850) informs us, that "Granby spent many an happy hour at the Hercules Pillars public-house, Piccadilly, where Squire Western put his horses up, when in pursuit of Tom Jones." He died, much regretted, on October 19, 1770, without succeeding to the dukedom.

"What conquests now will Britain boast,
Or where display her banners?
Alas! in GRANBY she has lost
True courage and good MANNERS."

His popularity is shown by the frequent occurrence of his portrait as a sign-board for public-houses, even of late years; a fact which at once testifies in favour of his personal qualities, and indicates the low state of our military fame during the latter half of the last century.]

"*Memorials of English Affairs*," *&c.* — Can you inform me who was the author of a folio volume entitled —

"Memorials of the English Affairs; or an Historical Account of what passed from the beginning of the Reign of King Charles I. to King Charles II. his happy 'Restauration;' containing the Public Transactions, Civil and Military, together with the Private Consultations and Secrets of the Cabinet. London: printed for Nathanael Conder, at the Sign of the Peacock in the Poultry, near the Church, MDCLXXXII."

I have never seen any other copy than the one in my possession. L. R.

[This work is by Sir Bulstrode Whitelocke. The edition of 1682, possessed by our correspondent, was published by Arthur, Earl of Anglesea, who took considerable liberties with the manuscript. The best edition, containing the passages cancelled by the Earl, is that of 1732, fol. "This work," says Bishop Warburton, "that has been so much cried up, is a meagre diary, wrote by a poor-spirited, self-interested, and self-conceited lawyer of eminence, but full of facts." At p. 378. (edit. 1682) occurs the following entry: — "From the council of state, Cromwell and his son Ireton went home with Whitelocke to supper, where they were very cheerful, and seemed extremely well-pleased; they discoursed together till twelve o'clock at night, and told many wonderful observations of God's providence in the affairs of the war, and in the business of the army's coming to London, and seizing the members of the house, in all which were miraculous passages." To this sentence in the copy now before us, some sturdy royalist has added the following MS. note: — "Whitelocke reports this of himself, as being well pleased with it; and the success of their villany they accounted God's providence!"]

Standing when the Lord's Prayer is read. — On Sunday, January 8, the second lesson for morning service is the sixth chapter of St. Matthew, in which occurs the Lord's Prayer. When the officiating clergyman began to read the ninth verse, in which the prayer commences, the congregation at Bristol Cathedral rose, and remained *standing* till its conclusion. Is this custom observed in other places? and (if there is to be a change of position) why do the congregation *stand*, and not *kneel*, the usual posture of prayer in the Church of England? CERVUS.

[The custom, we believe, is observed in the majority of churches. The reason for standing rather than kneeling seems to be, that when the Lord's Prayer comes in the course of the lessons it is only read historically, as a part of a narrative, which indicates that the whole sacred narrative should be treated, as it was anciently, with the like reverence. The rubric says nothing about sitting; standing and kneeling being the only postures expressly recognised. In the curious engraving of the interior of a church, prefixed to Bishop Sparrow's *Rationale upon the Book of Common Prayer*, 1661, there is not a seat of any kind to be seen, pews not having become at this time a general appendage to churches; probably a few chairs or benches were required for the aged or infirm. The only intimation of the sitting posture in our present Common Prayer-Book occurs in the rubric, enjoining the people to stand when the Gospel is read, which Wheatly tells us was first inserted in the Scotch Common Prayer-Book. See "N. & Q.," Vol. ii., pp. 246. 347.]

Hypocrisy, &c. — Can you inform me with whom originated the following saying: "Hypocrisy is the homage which vice renders to virtue"? A. C. W.

[The saying originated with the Duke de la Rochefoucault, and occurs in his *Moral Maxims*, No. 233.]

Replies.

"CONSILIUM NOVEM DELECTORUM CARDINALIUM," ETC.

(Vol. viii., p. 54.)

The Note of your correspondent NOVUS upon this *Consilium* ought to have been answered before; but as none of your contributors who can speak as "having authority" have undertaken to do so, I beg to offer to your readers the following statements and extracts, collected when my surprise at the assertions of NOVUS was quite fresh.

The first point on which Novus requires correction is, the name of the pontiff to whom the *Consilium* purports to be addressed. Novus says Julius III., but the date of this document is unquestionably not later than the beginning of 1538, for Sleidan tells us that editions of it were printed at Rome, at Cologne, at Strasburg, and at another place, in the course of the year 1538; and in the title it is distinctly stated to have been presented to Paul III., who was pope in that year, whilst Julius III. was not elected till 1550.

When Novus says that this *Consilium* "has just been once more quoted, for the fiftieth time, perhaps, within the present generation, as a genuine document, and as proceeding from adherents of the Church of Rome," he falls short of the fact. For *every writer* of the least mark, or likelihood, whose subject has led him that way, has quoted it: thus, *e.g.*, Ranke, who in his great work on *The Popes and the Papacy*, book ii. § 2., refers to it as indicative of no dishonourable design on the part of the supreme pontiff.

Amongst the writers of the time when the *Consilium* is said to have been drawn up, who regarded it as genuine, we may mention Luther, who, soon after it found its way into Germany, published a translation, with one of his biting caricatures prefixed; and Sturm, who prefaced his translation with a letter to the cardinals to whom it was ascribed, for which reason alone his edition was put in the "Index," no other edition being similarly honoured; and this sufficiently refutes a statement of Schelhorn, in his letter to Cardinal Quirinus, upon which much reliance has been placed by those whom Novus would regard as sharers of his opinion.

The appearance of the editions at Cologne and Strasburg in 1538, testifies to the speed with which the *Consilium* reached Germany. Sleidan asserts that, when it was published there, some fancied it to be fictitious, and intended to ridicule both the Pope and the Reformation; but others, that it was a device of the Pope to gain credit for not being hostile to the correction of certain confessed abuses. In the next year, on July 16th, Aleander wrote to Cochlæus thus:

"Multa haberem scribere de Republica, sed mali custodes estis rerum arcanarum,—Consiliis Cardinalium promulgatis, cum invectiva Sturmii, manibus hominum teritur, antequam vel auctoribus edita, vel executioni fuerit demandata."

Which passage might be regarded as decisive of the question of genuineness, since Aleander was one of the *Cardinales delecti* whose names are appended to the *Consilium*.

That Le Plat should insert a copy in his *Monument. ad Hist. Concil. Trident. potius illustr. spect.*, may, perhaps, be considered an unsatisfactory argument; and the same will certainly be thought of the use of it by Sarpi. But Pallavicini is a witness not obnoxious to objections which apply to them, and he says:

"It happened by Divine Providence, that this *Consilium* was published, since it showed what were in fact the deepest wounds in the discipline of the Church, ascertained with great diligence, and exposed with the utmost freedom by men of incomparable zeal and knowledge. And these were neither falsity of dogmas, nor corruption of the Scriptures, nor wickedness of laws, nor politic craft beneath the garb of humility, nor impure vices, as the Lutherans asserted; but too great indulgence towards violations and abrogations of the laws, which Luther far more licentiously abrogated," &c. — Vide book IV. ch. v., at the end.

But Ranke's note upon a casual reference to this document in book I. ch. ii. § 2. of his *History of the Papacy*, completely disposes of the question of its genuineness, and therefore of its "seriousness" (to use one of Novus' phrases), when taken in conjunction with what has gone before.

"*Consilium, &c.;* printed more than once even at the time, and important as pointing out the evil, so far as it lay in the administration of discipline, precisely and without reserve. Long after it had been printed, *the MS. remained incorporated with the MSS. of the Curia.*"

Were it not that the assertion of Novus is so roundly made, and in a form that is sure to adhere in the memories of readers sufficiently interested in the subject to notice his communication, it would have been enough to quote from one of the works he refers to, as containing copies of the *Consilium*, to expose *the origin of his error;* and this, now that I have shown it to be an error, I crave your permission to do. This, then, is what Brown says in his *Appendix ad Fascicul. Rer. Expetend. et Fugiend.* (commonly cited as *Fascicul. vol. ii.*), ed. 1690, pp. 230, 231.:

"Sæpius excusum est Consilium sequens, cum alibi, tum hic Londini, A. D. 1609, ex bibliothecâ Wilh. Crashavii, qui in Epistolâ dedicatoriâ ad Rev^mum D. Tobiam Matthæum Archiep. Eboracen. citat quædam è Commentariis Espencæi in Tit. cap. i. ad hoc Consilium ab omni fraudis et fictionis suspicione liberandum; *quasi præsensisset Crashavius fore aliquando ut pro re, omnino ficta et falsa censeretur;* cum id in novissimis Conciliorum editionibus desiderari, et astute suppressum esse viderat, ut est in admonitione suâ ad Lectorem. Sed longe aliter res habebit; *suo enim se sorex prodidit indicio; et Cochlæus ipse (qui nesciit pro nobis mentiri, quantumvis in causâ suâ parum probus aliquando), hujusce Consilii fidem ab omni labe improbitatis vindicavit et asseruit* in historiâ suâ de Actis et Scriptis Lutheri, ad annum 1539, fol. 312. &c. editionis Colonien. 1568. editum est præterea, hoc idem Consilium, Parisiis, publicâ authoritate, una cum Guliel. Durandi tractatu de modo Generalis Concilii celebrandi; Libello Clamengii de corrupto Ecclesiæ statu; Libello Cardinalis de Alliaco, de emendatione

Ecclesiæ; et Gentiani Herveti oratione de reparandâ Ecclesiasticâ disciplinâ (quæ omnia, excepto primo, huic appendici inserentur), A.D. 1671. In hac nostrâ editione sequimur virum doctissimum et pium Hermannum Conringium; adhibitis multis aliis exemplaribus, quæ omniâ simul in hoc uno leges. *Vin' autem, Lector, aliquid penitius de hoc Consilio rescire?* adisis [*sic*] *P. Paulum Vergerium* (invisum aliis sed charum nobis nomen), illiusque annotationes, in Catalogum hæreticorum consule, fol. 251. tomi primi illius operum Tubingæ editi, A.D. 1563, in 4to., et siquid noveris de reliquorum tomorum editione, nos Anglos fac, quæso, certiores. [It would seem that the need of your "N. & Q." was felt long before any one thought of supplying it.] Audi vero, interea, vel lege, Hermannum Conringium."

And this is what that "learned and godly" man says:

"Libellus ipse Cardinalis Capuani [Nicholas Schomberg], ut creditur, cura ad amicum in Germaniam missus, mox anno 1539, et populari nostrâ et suâ est linguâ per Lutherum et Sturmium editus. *Eundem post vulgavit*, cum aeri ad *Papam Paulum IV.* (*qui olim fuerat auctorum*) præfatione, *Petrus Paulus Vergerius*, postquam Protestantium partibus accessisset."

I will not add to the length of this Note by any farther quotations; but I am bound to say that if those I have given do not satisfy Novus, he may expect to be overwhelmed by confirmations of them.

B. B. Woodward.

Bungay, Suffolk.

JOHN BUNYAN.

(Vol. ix., p. 104.)

A highly respected correspondent, Dr. S. R. Maitland, has seen an advertisement in the *Mercurius Reformatus* of June 11, 1690, announcing the intention of Bunyan's widow to publish ten manuscripts which her husband had left prepared for the press, together with some of his printed treatises which had become scarce. He inquires whether such a publication took place. In reply I beg leave to state that they were published in a small folio, containing "ten [and two fragments] of his excellent manuscripts, and ten of his choice books formerly printed." The volume bears the title of "The Works of that eminent Servant of Christ Mr. John Bunyan, late Minister of the Gospel and Pastor of the Congregation at Bedford. The first volume. London, by Wm. Marshall, 1692." It has the portrait by Sturt, and an impression from the original curious copper-plate inscribed, "A Mapp, showing the order and causes of Salvation and Damnation." In addition to the *Mercurius*, John Dunton and others noticed, in terms of warm approval, the intended publication, which became extensively patronised, but has now become very scarce.

To the lovers of Bunyan it is peculiarly interesting, being accompanied by a tract called "The Struggler," written by one of his affectionate and intimate friends, the Rev. C. Doe, containing a list of Bunyan's works, with the time when each of them was published, some personal characteristic anecdotes, and thirty reasons why all decided Christians should read and circulate these invaluable treatises. A copy presented to me by my worthy friend the late Mr. Creasy of Sleaford, which is in remarkably fine condition, has on the title to the Index a printed dedication to Sir John Hartop of Newington, the patron and friend of Dr. Watts. This volume was to have been followed by a second, to complete Bunyan's works, but difficulties arose as to the copyright of the more popular pieces, which prevented its publication. The original prospectus is preserved in the British Museum, which, with "The Struggler" and a new index to the whole of these truly excellent treatises, is reprinted in my edition of Bunyan's whole works for the first time collected and published, with his Life, in three volumes imperial 8vo., illustrated with fac-similes of all the old woodcuts and many elegant steel plates.

George Offor.

Hackney.

THE ASTEROIDS, ETC.

(Vol. ix., p. 36.)

It is certainly an uncomfortable idea to suppose that the asteroids are the fragments of a former world, perhaps accompanied with satellites which have been scattered either by internal convulsion or external violence. By looking into the constitution and powers contained within our own earth, we know that the means are not wanting to rend us asunder under the combined effects of volcanic action, intense heat, and water, meeting deep within the substance of the earth under great pressure.

However, there is much to be said against the theory of Olbers, notwithstanding its plausibility. The distance between the internal asteroid Flora, and the external one Hygeia, exceeds ninety millions of miles; or nearly the distance between the earth and the sun. The force which could shatter a world into fragments, and drive them asunder to such an extent, must indeed be tremendous.

Mr. Hind has drawn attention to the singular fact, that the asteroids "appear to separate the planets of small mass from the greater bodies of the system, the planets which rotate on their axes in about the same time as our earth from those which are whirled round in less than half that time, though of ten times the diameter of the earth; and," he continues, "it may yet be found that these small bodies, so far from being portions

of the wreck of a planet, were created in their present state for some wise purpose, which the progress of astronomy in future ages may eventually unfold."

One thing I think is certain, that no disruption of a world belonging to our system could take place without producing some perceptible effect upon every other member of the system. The single centre of attraction being suddenly diffused and spread abroad into many smaller ones, at variable distances, must produce a sudden sway and alteration of position in all the other planets, and, to a certain extent, derange their respective economies. From this some striking changes would necessarily arise, such as in the length of their respective periods of revolution, the amount of light and heat, and other physical conditions. Certain geological phenomena should be found to confirm such a change, if these suppositions be true.

As far as the theological part of the question is concerned, it is, I should think, opposed to Olbers' theory. Human intellect can scarcely conceive the necessity for the utter breaking up of a globe, even for the most grievous amount of sin. A more merciful dispensation was granted to our earth in the deluge; and the Power which removed all but eight lives from the earth could have equally removed the eight also, without destroying the integrity of the globe. It is as easy, and far more reasonable I think, to suppose, that the same Power which gave to Saturn a satellite nearly equal in size to Mars, should throw a cluster of minute planetoids into the space which, according to Bodes' empirical law, should have been devoted to one planet of larger dimensions.

Whilst addressing you on astronomical subjects, I would beg leave to offer a few remarks upon Saturn, which I have not observed in any work on astronomy which I have yet consulted. This planet, with its satellites, appear to exhibit a close resemblance to the solar system, just as if it were a model of it.

Besides his rings, Saturn is attended by eight satellites, so far as is at present known. The names of the satellites in their order from the body of the planet, are: 1. Mimas, 2. Euceladus, 3. Tethys, 4. Dione, 5. Rhea, 6. Titan, 7. Hyperion, 8. Japetus. If we place them in a list in their order, and overagainst each place the names of the planets in their order from the sun, certain parallelisms will appear:

1. Mimas - - -	1. Mercury.
2. Euceladus - -	2. Venus.
3. Tethys - - -	3. Earth.
4. Dione - - -	4. Mars.
5. Rhea - - -	5. Asteroids.
6. Titan - - -	6. Jupiter.
7. Hyperion - -	7. Saturn.
8. Japetus - - -	8. Uranus.

The relative magnitudes and relative positions of these bodies correspond in many points, I believe, so far as is at present known. Titan, like Jupiter, is the largest of his system; being but little less in size than the primary planet Mars. The next in magnitude is Japetus. Rhea is supposed to be of considerable size. The four inner ones are smaller than the others. Sir William Herschell considered that Tethys was larger than Euceladus, and Euceladus larger than Mimas. Dione and Hyperion have not yet been well estimated. These dimensions, if correct, correspond in many points with those of the planets. The first three satellites revolve in orbits of less diameter than that of our moon. The orbit of Dione, the fourth satellite, is almost precisely at the same distance from its primary as the moon is from the earth. As if to carry out the parallelism to the utmost, the zodiacal light of the sun has often been compared to the ring of Saturn.

One remark it would appear arises out of these observations, viz. that the laws of attraction and gravitation seem to require, for the proper regulation of the whole system, that where a number of bodies of various sizes revolve round one common centre, the larger body should revolve at a certain relative distance from that centre. Thus Titan, like a huge pendulum, seems to sway and maintain the regularity of the minor system, just as Jupiter may be imagined to do in the great one.

I must not intrude too far on your valuable space, but there remain some interesting points for discussion in the Saturnian system.

JOHN WILLIAM HARRIS.

Exon.

CAPS AT CAMBRIDGE.

(Vol. ix., p. 27.)

The extract from an unpublished MS. given by A REGENT M.A. OF CAMBRIDGE refers to the year 1620, as will appear from the following passages in Anthony à Wood's *Hist. and Antiq. of Univ. of Oxford.*

"1614.—In the latter end of the last and beginning of this year, a spirit of sedition (as I may so call it) possessed certain of the Regent Masters against the Vicechanc. and Doctors. The chief and only matter that excited them to it was their sitting like boys, bareheaded, in the Convocation-House, at the usual assemblies there, which was not, as 'twas thought, so fit, that the Professors of the Faculty of Arts (on which the University was founded) should, all things considered, do it. The most forward person among them, named Henry Wightwicke, of Gloucester Hall, having had some intimation of a statute which enabled them to be covered with their caps, and discovering also something in the large west window of St. Mary's Church, where pictures of Regents and non-Regents were sitting covered in assemblies before the Chancellor, clapt

on his cap, and spared not to excite his brethren to vindicate that custom, now in a manner forgotten; and, having got over one of the Regents to be more zealous in the matter than himself, procured the hands of most, if not all, of them to be set to a petition (in order to be sent to the Chancellor of the University), for the effecting and bringing about the matter. But the Vicechancellor, Dr. Singleton, having had timely notice of the design, sends a full relation of the matter to the Chancellor; whereupon answer was returned, that he should deal therein as he should think fit. Wightwicke, therefore, being called into question for endeavouring to subvert the honour and government of the University, whereby he ran himself into perjury (he having before taken an oath to keep and maintain the rites, customs, and privileges of the University), was banished, and his party, who had proved false to him, severely checkt by the Chancellor.

"At length Wightwicke's friends, laying open to him the danger that he would run himself into, if he should not seek restauration and submit, did, after his peevish and rash humour had been much courted to it, put up a petition (subscribed in his behalf by the Bishop of London and Sir John Bennett) to the Chancellor of the University for his restauration, which being with much ado granted, but with this condition, that he make an humble recantation in the Convocation, sent to his Vicechancellor what should be done in the matter, and among other things thus:—'For the manner of his submission and recognition which he is to make, I will not take upon me to direct, but leave yt wholy unto your wisdomes, as well for manner as for the matter; only thus much generally I will intimate unto you, that the affront and offence committed by Whittwicke in the Congregation House by his late insolent carriage there was very great and notorious, and that offence afterwards seconded and redoubled by another as ill or worse than the former, in his seditious practizing and procuring a multitude of handes, thereby thinking to justifie and maintain his former errors, and his proud and insolent disobedience and contempt. I hold yt therefore very requisite that his submission and recognition, both of the one fault and of the other, should be as publique and as humble as possibly with conveniencye may bee. Which being thus openly done, as I hope yt will bee a good example to others, to deter them from committing the like offence hereafter, so I do also wishe this his punishment may be only *ad correctionem et non ad destructionem.*'

"This being the effect of the Chancellor's mind, Wightwicke was summoned to appear to make his submission in the next Convocation, which being held 25 June this year, he placed himself in the middle of St. Mary's chancel, and spoke with an audible voice as followeth:

"'Ornatissime Domine Procancellarie, vosque Domini Doctores pientissimi, quotquot me vel banniendum vel bannitionem meam ratam esse voluistis ut vobis omnibus et singulis innotescat discupio: me Henricum Whitwicke pileum coram Domino Vicecancellario Thoma Singleton capiti haud ita pridem imposnisse, quod nemini Magistrorum in Congregatione vel Convocatione [in presentia Domini Vicecancellarii aut Doctoris alicujus] licere fateor. Scitote quæso prætereà, me supradictum Henricum à sententia Domini Vicecancellarii ad venerabilem Domum Congregationis provocasse, quod nec licitum nec honestum esse in causa perturbationis pacis facilè concedo. Scitote denique me solum, manus Academicorum egregiè merentium Theologia Baccalaureorum et in Artibus Magistrorum in hac corona astantium Collegiatim et Aulatim cursitando rescripto apponendas curasse, in quibus omnibus Præfectis [summe] displicuisse, in pacem almæ hujus Academiæ et in dignissimum nostrum Procancellarium deliquisse, parum nolenti animo confiteor, et sanctitates vestras humillimè imploro, ut quæ vel temerè et inconsultò, vel volenter et scienter feci, ea, ut deceat homines, condonentur.

'HENRICUS WIGHTWICKE.'

Which submission or recognition being ended, he was restored to his former state, and so forthwith reassumed his place. But this person, who was lately beneficed at Kingerbury in Lincolnshire, could never be convinced, when he became Master of Pembroke College, forty-six years after this time, that he made any submission at all, but carried the business on and effected it against all the University; as to his young acquaintance that came often to visit him and he them (for he delighted in boyish company), he would, after a pedantical way, boast, supposing perhaps that, having been so many years before acted, no person could remember it; but record will rise up and justify matters when names and families are quite extirpated and forgotten among men. Pray see more of this cap-business in the year 1620."

"1620.—In the beginning of Michaelmas Term following, the cap-business, mentioned an. 1614, was renewed again: for some disrelishment of the former transactions remaining behind, the Regent Masters met together several times for the effecting their designs. At length, after much ado, they drew up a petition subscribed by fifty-three of the senior Masters for this year, and presented it to one whom they knew would not be violent against them, as Dr. Singleton was before. The beginning of it runs thus:

"'Reverendissimo Viro Domino Doctori Prideaux ornatissimo hujus Academiæ Vicecan. digniss, &c.

"'Multa jamjudum sunt (reverendissime Vicecancellarie) quæ ab antiquis hujus Academiæ institutis salubriter profecta, mala tandem consuetudo, et in pejus potens aut abrogavit penitus aut pessime corrupit, &c.'

"Among those that subscribed to it were these following, that afterwards became persons of note, viz. Gilbert Sheldon, Alexand. Gill, jun., and Anthony Farndon, of Trinity Coll.; Pet. Heylin of Magd. Coll. [Robert Newlin of C. C. C., &c.]. The chief solicitor of the business was Rous Clopton of Corpus Ch. Coll., a restless, busy person, and one afterwards as much noted for his infamy as any of the former for their learning or place. This petition, I say, being presented to Dr. Prideaux the Vicechancellor, and he considering well their several reasons for their sitting covered (one of which was that they were Judges in Congregations and Convocations), sent it to the Chancellor to have his consent, who also, after he had considered of it, wrote a letter to the Vicechancellor, to

be communicated to the Convocation: the chief contents of which are these:

"'After my very harty commendations, I doe take this manner of proceeding by the Regent Masters (for their sitting covered at Congregations and Convocations) in soe good part, that although I might well take some time to advise before I give answer, especially when I consider how long that custom hath continued, how much it hath been questioned, and that upon a long debate it hath been withstood by so grave and wise a Counsellor of State as your late Chancellor, my immediate predecessor; yet, when I weigh their undoubted right, their discreet and orderly proceedings to seek it, not to take it, the chief, if not the only, cause why it was formerly denied; the good congruity this doth beare, not with Cambridge alone (though that were motive enough), but all other places, it being no where seen that those that are admitted Judges are required to sit bare-headed; I cannot choose but commend and thus farre yield to theire request as to referre it to the Convocation House. I hope no man can have cause to think that I have not the power to continew this custom as well as some others of my predecessors, if I had a mind to strive; nor that I seek after their applause in yielding them that now, which hath been so long kept from them, but the respect I have to their due, to the decency of the place, and honour of the University, which I cannot conceive to bee anyway diminished, but rather increased, by their sitting covered, are the only reasons that have moved me, and carried me to so quick a resolution, wherewith you may acquaint the Convocation House with this also, that what they shall conclude I shall willingly agree to. And soe I doe very hartely take leave, and rest

Your assured loving friend,

PEMBROOKE.

Baynard's Castle,
this 4 of December, 1620.'

Which letter being publickly read in a Convocation held 20 Dec., it was then agreed upon by the consent of all there present, that all Masters of what condition soever might put on their caps in Congregations and Convocations, yet with these conditions: That in the said assemblies the said Masters should use only square caps, and not sit bare, or without cap. And if any were found faulty in these matters, or that they should bring their hats in the said Assemblies, they should not only lose their suffrages for that time, but be punished as the Vicechancellor should think fit. Lastly, it was decreed, under the said conditions and no otherwise, that in the next Congregation in the beginning of Hilary Term, and so for ever after, all Masters, of what condition soever, whether Regents or not Regents, should, in Congregations and Convocations, put on and use square caps.

"All that shall be said more of this matter is, that the loss of using caps arose from the negligence of the Masters, who, to avoid the pains of bringing their caps with them, would sit bare-headed; which being used by some, was at length followed by all, and so at length became a custom."

It would seem, from Lord Pembroke's letter, that the right of the senate of this university to wear their caps had not been questioned.

C. H. COOPER.

Cambridge.

RUSSIA, TURKEY, AND THE BLACK SEA.

(Vol. ix., p. 103.)

Statements and complaints have often been made respecting the imperfect knowledge possessed by English navigators of the shores and coasts of the Black Sea, and of the great danger thence arising to ships and fleets from England, which would thus seem to be without the charts necessary for their guidance. *The Guardian* newspaper reiterates these complaints in its number for Jan. 11. This deficiency of charts, however, ought not to exist, and probably does not; since, no doubt, the English and French Governments would take care to supply them at the present time. As respects England, Dr. E. D. Clarke, in his well-known *Travels in Russia, &c.* (see vol. i. 4th edit., 8vo., London, 1816, Preface, p. x.), states that he brought —

"Certain documents with him from Odessa, at the hazard of his life, and deposited within a British Admiralty."

These documents, we are led naturally to infer, were charts; for he adds:

"They may serve to facilitate the navigation of the Russian coasts of the Black Sea, if ever the welfare of Great Britain should demand the presence of her fleets in that part of the world."

Happening to meet with this passage, in consulting Dr. Clarke's *Travels*, at the beginning of December, when the Fleets of Great Britain and France were on the point of entering the Black Sea, and having read in many quarters fears expressed for the fleets from the want of charts, I ventured to copy out the passage relating to these remarkable documents, and sent it to Lord Aberdeen; in case, from the alleged poverty of charts in the Admiralty Catalogues (see *The Guardian*, Jan. 11.), Dr. Clarke's "documents" should have fallen out of sight, and were forgotten. No notice, however, was taken of my communication; from which I concluded that it was wholly valueless.

JOHN MACRAY.

Oxford.

HIGH DUTCH AND LOW DUTCH.

(Vol. viii., pp. 478. 601.)

If "N. & Q." were the publication in which questions were cursorily settled, the answer of JAMES SPENCE HARRY (p. 478.) might suffice with regard to the Query of S. C. P. (p. 413.); but your correspondent E. C. H., who seems also

to know something about the matter, wishes for German evidence.

Should your correspondents James S. Harry and E. C. H. be acquainted (and I doubt not but they are) with the song, in which a German inquires "What is his native land?" and having called over some of the principalities, as Prussia, Suabia, Bavaria, Pomerania, Westphalia, Switzerland, Tyrol, he cries disdainfully, "No! no! no! my fatherland must be greater:" at last, despairing, he asks to name him that land, and is answered, "Wherever the German tongue is heard:"—should James S. Harry and E. C. H. recollect these words, they will conceive that such a people must have several tribes, and each tribe their peculiar dialect, founded on prescribed rules, and to which individually equal justice is due.

The dialects of the Deutsche Sprache, the German language, are the Ober Deutsche and Nieder Deutsche, Upper German and Low German: from the former dialect has, in course of time, proceeded the Hoch Deutsche Sprache, the High German language, now used exclusively as the book language by the more educated classes throughout Germany.

The principal dialects of the Ober Deutsche are the following:

1. The Allemanic, spoken in Switzerland and the Upper Rhine.
2. The Suabian, spoken in the countries between the Black Forest and the River Lech.
3. The Bavarian, spoken in the South of Bavaria and Austria.
4. The Franconian, spoken in the North of Bavaria, Hessen, and the Middle Rhine.
5. The Upper Saxon or Misnian, spoken in the plains of Saxony and Thüringia.

These dialects differ from each other, and particularly from the High German language, with regard to their elements.

The Ober Deutsche dialects differ from each other by the introduction of peculiar vowels.

The Nieder Deutsche is distinguished from the Ober Deutsche by the shifting of consonants: *ex. gr.:*

OBER DEUTSCHE DIALECTS.						NIEDER DEUTSCHE DIALECTS.		
High German.	Allem.	Suab.	Bavar.	Franc.	Upper Saxony.	Lower Saxony.	Holländisch.	English.
wein.	wi.	wai.	wai.	wein.	wein.	win.	wein.	wine.
stein.	stein.	stoi.	stoa.	staan.	steen.	steen.	steen.	stone.
weit.	wit.	wait.	wait.	weit.	weit.	wet.	weid.	wide.
breit.	breit.	broit.	broat.	braat.	breet.	breet.	breed.	broad.
haus.	hus.	haus.	haus.	haus.	haus.	hus.	huis.	house.
kaufen.	kaufen.	koufen.	kafen.	kafen.	koofen.	koopen.	koopen.	to buy.
feuer.	für.	fuir.	foir.	fair.	foier.	für.	für.	fire.
kirche.	chilche.	kieche.	kirche.	kerche.	kerche.	kerke.	kerk.	church.
herz.	herz.	heaz.	herz.	harz.	harz.	hart.	hart.	heart.
grosz.	grosz.	grausz.	grusz.	grausz.	grusz.	groot.	groot.	great.
buch.	buech.	buach.	buech.	bouch.	buch.	book.	boek.	book.

I have introduced here, as a dialect of the Nieder Deutsche, the Dutch = Holländisch, the language spoken by the people of the Nederlanden = Niederlande = Netherlands.

The Nieder Deutsche dialect is also spoken in Westphalia, and along the river Weser, &c.

All these dialects have also their own words, or at least their peculiar meanings of words, as well as particular modes of expression, and these are to be considered as provincialisms.

Professor Goedes de Grüter.

PHOTOGRAPHIC CORRESPONDENCE.

Dr. Mansell having forwarded to me for publication the accompanying account of his mode of operation, I have much pleasure in laying it before the readers of "N. & Q.;" because my friend Dr. Mansell is not only so fortunate in his results, but is one of the most careful and correct manipulators in our art. The proportions which he recommends, and his mode of operating, are, it will be seen, somewhat different from those hitherto published. In writing to me he says: "I make a point of making a short note in the evening of the day's experiments, a plan involving very little trouble, but of great service as a reference." If all photographers would adopt this simple plan, how much good would result! Dr. M. complains to me of the constant variation he has found in collodion; (with your permission, I will in your pages furnish him, and all your readers, with some plain directions on this point); and he has given me some excellent observations on the "fashionable" waxed-paper process, in which he has not met with such good results as he had anticipated; although with much experience which *may* some day turn to good account. Dr. Mansell concludes with an observation in which I entirely concur, viz. "That the calotype process is by far the most useful; and I find the pictures it gives have better effect than the wax ones, which always to me appear flat, even when they are not gravelly."

H. W. Diamond.

The Calotype on the Sea-shore. — The great quantity of blue light reflected from the sea renders calotyping in its vicinity much more difficult than in the country; the more distant the object, the greater depth has the blue veil which floats over it, and as a consequence of this disproportion, if time enough is given in the camera to bring out the foreground, the sky becomes red, and the distance obscured. After constant failures with papers iodized in the usual manner, I made a number of experiments to obtain a paper that would stand the camera long enough to satisfy the required conditions, and the result was the following method, which gives an intensity of blacks and half-tones, with a solidity and uniform depth over large portions of sky, greater than I have seen produced by any other process. Since I adopted it, in the autumn of 1852, I have scarcely had a failure, and this success induces me to recommend it to those who, like myself, work in highly actinising localities.

The object of the following plan is to impregnate the paper evenly with a strong body of iodide of silver. I prefer iodizing by the single process, and for this purpose use a strong solution of iodide of silver, as the paper when finished ought to have, as nearly as possible, the colour of pure iodide of silver.

Take 100 grains of nitrate of silver, and 100 grains of iodide of potassium *, dissolve each in two ounces of distilled water, pour the iodide solution into the nitrate of silver, wash the precipitate in three distilled waters, pour off the fluid, and dissolve it in a solution of iodide of potassium, about 680 grains are required, making the whole up to four ounces.

Having cut the paper somewhat larger than the picture, turn up the edges so as to form a dish, and placing it on a board, pour into it the iodide solution abundantly, guiding it equally over the surface with a camel-hair pencil; continue to wave it to and fro for five minutes, then pour off the surplus, which serves over and over again, and after dripping the paper, lay it to dry on a round surface, so that it dries equally fast all over; when almost dry it is well to give it a sight of the fire, to finish off those parts which remain wet longest, but not more than *just to surface dry it.*

Immerse it in common rain-water, often changing it, and in about twenty minutes all the iodide of potash is removed. To ascertain this, take up some of the last water in a glass, and add to it a few drops of a strong solution of bichloride of mercury in alcohol, the least trace of hydriodate of potash is detected by a precipitate of iodide of mercury. A solution of nitrate of silver is no test whatever unless distilled water is used, as ordinary water almost invariably contains muriates. The sooner the washing is over the better. Pin up the paper to drip, and finish drying before a slow fire, turning it. If hung up to dry by a corner, the parts longest wet are always weaker than those that dry first. When dry pass a nearly cold iron over the back, to smooth it; if well made it has a fine primrose colour, and is perfectly even by transmitted light.

To excite the paper, take distilled water two drachms, drop into it four drops (not minims) of saturated solution of gallic acid, and eight drops (not minims) of the aceto-nitrate solution; mix. Always dilute the gallic acid by dropping it into the water before the aceto-nitrate; gallate of silver is less readily formed, and the paper keeps longer in hot weather. If the temperature is under sixty degrees, use five drops of gallic acid, and ten of aceto-nitrate; if above seventy degrees, use only three drops of gallic acid, and seven of aceto-nitrate. The aceto-nitrate solution consists of nitrate of silver fifty grains, glacial acetic acid two drachms, distilled water one ounce.

Having pinned the paper by two adjacent corners to a deal board, the eighth of an inch smaller on each side than it is, to prevent the solutions getting to the back, lay on the gallo-nitrate abundantly with a soft cotton brush (made by wedging a portion of fine cotton into a cork); and keep the solution from pooling, by using the brush with a very light hand. In about two minutes the paper has imbibed it evenly, and lies dead; blot it up, and allow it to dry in a box, or place it at once in the paper-holder. For fear of stains on the

[* Having lately prepared this solution according to the formula given by Dr. Diamond (Vol. viii., p. 597.), in which it required 650 grains to dissolve the 60-grain precipitate, we were inclined to think our correspondent had formed a wrong calculation, as the difference appeared so little for a solution more than one-third stronger. We found upon *accurately* following Dr. Mansell's instructions, that it required 734 grains of iodide of potassium to effect a solution, whilst we have at the same time dissolved the quantity recommended by Dr. Diamond with 598 grains. This little experiment is a useful lesson to our correspondents, exhibiting as it does the constantly varying strength of supposed pure chemicals. — Ed. "N. & Q."]

back, it is better to place on the board a clean sheet of ordinary paper for every picture. It is very important to have the glass, in which the gallo-nitrate is made, *chemically* clean; every time it is used, it should be washed with strong nitric acid, and then with distilled water.

To develop:—Pin the paper on the board as before; rapidly brush over it a solution of gallo-nitrate, as used to excite. As soon as the picture appears, in about a minute, pour on a saturated solution of gallic acid abundantly, and keep it from pooling with the brush, using it with a very light hand. In about ten minutes the picture is fully developed. If very slow in coming out, a few drops of pure aceto-nitrate brushed over the surface will rapidly bring out the picture; but this is seldom required, and it will sometimes brown the whites. It is better, as soon as the gallic acid has been applied, to put the picture away from the light of the candle in a box or drawer, there to develop quietly, watching its progress every three or four minutes; the surface is to be refreshed by a few light touches of the brush, adding more gallic acid if necessary. Many good negatives are spoiled by over-fidgetting in this part of the process. When the picture is fully out, wash, &c. as usual; the iodide of silver is rapidly removed by a saturated solution of hyposulphite of soda, which acts much less on the weaker blacks than it does if diluted.

If the picture will not develop, from too short exposure in the camera, a solution of pyrogallic acid, as DR. DIAMOND recommends, after the gallic acid has done its utmost, greatly increases the strength of the blacks: it slightly reddens the whites, but not in the same ratio that it deepens the blacks.

After the first wash with gallo-nitrate, it is essential to develop these strongly iodized papers with gallic acid only: the half-and-half mixture of aceto-nitrate and gallic acid, which works well with weaker papers, turns these red.

The paper I use is Whatman's 1849. Turner's paper, Chafford Mills, if two or three years old, answers equally well. M. L. MANSELL, A.B. M.D.

Guernsey, Jan. 30, 1854.

Replies to Minor Queries.

Ned o' the Todding (Vol. ix., p. 36.).—In answer to the inquiry of W. T., I beg to say that he will find the thrilling narrative of poor Ned of the Toddin in Southey's *Espriella's Letters from England*, vol. ii. p. 42.; but I am not aware of any lines with the above heading, by which I presume W. T. to be in search of some poetical rendering of the tale. F. C. H.

Hour-glasses and Inscriptions on old Pulpits (Vol. ix., pp. 31. 64.).—In St. Edmund's Church, South Burlingham, stands an elegant pulpit of the fifteenth century, painted red and blue, and relieved with gilding. On it there still remains an old hour-glass, though such appendages were not introduced till some centuries probably after the erection of this pulpit. The following legend goes round the upper part of this pulpit, in the old English character:

"Inter natos mulierum non surrexit major Johanne Baptista."

F. C. H.

Table-turning (Vol. ix., pp. 39. 88.).—I have not Ammianus Marcellinus within reach, but, if I am not mistaken, after the table had been got into motion, the oracle was actually given by means of a ring. This being held over, suspended by a thread, oscillated or leaped from one to another of the letters of the alphabet which were engraved on the edge of the table, or that which covered it. The passage would not occupy many lines, and I think that many readers of "N. & Q." would be interested if some one of its learned correspondents would furnish a copy of it, with a close English translation. N. B.

"*Firm was their faith*" (Vol. ix., p. 17.).—Grateful as I am to all who think well enough of my verses to discuss them in "N. & Q.," yet I cannot permit them to be incorrectly quoted or wrongly revised. If, as F. R. R. alleges, I had written in the third line of the stanza quoted—"with *firm* and trusting hands"—then I should have repeated the same epithet (*firm*) twice in three lines. Whereas I wrote, as a reference to *Echoes from Old Cornwall*, p. 58., will establish, *stern*. R. S. HAWKER.

The Wilbraham Cheshire MS. (Vol. viii., pp. 270. 303.).—With regard to this highly curious MS., I am enabled to state that it is still preserved at Delamere House, the seat of George Fortescue Wilbraham, Esq., by whom it has been continued down to the present time. Mr. Wilbraham has answered this Query himself, but from some accident his reply did not appear in the pages of "N. & Q." I therefore, having recently seen the MS., take this opportunity of assuring your querist of its existence.

W. J. BERNHARD SMITH.

Temple.

Mousehunt (Vol. viii., pp. 516. 606.; Vol. ix., p. 65.).—This animal is well known by this name in Norfolk, where the marten is very rare, if not entirely unknown. The Norfolk mousehunt, or mousehunter, is the *Mustela vulgaris*. (Vide Forby's *Vocab. of East Anglia*, vol. ii. p. 222., who errs, however, in calling it the stoat, but says that it is the "smallest animal of the weasel tribe, and pursues the smallest prey.") It would be of much use, both to naturalists and others, if our zoological works would give the popular provincial names of animals and birds; collectors might then more easily procure specimens from labourers, &c. I have formed a list of Norfolk names for birds,

which shall appear in "N. & Q." if desired. The Norfolk *Mustelidæ* in order of size are the "*poll*-cat," or weasel; the stoat, or carre; the mouse-hunt, mousehunter, or lobster. A popular notion of gamekeepers is, that pollcats add a new lobe to their livers every year of their lives; but the disgusting smell of the animal prevents examining this point by dissection. E. G. R.

If Fennell's *Natural History of Quadrupeds* be correctly quoted, as it is stated to be "a very excellent and learned work," Mr. Fennell must have been a better naturalist than geographer, for he says of the beech marten:

"In Selkirkshire it has been observed to descend to the shore at night time to feed upon mollusks, particularly upon the large basket mussel (*Mytilus modiolus*)."

Selkirkshire, as you well know, is an inland county, nowhere approaching the sea by many miles: I would fain hope, for Mr. Fennell's sake, that Selkirkshire is either a misprint or a misquotation. J. Ss.

Begging the Question (Vol. viii., p. 640.).—This is a common logical fallacy, *petitio principii*; and the first known use of the phrase is to be found in Aristotle, τὸ ἐν ἀρχῇ αἰτεῖσθαι (*Topics*, b. VIII. ch. xiii., Bohn's edition), where the five ways of "begging the question," as also the contraries thereof, are set forth. In the *Prior Analytics* (b. II. ch. xvi.) he gives one instance from mathematicians —

"who fancy that they describe parallel lines, for they deceive themselves by assuming such things as they cannot demonstrate unless they are parallel. Hence it occurs to those who thus syllogise to say that each thing is, if it is; and thus everything will be known through itself, which is impossible."

T. J. Buckton.

Birmingham.

Termination "-by" (Vol. viii., p. 105.). — On going over an alphabetical list of places from A to G, I obtained these results:

Lincoln	65
Leicester	21
York	24
Northampton	9
Cumberland	7
Norfolk	6
Westmoreland	3
Lancashire	2
Derby	2
Nottingham	2
Sussex	1
Total	142

Results of a similar character were obtained in reference to *-thorp*, *-trop*, *-thrup*, or *-drop*; Lincoln again heading the list, but closely followed by Norfolk, then Leicester, Notts, &c. B. H. C.

German Tree (Vol. viii., p. 619.; Vol. ix., p. 65.). — Eryx has mistaken my Query owing to its vagueness. When I said, "Is this the first notice of a German tree in England?" I meant, "Is this the first notice of a German-tree-in-England?" and not "Is this the first notice-in-England of a German-tree?" as Eryx understood it. Zeus.

Celtic Etymology (Vol. ix., p. 40.).—If the *h* must be "exhasperated" (as Matthews used to say) in words adopted into the English language, how does it happen that we never hear it in *hour*, *honour*, *heir*, *honest*, and *humour*? Will E. C. H. be so kind as to inform me on this point? With regard to the word *humble*, in support of the *h* being silent, I have seen it stated in a dictionary, but by whom I cannot call to mind, in a list of words nearly spelled alike, and whose sound is the same:

"Humble, low, submissive."
"Umbles, the entrails of a deer."

Hence the point of the sarcasm "He will be made to eat *humble* pie;" and it serves in this instance to show that the *h* is silent when the word is properly pronounced.

The two words *isiol* and *irisiol*, properly *uirisiol*, which E. C. H. has stated to be the original Celtic words signifying *humble*, have quite a different meaning: for *isiol* is quietly, silently, without noise; and *uirisiol* means, sneaking, cringing, crawling, terms which could not be applied without injustice to a really humble honest person. The Iberno-Phœnician *umal* bears in itself evidence that it is not borrowed from any other language, for the two syllables are intelligible apart from each other; and the word can be at once reduced to its root *um*, to which the Sanscrit word *kshama*, as given by E. C. H., bears no resemblance whatever. Fras. Crossley.

Recent Curiosities of Literature (Vol. ix., p. 31.). —Your correspondent Mr. Cuthbert Bede has done well in directing Mr. Thackeray's attention to the error of substituting "candle" for "candlestick," at p. 47. of *The Newcomes*; but it appears that the author discovered the error, and made a clumsy effort to rectify it; for he elsewhere gives us to understand, that she died of a wound in her temple, occasioned by coming into contact with the stone stairs. See H. Newcome's letter.

The following curiosity of literature lately appeared in the London papers, in a biographical notice of the late Viscount Beresford, which is inserted in the *Naval and Military Gazette* of January 14, 1854:

"Of honorary badges he had, first, A cross dependent from seven clasps: this indicated his having been present in eleven battles during the Peninsular War. His name was unaccountably omitted in the

return of those present at Ciudad Rodrigo. When Her Majesty gracefully extended the honorary distinctions to all the survivors of the great war, Lord Beresford received the *Peninsular* medal, with two clasps, for *Egypt* and Ciudad Rodrigo."

The expression should have been "the silver medal," not "Peninsular;" as, among the names of battles engraved on the clasps attached to the silver war-medals, granted in 1849, will be found the words "Martinique," "Fort Détroit," "Chateauguay," "Chrystler's Farm," and "Egypt."

Juverna.

D. O. M. (Vol. iii., p. 173.).—I am surprised that there should be the least doubt that the above are the initials of "*Datur omnibus mori.*"

R. W. D.

Dr. John Taylor (Vol. viii., p. 299.). — There are several errors in the communication of S. R. He states that "Dr. John Taylor was buried at Kirkstead, Lancashire, where his tomb is distinguished by the following simple inscription."

1. Kirkstead is in Lincolnshire.

2. Dr. John Taylor lies interred in the burial-ground attached to the Presbyterian Chapel at Chowbent, near Bolton, in Lancashire.

3. The inscription on the tombstone is as follows:

"Here is interred the Rev. John Taylor, D.D., of Warrington, formerly of Norwich, who died March 5, 1761, aged 66."

4. The inscription given by S. R. is on a slab in the chapel at Chowbent. I may add that this inscription was drawn up by Dr. Enfield.

Thomas Baker.

Manchester.

Lines attributed to Hudibras (Vol. i., p. 211.). —

"For he that fights and runs away,
May live to fight another day."

In so far as I can understand from the various articles in "N. & Q." regarding the above quotation, it *is* to be found in the *Musarum Deliciæ*, 12mo., 1656. There is a copy of this volume now lying before me, the title-page of which runs thus:

"Musarum Deliciæ, or the Muses' Recreation; containing severall pieces of Poetique Wit. The second edition, by Sr J. M. and Ja. S. London: Printed by J. G. for Henry Herringman, and are to be sold at his Shop, at the Signe of the Anchor in the New Exchange, 1656."

This copy seems to have at one time belonged to Longmans, as it is described in the *Bib. An. Poetica*, having the signatures of "Orator Henly," "Ritson," and "J. Park." I have read this volume over carefully twice, and I must confess my inability to find any such two lines as the above noted, there. As I do not think Mr. Cunningham, in his *Handbook of London*, or Dr. Rimbault, would mislead any one, I am afraid my copy, being a second edition, may be incomplete; and as I certainly did not get the volume for *nothing*, will either of these gentlemen, or any other of the readers of "N. & Q.," who have seen other editions, let me know this?

There is a question asked by Melanion regarding the *entire* quotation, which I have not yet seen answered, which is, —

"For he that fights and runs away,
May live to fight another day;
But he that is in battle slain,
Can never hope to fight again."

Are these last two lines in the *Musarum Deliciæ?* or are these four lines to be found anywhere in conjunction? If this could be found, it would in my opinion settle the question. S. Wmson.

"*Corporations have no Souls,*" *&c.* (Vol. viii., p. 587.). — In Poynder's *Literary Extracts*, under the title "Corporations," there occurs the following passage:

"Lord Chancellor Thurlow said that corporations have neither bodies to be punished, nor souls to be condemned; they therefore do as they like."

There are also two long extracts, one from Cowper's *Task*, book iv., and the other from the *Life of Wilberforce*, vol. ii., Appendix, bearing on the same subject. Arch. Weir.

Lord Mayor of London a Privy Councillor (Vol. iv. *passim*). — Mr. Serjeant Merewether, Town Clerk to the Corporation of London, in his examination before the City Corporation Commission, said that it had been the practice from time immemorial, to summon the Lord Mayor of London to the *first* Privy Council held after the demise of the crown. (The *Standard*, Jan. 13, 1854, p. i. col. 5.) L. Hartly.

Booty's Case (Vol. iii., p. 170.). — A story resembling that of "Old Booty" is to be found in St. Gregory the Great's *Dialogues*, iii. 30., where it is related that a hermit saw Theodoric thrown into the crater of Lipari by two of his victims, Pope John and Symmachus. J. C. R.

"*Sat cito, si sat bene*" (Vol. vii., p. 594.). — St. Jerome (Ep. lxvi. § 9., ed. Vallars) quotes this as a maxim of Cato's. J. C. R.

Celtic and Latin Languages (Vol. ix., p. 14.).— Allow me to suggest to T. H. T. that the word *Gallus*, a Gaul, is not, *of course*, the same as the Irish *Gal*, a stranger. Is it not rather the Latin form of *Gaoithil* (pronounced *Gael* or *Gaul*), the generic appellation of our Erse population? In Welsh it is *Gwydyl*, to this day their term for an Irishman.

Gaoll, stranger, is used in Erie to denote a foreign settler, *e.g.* the Earl of Caithness is Morphear (pronounced *Morar*) *Gaoll*, the stranger great man; being lord of a corner of the land inhabited by a foreign race.

Galloway, on the other hand, takes its name from the *Gael*, being possessed by a colony of that people from Kintyre, &c., who long retained the name of the wild *Scots* * of Galloway, to distinguish them from the Brets or British inhabitants of the rest of the border. FRANCIS JOHN SCOTT, M.A.

Holy Trinity, Tewkesbury.

Brydone the Tourist's Birth-place (Vol. vii., p. 108.).—According to Chambers's *Lives of Scotsmen*, vol. i. p. 384., 1832, Brydone was the son of a clergyman in the neighbourhood of Dumbarton, where he was born in the year 1741. When he came to England, he was engaged as travelling preceptor by Mr. Beckford, to whom his *Tour through Sicily and Malta* is addressed. In a copy of this work, now before me, I find the following remarks written in pencil:

"These travels are written in a very plausible style, but little dependence is to be placed upon their veracity. Brydone never was on the summit of Ætna, although he describes the prospect from it in such glowing colours."

It is right to add, that the writer of these remarks was long a resident in Italy, and in constant habits of intercourse with the most distinguished scholars of that country. J. MACRAY.

Oxford.

Miscellaneous.

NOTES ON BOOKS, ETC.

The second volume of *Murray's British Classics*, which is also the second of Mr. Cunningham's edition of *The Works of Oliver Goldsmith*, fully justifies all we said in commendation of its predecessor. It contains Goldsmith's *Enquiry into the State of Polite Literature in Europe*, and his admirable series of letters, entitled *The Citizen of the World*. Mr. Cunningham tells us that "he has been careful to mark all Goldsmith's own notes with his name;" his predecessors having in some instances adopted them as their own, and in others omitted them altogether, although they are at times curiously illustrative of the text. We are glad to see that Mr. Murray announces a new edition, revised and greatly enlarged, of Mr. Foster's valuable *Life of Goldsmith*, uniform with the present collection of Goldsmith's writings.

Memorials of the Canynges Family and their Times; Westbury College, Redcliffe Church, and Chatterton, by George Pryce, is the somewhat abbreviated title of a goodly octavo volume, on which Mr. Pryce has bestowed great industry and research, and by which he hopes to clear away the mists of error which have overshadowed the story of the Canynges family during the Middle Ages, and to show their connexion with the erection or restoration of Westbury College and Redcliff Church. As Mr. Pryce has some few inedited memoranda relating to Chatterton, he has done well to incorporate them in a volume dedicated in some measure to the history of Bristol's "Merchant Prince."

Poetical Works of Henry Howard, Earl of Surrey, Minor Contemporaneous Poets, and Thomas Sackville, Lord Buckhurst, edited by Robert Bell, forms the second volume of Parker's *Annotated Edition of the British Poets*. Availing himself, very properly, of the labours of his predecessors, Mr. Bell has given us very agreeable and valuable memoirs of Surrey and Buckhurst; and we have no doubt that this cheap edition of their works will be the means of putting them into the hands of many readers to whom they were before almost entirely unknown.

The Library Committee of the Society of Antiquaries, having had under their consideration the state of the engraved portraits in the possession of the Society, consulted one of the Fellows, Mr. W. Smith, as to the best mode of arrangement. That gentleman, having gone through the collection, advised that in future the Society should chiefly direct its attention to the formation of a series of *engraved Portraits of the Fellows*, and with great liberality presented about one hundred and fifty such portraits as his contribution towards such collection. Mr. Smith's notion is certainly a very happy one: and we mention that and his very handsome donation, in hopes of thereby rendering as good service to the Society's Collection of Portraits, as we are glad to learn has been rendered to their matchless Series of Proclamations by our occasional notices of them.

* Scot or Scott is applied only to the men of Gaelic extraction in our old records.

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Notices to Correspondents.

J. D. (Cheltenham). *The work you allude to is Wace's* Roman de Brut, *which was published under the editorship of M. Le Roux de Lincy in* 1836.

B. O. *The paginal references are omitted to the extracts from Mr. Buckley's translation of Æschylus; but probably the original text would solve the Query.*

R. *The print of a bishop burnt in Smithfield cannot be identified without a sight of the engraving.*

G. D. *For the origin of Plough Monday, see Brady's* Clavis Calendaria, *vol. i. pp.* 160—162.; *and Brand's* Popular Antiquities, *vol. i. pp.* 505—508. (*Bohn's edition*).

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Notes.

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More than one pen has considered titles, dedications, and imprints worth a Note, and as there are still gleanings in their track, I take the liberty of sending you a few of the latter; some from my common-place book, others from the fountain-heads on my own shelves, but all drawn at random, without much regard to classification or chronological arrangement.

The horrors of the Star Chamber and the Ecclesiastical Courts produced many extraordinary imprints, particularly to those seditious books of the Puritans, better known as the *Marprelate Family;* works which were printed by ambulatory presses, and circulated by unseen hands, now under the walls of Archiepiscopal Lambeth, and *presto!* (when the spy would lay his hands upon them) sprite-like, Martin re-appeared in the provinces! This game at hide and seek between the brave old Nonconformists and the Church, went on for years without detection: but the readers of "N. & Q." do not require from me the history of the Marprelate Faction, so well told already in the *Miscellanies of Literature* and elsewhere; the *animus* of these towards the hierarchy will be sufficiently exhibited for my purpose in a few of their imprints. *An Almond for a Parrot*, for example, purports to be —

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The virulency of this theological warfare died away in James's reign, but only to be renewed with equal rancour in that of Charles, when Marprelatism was again called into activity by the high-church freaks of Archbishop Laud. *Vox Borealis, or a Northerne Discoverie by way of Dialogue between Jamie and Willie*, is an example of these later attacks upon the overbearing of the mitre, and affords the imprint —

"Amidst the Babylonians. Printed by Margery Marprelate, in Thwack-Coat Lane, at the Signe of the Crab-Tree Cudgell, without any privilege of the Cater-Caps, 1641."

Others of this stamp will occur to your readers: this time the Puritans had the best of the struggle, and ceased not to push their advantage until they brought their enemy to the block.

When the liberty of the press was imperfectly understood, the political satirist had to tread warily; consequently we find that class of writers protecting themselves by jocular or patriotic imprints. A satirical pamphlet upon the late *Sicke Commons* is "Printed in the Happie Year 1641." *A Letter from Nobody in the City to Nobody in the Country* is "Printed by Somebody, 1679." *Somebody's Answer* is "Printed for Anybody." These were likely of such a tendency as would have rendered both author and printer amenable to *somebody*, say Judge Jeffries. During the administration of Sir Robert Walpole, there were many skirmishing satirists supported by both ministry and people, such as James Miller, whose pamphlet, *contra*, *Are these things so?* is "Printed for the perusal of all Lovers of their Country, 1740." This was answered by the ministers' champion, James Dance, *alias* Love, in *Yes, they are!* alike addressed to the "Lovers of their Country." *What of That?* was the next of the series, being Miller's reply, who intimated this time that it was "Printed, and to be had of all True Hearts and Sound Bottoms."

When there was a movement for an augmentation of the poor stipends of the Scots Clergy in 1750, there came out a pamphlet under the title of *The Presbyterian Clergy seasonably detected*, 1751, which exceeds in scurrility, if possible, the famous, or infamous, *Scotch Presbyterian Eloquence Displayed;* both author and printer, however, had so much sense as to remain in the background, and the *thing* purported to be "Printed for Mess John in Fleet Street." Under the title of *The Comical History of the Marriage betwixt Heptarchus and Fergusia*, 1706 *, the Scots figured the union of the Lord Heptarchus, or England, with the independent, but coerced, damsel Fergusia, or Scotland; the discontented church of the latter

* G. Chalmers ascribed this to one "Balantyne." In Lockhart's *Memoirs*, Lond. 1714, Mr. John Balantyne, the minister of Lanark, is noticed as the most uncompromising opponent of the Union. I shall therefore assign the *Comical History* to him until I find a better claimant.

finding that the former broke faith with her, could not help giving way to occasional murmurings, and these found vent in (among others) a poetical Presbyterian tract, entitled *Melancholy Sonnets, or Fergusia's Complaint upon Heptarchus*, in which the author reduced to rhyme the aforesaid *Comical History*, adding thereto all the evils this ill-starred union had entailed upon the land after thirty-five years' experience. This curious production was "Printed at Elguze? for Pedaneous, and sold by Circumferaneous, below the Zenith, 1741." * Charles II., when crowned at Scone, took the solemn league and covenant; but not finding it convenient to carry out that part of his coronation oath, left the Presbyterians at the Restoration in the hands of their enemies. To mark their sense of this breach of faith, there was published a little book † describing the inauguration of the *young profligate*, which expressively purports to be "Printed at Edinburgh in the Year of Covenant-breaking." The Scots folk had such a horror of anything of a deistical tendency, that John Goldie had to publish his *Essays, or an Attempt to distinguish true from false Religion* (popularly called "Goldie's Bible"), at Glasgow, "Printed for the Author, and sold by him at Kilmarnock, 1779;" neither printer nor bookseller would, apparently, be identified with the *unclean thing*. Both churchmen and dissenters convey their exultations, or denouncements, upon political changes, through the medium of imprints; and your correspondents who have been discussing that matter, will see in some of these that the "Good Old Cause" may be "all round the compass," as Captain Cuttle would say, depending wholly upon the party spectacles through which you view it. *Legal Fundamental Liberty*, in an epistle from Selburne to Lenthal, is "Reprinted in the Year of Hypocritical and Abominable Dissimulation, 1649;" on the other hand, *The Little Bible* of that militant soldier Captain Butler is "Printed in the First Year of England's Liberty, 1649." *The Last Will and Testament of Sir John Presbyter* is "Printed in the Year of Jubilee, 1647." *A New Meeting of Ghosts at Tyburn*, in which Oliver, Bradshaw, and Peters figure, exhibits its royal tendency, being "Printed in the Year of the Rebellious Phanatick's Downfall, 1660." "Printed at N., with License," is the cautious imprint of a republication of *Doleman's Conference* in 1681. *A proper Project to Startle Fools* is "Printed in a Land where Self's cry'd up, and Zeal's cry'd down, 1699." *The Impartial Accountant, wherein it is demonstratively made known how to pay the National Debt, and that without a New Tax, or any Inconvenience to the People*, is "Printed for a Proper Person," and, I may add, can be had of a *certain person*, if Mr. Gladstone will come down with an adequate consideration for the secret! These accountants are all mysterious,—you would think they were plotting to empty the treasury rather than to fill it; another says his *Essay upon National Credit* is "Printed by A. R. in Bond's Stables!" Thomas Scott, the English minister at Utrecht, published, among other oddities, *Vox Cœlis; or Newes from Heaven, being Imaginary Conversations there between Henry VIII. (!), Edward VI., Prince Henrie, and others*, "Printed in Elysium, 1624." Edward Raban, an Englishman, who set up a press in the far north, published an edition of Lady Culros' *Godlie Dreame*, and finding that no title commanded such respect among the canny Scots as that of *Laird*, announced the book to be "Imprinted at Aberdene, by E. R., Laird of Letters, 1644." *The Instructive Library*, containing a list of apocryphal books, and a satire upon some theological authors of that day, is "Printed for the Man in the Moon, 1710." *The Oxford Sermon Versified*, by Jacob Gingle, Esq., is "Printed by Tim. Atkins at Dr. Sacheverell's Head, near St. Paul's, 1729." "Printed, and to be had at the Pamphlett Shops of London and Westminster," was a common way of circulating productions of questionable morals or loyalty. The Chapmen, or Flying-Stationers, had many curious dodges of this kind to give a relish to their literary wares: *The Secret History of Queen Elizabeth and the Earl of Essex* derived additional interest in the eyes of their country customers by its being "Printed at Cologne for Will-with-the-Wisp, at the Sign of the Moon in the Ecliptic, 1767." The *Poems* of that hard-headed Jacobite, Alexander Robertson of Struan, are "Printed at Edinburgh for Charles Alexander, and sold at his house in Geddes Close, where Subscribers may call for their Copies, circa 1750." * *The New Dialogues of the Dead* are "Printed for D. Y., at the foot of Parnassus Hill, 1684." Professor Tenant's poem of *Papistry Stormed* imitates the old typographers, it being "Imprentit at Edinbrogh be Oliver and Boyd, anno 1827." A rare old book is Goddard's

* This resembles in its doggrel style *Scotland's Glory and her Shame*, and *A Poem on the Burgess Oath*. Can any of your correspondents, familiar with Scottish typographical curiosities, tell me who was the author, or authors, of these?

† *A Phœnix, or the Solemn League and Covenant, &c.*, 12mo. pp. 168, with a frontispiece representing Charles burning the book of the Solemn League and Covenant, above the flames from which hovers a phœnix.

* I have not met with the name of such a bookseller elsewhere, and would like to hear the history of this book; it was again published with the addition of *The Martial Achievements of the Robertsons of Struan*, and in imitation of the original is printed at Edinburgh by and for Alexander Robertson, in Morison's Close, where subscribers may call for their copies (1785?).

Mastiffe Whelpe, "Imprinted amongst the Antipodes, and are to be sould where they are to be bought." Another, by the same author, is a *Satirical Dialogue*, "Imprinted in the Low Countreyes for all such Gentlemen as are not altogether idle, nor yet well occupyed." These were both, I believe, libels upon the fair sex. John Stewart, otherwise *Walking Stewart*, was in the habit of dating his extraordinary publications "In the year of Man's Retrospective Knowledge, by Astronomical Calculation, 5000;" "In the 7000 year of Astronomical History in the Chinese Tables;" and "In the Fifth Year of Intellectual Existence." "Mulberry Hill, Printed at Crazy Castle," is an imprint of J. H. Stevenson. *The Button Makers' Jests*, by Geo. King of St. James', is "Printed for Henry Frederick, near St. James' Square;" a coarse squib upon royalty. One Fisher entitled his play *Thou shalt not Steal; the School of Ingratitude.* Thinking the managers of Drury Lane had communicated his performance, under the latter name, to Reynolds the dramatist, and then rejected it, he published it thus: "Printed for the curious and literary — shall we say? Coincidence! refused by the Managers, and made use of in the Farce of 'Good Living,'" published by Reynolds in 1797. *Harlequin Premier, as it is daily acted*, is a hit at the ministry of the period, "Printed at Brentafordia, Capital of Barataria, and sold by all the Booksellers in the Province, 1769." "Printed Merrily, and may be read Unhappily, betwixt Hawke and Buzzard, 1641," is the *satisfactory* imprint of *The Downefall of temporising Poets, unlicensed Printers, upstart Booksellers, tooting Mercuries, and bawling Hawkers.* Books have sometimes been published for behoof of particular individuals; old Daniel Rogers, in his *Matrimonial Honovr*, announces "A Part of the Impression to be vended for the use and benefit of Ed. Minsheu, Gent., 1650." How full of interest is the following, "Printed at Sheffield by James Montgomery, in the Hart's Head, 1795!" A poor man, by name J. R. Adam, meeting with reverses, enlisted, and after serving abroad for a period, returned but to exchange the barrack-room for the Glasgow Lunatic Asylum. Possessing a poetical vein, he indulged it here in soothing his own and his companions' misery, by circulating his verses on detached scraps, printed by himself. These on his enlargement he collected together, and gave to the world in 1845, under the title of the *Gartnavel Minstrel*, a neat little square volume of 104 pages, exceedingly well executed, and bearing the imprint "Glasgow, composed, printed, and published by J. R. Adam;" under any circumstances a most creditable specimen, but under those I have described "a *rara avis* in literature and art."

The list might be spun out, but I fear I have exceeded limits already with my dry subject.

J. O.

LEGENDS OF THE CO. CLARE.

In the west of Clare, for many miles the country seems to consist of nothing but fields of grey limestone flags, which gives it an appearance of the greatest desolation: Cromwell is reported to have said of it, "that there was neither wood in it to hang a man, nor water to drown him, nor earth to bury him!" The soil is not, however, by any means as barren as it looks; and the following legend is related of the way in which an ancestor of one of the most extensive landed proprietors in the county obtained his estates.

'Twas on a dismal evening in the depth of winter, that one of Cromwell's officers was passing through this part of the country; his courage and gallantry in the "good cause" had obtained for him a large grant of land in Clare, and he was now on his journey to it. Picturing to himself a land flowing with milk and honey, his disappointment may therefore be imagined when, at the close of a weary day's journey, he found himself bewildered amid such a scene of desolation. From the inquiries he had made at the last inhabited place he had passed, he was led to conclude that he could not be far distant from the "land of promise," where he might turn his sword into a pruning-hook, and rest from all his toils and dangers. Could this be the place of which his imagination had formed so fair a vision? Hours had elapsed since he had seen a human being; and, as the solitude added to the dismal appearance of the road, bitterly did the veteran curse the folly that had enticed him into the land of bogs and "Papistrie." Troublous therefore as the times were, the tramp of an approaching steed sent a thrill of pleasure through the heart of the Puritan. The rider soon joined him, and as he seemed peaceably disposed, they entered into conversation; and the stranger soon became acquainted with the old soldier's errand, and the disappointment he had experienced. Artfully taking advantage of the occasion, the stranger, who professed an acquaintance with the country, used every means to aggravate the disgust of his fellow-traveller, till the heart of the Cromwellian, already half overcome by fatigue and hunger, sank within him; and at last he agreed that the land should be transferred to the stranger for a butt of Claret and the horse on which he rode. As soon as this important matter was settled, the stranger conducted his new friend to a house of entertainment in a neighbouring hamlet, whose ruins are still called the Claret House of K——. A plentiful, though coarse, entertainment soon smoked on the board; and as the eye of the Puritan wandered over the "creature comforts," his heart rose, and he forgot his disappointment and his fatigue. It is even said that he dispensed with nearly ten of the twenty minutes which he usually bestowed on the benediction;

but be this as it may, ere he retired to his couch — "vino ciboque gravatus" — the articles were signed, and the courteous stranger became possessed of one of the finest estates in the county!

FRANCIS ROBERT DAVIES.

CANTING ARMS.

In the introduction to a work entitled *A Collection of Coats of Arms borne by the Nobility and Gentry of the County of Gloucester*, London, J. Good, 159. New Bond Street, 1792, and which I believe was written by Sir George Nayler, it is asserted that —

"*Armes parlantes*, or canting arms, were not common till the commencement of the seventeenth century, when they prevailed under the auspices of King James."

Now doubtless they were *more* common in the seventeenth century, but I am of opinion that there are many instances of them *centuries* previous to the reign of King James; as, for example, in a roll of arms of the time of Edward II. (A.D. 1308–14), published by Sir Harris Nicolas from a manuscript in the British Museum, there are the following:

"Sire Peres Corbet, d'or, à un *corbyn* de sable.

Sire Johan le Fauconer, d'argent, à iii *faucouns* de goules.

Sire Johan Heroun, d'azure, à iii *herouns* d'argent.

Sire Richard de Cokfeld, d'azure, à une crois e iiii *coks* d'or.

Sire Richard de Barlingham, de goules, à iii ours (*bears*) d'argent.

Sire Johan de Swyneford, d'argent, à un cheveroun de sable, à iii testes de *cenglers* (*swines' heads*) d'or."

Sire Ammon de Lucy bore three *luces;* Sire William Bernak a fers between three barnacles, &c. There are many other examples in the same work, but as I think I have made my communication quite long enough, I forbear giving them.

CID.

Minor Notes.

Selleridge. — The story of the author who was charged by his publisher for *selleridge*, and thought it for selling his books, whereas it was storing them in a cellar, is given by Thomas Moore in his *Diary*, lately published, upon the authority of Coleridge. It is to be found, much better told, in Coleridge's *Biographia Literaria.* UNEDA.

Philadelphia.

Tombs of Bishops. — The following bishops, whose bodies were interred elsewhere, had or have tombs in the several cathedrals in which their hearts were buried: — William de Longchamp, William de Kilkenny, Cardinal Louis de Luxembourg, at Ely; Peter de Aquâ Blancâ, at Aquablanca, in Savoy; Thomas Cantilupe, at Ashridge, Bucks (Hereford); Ethelmar (Winton), at Winchester; Thomas Savage (York), at Macclesfield; Robert Stichelles (Durham), at Durham.

MACKENZIE WALCOTT, M.A.

Durham.

Lines on visiting the Portico of Beau Nash's Palace, Bath. —

And here he liv'd, and here he reign'd,
And hither oft shall strangers stray;
To muse with joy on native worth,
And mourn those pleasures fled for aye.

Alas! that he, whose days were spent
In catering for the public weal,
Should, in the eventide of life,
Be destin'd sad distress to feel.

An ever open heart and hand,
With ear ne'er closed to sorrow's tale,
Exalts the man, and o'er his faults
Draws the impenetrable veil.

L. M. THORNTON.

Bath.

Acrostic in Ash Church, Kent. — The following acrostic is from a brass in Ash Church, Kent. It is perhaps curious only from the fact of its being unusual to inscribe this kind of verse on sepulchral monuments. The capital letters at the commencement of each line are given as in the original:

"J John Brooke of the parish of Ashe
O Only he is nowe gone.
H His days are past, his corps is layd
N Now under this marble stone.

B Brookstrete he was the honor of,
R Robd now it is of name,
O Only because he had no sede
O Or children to have the same;
K Knowing that all must passe away,
E Even when God will, none can denay.

"He passed to God in the yere of Grace
One thousand fyve hundredth ffower score and two it was,
The sixteenthe daye of January, I tell now playne,
The five-and-twentieth yere of Elizabeth rayne."

FRAS. BRENT.

Sandgate.

A Hint to Publishers. — The present period is remarkable for its numerous reprints of our poets and standard writers. However excellent these may be, there is often a great drawback, viz. that one must purchase an author's entire works, and cannot get a favourite poem or treatise separately.

What I would suggest is, that a separate title-page be prefixed to every poem or treatise in an

author's works, and that they be sold collectively or separately at the purchaser's option. Thus few would encumber themselves with the entire works of Dryden, but many would gladly purchase some of his poems if they could be had separately.

These remarks are still more applicable to encyclopædias. The *Encycl. Metropol.* was a step in the right direction; and henceforth we may hope to have each article sold separately in *octavo* volumes. Is there no chance, amid all these reprints, of our seeing Heywood, Crashaw, Southwell, Habington, Daniel, or Drummond of Hawthornden? MARICONDA.

Uhland, the German Poet.—Mr. Mitchell, in his speech at New York, is said to have stated that Uhland, the German poet, had become an exile, and was now in Ohio. This is a mistake; for Uhland is now living in his native Würtemberg, and is reported in the papers to have quite recently declined a civic honour proposed to be conferred on him by the King of Prussia at the suggestion of Baron Humboldt. J. M.

Oxford.

Virgilian Inscription for an Infant School.—

". . Auditæ voces, vagitus et ingens,
Infantumque animæ flentes, in limine primo."
Æn. vi. 426.

ANON.

Queries.

THE SHIPPEN FAMILY — JOHN WHITE.

The Historical Society of Pennsylvania having requested me to edit certain MSS., I should be very much indebted to any one for information, either through your columns, or addressed to me directly, concerning the following persons or their ancestry.

Edward Shippen, son of William, born in Yorkshire, near Pontefract or Wakefield, as supposed, 1639; emigrated to Boston 1670, was a member of the Ancient and Honourable Artillery Company, afterwards turned Quaker, was publicly whipt for his faith (see Thomas Story's *Journal*, quoted in Southey's *Common-Place Book*), removed to Philadelphia, elected Speaker 1695, first mayor 1701, &c., died 1712. His son's family Bible entries (now in possession of Colonel Jno. Hare Powel) say that his (the son's) relations in England were his "uncle William's children," viz. Robert Shippen, Doctor of Divinity; William Shippen, Doctor of Laws and a parliament man; Edward, a physician; John, a Spanish merchant.

The uncle William thus mentioned is conjectured to have been the Rector of Stockport, and the "parliament man" to have been his son, "downright Shippen" (Lord Mahon's *Hist. Eng.*, three vols.)—a conjecture strengthened by another mem., "John, son of the Rector of St. Mary's parish, Stockport, was baptized July 5, A.D. 1678."

Edward Shippen's daughter, Margaret, married John Jekyll, collector of the port of Boston, said to have been a younger brother of Sir Joseph; and a descendant, daughter of Chief Justice Shippen, married General Benedict Arnold, then a distinguished officer in the American army.

Mr. Shippen lived in great style (Watson's *Annals*, &c.), and among his descendants were, and are, many persons of consequence and distinction.

Besides information as to Mr. Shippen's ancestors, I should be glad to learn something of his kinsfolk, and of the Jekyll and Arnold branches. Sabine's (*Loyalists*) account of the latter is imperfect, and perhaps not very just.

John White, Chief Justice Shippen, whilst a law student in London, writes, 1748–50, as though Mr. White was socially a man of dignified position. He was a man of large fortune; his sister married San. Swift, who emigrated to this state. His portrait, by Reynolds, represents a gentleman past middle age, whose costume and appearance are those of a person of refined and elegant education. His letters were destroyed by fire some years since. The China and silver ware, which belonged to him, have the following arms: "Gules, a border sable, charged with seven or eight estoiles gold; on a canton ermines a lion rampant sable. Crest, a bird, either a stork, a heron, or an ostrich." The copy inclosed is taken from the arms on the china; but our Heralds' College (*i.e.* an intelligent engraver, who gave me the foregoing description) says, that on the silver the crest is "a stork close." THOS. BALCH.

Philadelphia.

BOOKS ISSUED IN PARTS AND NOT COMPLETED.

From time to time various productions, many valuable, others the reverse, have issued from the press in parts or numbers; some have been completed, while others have only reached a few numbers. It would be desirable to ascertain what works have been finished, and what have not. I have therefore transmitted a note as to several that have fallen in my way, and should be happy for any information about them:

"1. John Bull Magazine, 8vo., London, 1824. Of this I possess four numbers. A friend of mine has also the four numbers, and, like myself, attaches great value to them, from the ability of many of the articles. One article, entitled "Instructions to Missionaries," is equal to any thing from the pen of T. Hood. May it not have been written by him?

2. Portraits of the Worthies of Westminster Hall, with their Autographs, being Fac-Similes of Original Sketches found in the Note-Book of a Briefless Barrister. London: Thomas and William Boone, 480. Strand. Small 8vo.
   Part I. Price Twenty Shillings. Twenty Sketches (very clever).
3. Dictionary of Terms employed by the French in Anatomy, Physiology, Pathology, &c., by Shirley Palmer, M. D. 8vo., 1834. Birmingham: Barlow. London: Longman & Co. Two Parts. Stops at the letter H.
4. Quarterly Biographical Magazine, No. I., May, 1838. 8vo. London: Hunt & Hart.
5. Complete Illustrations of the British Fresh-water Fishes. London: W. Wood. 8vo. Three Numbers.
6. New and Compendious History of the County of Warwick, &c. By William Smith, F.R.S.A. 4to. Birmingham: W. Evans. London: J. T. Hinton, 4. Warwick Square. 1829. Ten Numbers, to be completed in Twelve. On my copy there is written, "Never finished." Is this the case?
7. Fishes of Ceylon. By John Whitchurch Bennet, Esq., F.H.S. London: Longman & Co. 1828. 4to. Two Numbers. A Guinea each.

J. M.

Minor Queries.

"*Hovd Maet of Laet.*"—Will you kindly give me a translation of the above, which is in the corner of an old Dutch panel painting in the style of Ostade and Teniers, jun., in my possession? READING.

Hand in Church (Vol. viii., p. 454.).—What is the hand projecting under chancel arch, Brighton old church? A. C.

Egger Moths.—What is the derivation of the word "egger," as applied to several species of moths? MOUNTJOY.

The Yorkshire Dales (Vol. ii., p. 220.).—Is the Guide to the above by J. H. Dixon published? R. W. D.

Ciss, Cissle, &c.—Can any of your readers give me any authority for a written usage of these words, or any one of them: *ciss, siss, cissle* or *cizzle?* They are often heard, but I have never seen them written, nor can I find them in any dictionary. A.

Inn Signs, &c.—Can any reader of "N. & Q." supply information respecting inn and other signs; or refer to any printed books, or accessible MSS., relating to the subject? ALPHEGE.

Smiths and Robinsons.—Could any of your correspondents inform me what are the arms of Miles Smith, Bishop of Gloucester, those of the Smiths of Willoughby, those of the Smiths of Crudely, in Lancashire, and those of the Robinsons of the North Riding of Yorkshire? Also, in what church, and in what year, did Lady Elizabeth Robinson, otherwise known as Betty of the Boith, serve the office of churchwarden?

JOHN H. R. SMITH, Jun.

Coin of Carausius.—A brass coin has lately come into my possession, bearing on the obverse the head and inscription:

"IMP. CARAVSIUS. P. P. AVG."

And on the reverse, a female figure, with spear and a branch:

"PAX. AUG. S. P. MLXXI."

I believe it to have been struck by Carausius, an usurper of the end of the third century, and my Query is as to the meaning of the letters MLXXI. Some friends assert them to be the Roman numerals, making the year 1071, and conclude it to have been struck at that date. C. G.

Paddington.

Verelst the Painter.—Can any of your readers inform me who was Jo. Verelst? I have in my possession a picture bearing the signature, with the addition of P. 1714. The celebrated artists of that name mentioned in the *Dictionary of Painters* cannot be the same. CELCRENA.

Latin Treatise on whipping School-boys.—What is the name of a *modern* Latin author, who has written a treatise on the antiquity of the practice of whipping school-boys? The work is alluded to in the *History of the Flagellants*, p. 134., edit. 1777, but the author's name is not given.

BETULA.

Dublin.

Whitewashing in Churches.—Can any of your correspondents inform me at what period, and about what year it became the custom to cover over with whitewash the many beautiful works of art, both in stone and wood, which have of late years been brought to light in our cathedrals and churches in the course of renovation? K.

Surname "Kynoch."—Can any of your correspondents supply any heraldic or genealogical information regarding this name, a few families of which are to be found in Moray and Aberdeenshires, North Britain? J.

Dates of published Works.—Is it possible to ascertain the exact time of publication of any book, for instance in the year 1724, either at Stationers' Hall or elsewhere? D.

Saw-dust Recipe.—There is a recipe existing somewhere for converting saw-dust into palatable

human food. Can you tell me what it is, or where it is to be found? G. D.

Minor Queries with Answers.

Branks, or Gossips' Bridles.—Walton Church contains one of those strange instruments with which our ancestors used to punish those dames who were too free with the use of their tongues. They were called hanks [branks], or gossips' bridles, and were intended to inclose the head, being fastened behind by a padlock, and having attached to it a small piece of iron which literally "held the tongue." Thus accoutred, the unhappy culprit was marched through the village till she gave unequivocal signs of repentance and humiliation. Can any one give some account of this curious instrument? George Hodges.

Oxford.

[Fosbroke says that "the brank is a sugar-loaf cap made of iron hooping, with a cross at top, and a flat piece projecting inwards to lie upon the tongue. It was put upon the head of scolds, padlocked behind, and a string annexed, by which a man led them through the towns." (See also Brand's *Popular Antiquities*, vol. iii. p. 108., Bohn's edition.) Engravings of them will be found in Plot's *History of Staffordshire*, p. 389., and in Brand's *History of Newcastle*, vol. ii. p. 192. In the *Historical Description of the Tower of London*, p. 54., edit. 1774, occurs the following libellous squib on the fair sex: "Among the curiosities of the Tower is a collar of torment, which, say your conductors, used formerly to be put about the women's neck that cuckolded their husbands, or scolded them when they came home late; but that custom is left off now-a-days, to prevent quarrelling for collars, there not being smiths enough to make them, as most married men are sure to want them at one time or another." Waldron, in his *Description of the Isle of Man*, p. 80., thus notices this instrument of punishment: "I know nothing in the Manx statutes or punishments in particular but this, which is, that if any person be convicted of uttering a scandalous report, and cannot make good the assertion, instead of being fined or imprisoned, they are sentenced to stand in the market-place, on a sort of scaffold erected for that purpose, with their tongue in a noose made of leather, which they call a *bridle*, and having been exposed to the view of the people for some time, on the taking off this machine, they are obliged to say three times, 'Tongue, thou hast lyed.'"]

Not caring a Fig for anything.—What is the origin of this expression? J. H. Chateau.

Philadelphia.

[Nares informs us that the real origin of this expression may be found in Stevens and Pineda's Dictionaries under *Higa;* and, in fact, the same phrase and allusion pervaded all modern Europe: as, *Far le fiche*, Ital.; *Faire la figue*, Fr.; *Die Feigen weisen*, Germ.; *De vijghe setten*, Dutch. (See Du Cange, in *Ficha.*) Johnson says, "To *fig*, in Spanish, *higas dar*, is to insult by putting the thumb between the fore and middle finger. From this Spanish custom we yet say in contempt, *A fig for you.*" To this explanation Mr. Douce has added the following note: "Dr. Johnson has properly explained this phrase; but it should be added, that it is of Italian origin. When the Milanese revolted against the Emperor Frederick Barbarossa, they placed the Empress his wife upon a mule with her head towards the tail, and ignominiously expelled her their city. Frederick afterwards besieged and took the place, and compelled every one of his prisoners, on pain of death, to take with his teeth a *fig* from the posteriors of a mule. The party was at the same time obliged to repeat to the executioner the words *Ecco la fica.* From this circumstance *far la fica* became a term of derision, and was adopted by other nations. The French say likewise, *faire la figue.*"]

B. C. Y.—Can you give me any information respecting the famous B. C. Y. row, as it was called, which occurred about fifty years ago? A newspaper was started expressly to explain the meaning of the letters, which said it was "Beware of the Catholic Yoke;" but it was wrong.

H. Y.

[These "No-Popery" hieroglyphics first appeared in the reign of Charles II. during the debates on the Exclusion Bill, and were chalked over all parts of Whitehall and the Houses of Parliament. O B. C. Y. was then the inscription, which meant, "O Beware of Catholic York." On their re-appearance in 1809 the Y. was much taller than the B. C.; but the use and meaning at this time of these initials still remains a query.]

Earl Nugent's Poems.—I would be much obliged for any information relating to the poems written by Robert, afterwards Earl Nugent, between the years 1720 and 1780. It is supposed that they were first published in some periodical, and afterwards appeared in a collected form.

James F. Ferguson.

Dublin.

[A volume of his poems was published anonymously by Dodsley, and entitled *Odes and Epistles;* containing an Ode on his own Conversion from Popery: London, 1739, 8vo., 2nd edit. There are also other pieces by him in Dodsley's Collection, and the *New Foundling Hospital for Wit.* He also published *Faith*, a Poem; a strange attempt to overturn the Epicurean doctrine by that of the Trinity; and *Verses to the Queen;* with a New Year's Gift of Irish Manufacture, 1775, 4to.]

Huntbach MSS.—Can you tell me where the Huntbach MSS. now lie? Shaw, in his *History of Staffordshire*, drew largely from them. Ursus.

[Dr. Wilkes's Collections, with those of Fielde, Huntbach, Loxdale, and Shaw, as also the engraved plates and drawings, published and unpublished, relative to the *History of Staffordshire*, were, in the year 1820, in the possession of William Hamper, F.S.A., Deritend House, Birmingham.]

Holy Loaf Money.—In Dr. Whitaker's *Whalley*, p. 149., mention is made of holy loaf money. What is meant by this? T. I. W.

[This seems to be some ecclesiastical due payable on Hlaf-mass, or Loaf-mass, commonly called Lammas-Day (August 1st). See Somner and Junius. It was called Loaf or Bread-mass, because it was a day of oblation of grain, or of bread made of new wheat; and was also the holiday of St. Peter ad Vincula, when Peter-pence were paid. Du Cange likewise mentions the *Panis benedictus*, and that money was given by the recipients of it on the following occasion:—"Since the catechumens," says he, "before baptism could neither partake of the Divine Mysteries, nor consequently of the Eucharist, a loaf was consecrated and given to them by the priest, whereby they were prepared for receiving the body of Christ."]

St. Philip's, Bristol.—Can you inform me when the Church of St. Philip, Bristol, was made parochial, and in what year the Priory of Benedictines, mentioned by William de Worcester in connexion with this church, was dissolved, and when founded? E. W. Godwin.

[Neither Dugdale nor Tanner could discover any notices of this priory, except the traditionary account preserved in William of Worcester, p. 210.: "—— juxta Cimiterium et Ecclesiam Sancti Philippi, ubi quondam ecclesia religiosorum et Prioratus scituatur." It was probably a cell to the Tewkesbury monastery; and the historians of Bristol state, that the exact time when it became parochial is not known; but it was very early, being mentioned in Gaunt's deeds before the year 1200; and, like St. James's, became a parish church through the accession of inhabitants.]

Foreign Universities.—Is there any history of the University of Bologna? or where can be found any account of the foundation and constitution of the foreign universities in general? J. C. H. R.

[Our correspondent will find some account of the foreign universities, especially of Bologna, in the valuable article "Universities," *Encyclopædia Britannica*, vol. xxi., with numerous references to other works containing notices of them. Consult also "A Discovrse not altogether vnprofitable nor vnpleasant for such as are desirous to know the Situation and Customes of Forraine Cities without trauelling to see them: containing a Discovrse of all those Citties which doe flourish at this Day priuiledged Vniuersities. By Samuel Lewkenor. London, 1594, 4to."]

Replies.

DEATH-WARNINGS IN ANCIENT FAMILIES.

(Vol. ix., p. 55.)

The remarks of John o' the Ford of Malta deserve to be followed up by all your correspondents who, at least, admit the possibility of "communications with the unseen world." In order to facilitate the acquisition of the requisite amount of facts, I beg to apprise John o' the Ford, and your other correspondents and readers generally, that a Society was founded about a year ago, and is now in existence, composed of members of the University of Cambridge; the objects of which will be best gleaned from the following extract from the Prospectus:

"The interest and importance of a serious and earnest inquiry into the nature of the phenomena which are vaguely called 'supernatural,' will scarcely be questioned. Many persons believe that all such apparently mysterious occurrences are due, either to purely natural causes, or to delusions of the mind or senses, or to wilful deception. But there are many others who believe it possible that the beings of the unseen world may manifest themselves to us in extraordinary ways; and also are unable otherwise to explain many facts, the evidence for which cannot be impeached. Both parties have obviously a common interest in wishing cases of supposed 'supernatural' agency to be thoroughly sifted. . . . . The main impediment to investigations of this kind is the difficulty of obtaining a sufficient number of clear and well-attested cases. Many of the stories current in tradition, or scattered up and down in books, may be exactly true; others must be purely fictitious; others again, probably the greater number, consist of a mixture of truth and falsehood. But it is idle to examine the significance of an alleged fact of this nature, until the trustworthiness, and also the extent of the evidence for it, are ascertained. Impressed with this conviction, some members of the University of Cambridge are anxious, if possible, to form an extensive collection of authenticated cases of supposed 'supernatural' agency . . . . From all those who may be inclined to aid them, they request written communications, with full details of persons, times, and places."

The Prospectus closes with the following classification of phenomena:

"I. Appearances of Angels. (1.) Good. (2.) Evil. —II. Spectral appearances of—(1.) The beholder himself (*e. g.* 'Fetches' or 'Doubles'). (2.) Other men, recognised or not. (i.) Before their death (*e. g.* 'second sight.') (a.) To one person. (b.) To several persons. (ii.) At the moment of their death. (a.) To one person. (b.) To several persons. 1. In the same place. 2. In several places. i. Simultaneously. ii. Successively. (iii.) After their death. In connexion with—(a.) Particular places, remarkable for—1. Good deeds. 2. Evil deeds. (b.) Particular times (*e. g.* on the anniversary of any event, or at fixed seasons). (c.) Particular events (*e. g.* before calamity or death). (d.) Particular persons (*e. g.* haunted murderers).—III. 'Shapes' falling under neither of the former classes. (1.) Recurrent. In connexion with—(i.) Particular families (*e. g.* the 'Banshee'). (ii.) Particular places (*e. g.* the 'Mawth Dog'). (2.) Occasional. (i.) Visions signifying events, past, present, or future. (a.) By actual representation (*e. g.* 'second sight'). (b.) By symbol. (ii.) Visions of a fantastical nature.—IV. Dreams remarkable for coinci-

dences. (1.) In their occurrence. (i.) To the same person several times. (ii.) In the same form to several persons. (a.) Simultaneously. (b.) Successively. (2.) With facts. (i.) Past. (a.) Previously unknown. (b.) Formerly known, but forgotten. (ii.) Present, but unknown. (iii.) Future. — V. Feelings. A definite consciousness of a fact. (1.) Past: an impression that an event has happened. (2.) Present: sympathy with a person suffering or acting at a distance. (3.) Future: presentiment. — VI. Physical effects. (1.) Sounds. (i.) With the use of ordinary means (*e. g.* ringing of bells). (ii.) Without the use of any apparent means (*e. g.* voices). (2.) Impressions of touch (*e. g.* breathings on the person).

"Every narrative of 'supernatural' agency which may be communicated, will be rendered far more instructive if accompanied by any particulars as to the observer's natural temperament (*e. g.* sanguine, nervous, &c.), constitution (*e. g.* subject to fever, somnambulism, &c.), and state at the time (*e. g.* excited in mind or body, &c.)."

As I have no authority to give names, I can do no more than say that, though not a member of the Society, I shall be happy to receive communications and forward them to the secretary.

C. MANSFIELD INGLEBY.

Birmingham.

[*The Night Side of Nature* would seem to indicate that its ingenious, yet sober and judicious, authoress had forestalled the "Folk-lore" investigations of the projected Cambridge Society. Probably some of its members will not rest satisfied with a simple collection of phenomena relating to communications with the unseen world, but will exclaim with Hamlet—

> "Thou com'st in such a questionable shape,
> That I will *speak* to thee!"

and will endeavour to ascertain the *philosophy* of those communications, as Newton did with the recorded data and phenomena of the mechanical or material universe. Whether the transcripts of some of the voluminous unpublished writings of Dionysius Andreas Freher, deposited in the British Museum (Add. MSS. 5767—5792.), will assist the inquirer in his investigations, we cannot confidently state: but in them he will find continual references to what Jacob Böhme terms "the eternal and astral magic, or the laws, powers and properties of the great Universal Will-Spirit of the two co-eternal worlds of darkness and light, and of this third or temporary principle." Freher was the principal illustrator of the writings of the celebrated Jacob Böhme, now exciting so much interest among the German literati; and, if we may credit William Law, it was from the principles of this remarkable man that Sir Isaac Newton derived his theory of fundamental powers. (See "N. & Q.," Vol. viii., p. 247.) But on this and other matters we may doubtless expect to be well informed by Sir David Brewster, in his new "Memoir of the Life, Writings, and Discoveries of Sir Isaac Newton." According to Law, the two-fold spiritual universe stands as near, and in a similar relation to this material mixed world, of darkness and light, evil and good, death and life, or rather the latter to the former, as water does to the gases of which it is essentially compounded. — ED.]

STARVATION.

(Vol. ix., p. 54.)

Until your correspondent Q. designated the word *starvation* as "an Americanism," I never had the least suspicion that it was obtained from that source. On the contrary, I remember to have heard some thirty or forty years ago, that it was first employed by Harry Dundas, the first Viscount Melville, who might have spoken with a brogue, but whose despatches were in good intelligible English. I once asked his son, the second Viscount, whose correctness must be fresh in the recollection of many of your readers, if the above report was true, and he seemed to think that his father had coined the word, and that it immediately got into general circulation. My impression is, that it was already current during the great scarcity at the end of the last, and the commencement of this century; but the dictionary makers, those "who toil at the lower employments of life," as old Sam Johnson termed it, are not apt to be alert in seizing on fresh words, and "starvation" has shared in the general neglect.

If you permit me I will, however, afford them my humble aid, by transcribing some omitted words which I find noted in a little Walker's *Dictionary*, printed in 1830, and which has been my companion in many pilgrimages through many distant lands. Many of them may by this time have found their way even into dictionaries, but I copy them as I find them.

Fiat.	Minivar.
Lichen.	Unhesitating.
Dawdle.	Remittent.
Compete (verb).	Tannin.
Starvation.	Curry (substantive).
Cupel (*see* test).	Uncompromised.
Stationery (writing materials).	Duchess.
Chubby.	Resile (verb).
Mister (form of address).	Gist.
Iodine.	Nascent.
Disorganise.	Dictum.
Growl (substantive).	Retinence.
Avadavat (School for Scandal).	Phonetic.
Apograph.	Lacunæ.
Flange.	Extradition.
Effete.	Laches.
Jungle.	Fulcrum.
Celt (formed of touchstone).	Statics.
	Æsthetical.
	Complicity.

N. L. MELVILLE.

However "strange it may appear, it is nevertheless quite true," that this word, "*Starvation*

(from the verb), state of perishing from cold or hunger," is to be found, and thus defined, in "An Appendix to Dr. Johnson's English Dictionary," published along with the latter, by William Maver, in 2 vols. 8vo., Glasgow, 1809, now forty-five years ago. In his preface to this Appendix he says:

"In the compilation the editor is principally indebted to Mr. Mason, whose labours in supplying the deficiencies of Dr. Johnson's Dictionary have so much enriched the vocabulary of our language, that every purchaser of the quarto edition should avail himself of a copy of Mr. Mason's Supplement."

Whether or not Mr. Maver drew the word "starvation" from Mr. Mason's Supplement, I cannot say; but from old date in the west of Scotland it has been, and is still, popularly and extensively used in the exact senses given to it by Mr. Maver as above. I think it much more likely to be of Scottish than of American origin, and that Mr. Webster may have picked it up from some of our natives in this country.

I may add, that in early life I often spoke with Mr. Maver, who was a most intelligent literary man. In 1809 he followed the business of a bookseller in Glasgow, but from some cause was not fortunate, and afterwards followed that of a book auctioneer, and may be dead fully thirty years ago. His edition of, and Appendix to, Johnson were justly esteemed; the latter "containing several thousand words omitted by Dr. Johnson, and such as have been introduced by good writers since his time," with "the pronunciation according to the present practice of the best orators and orthoepists" of the whole language. G. N.

This word was first introduced into the English language by Mr. Dundas, in a debate in the House of Commons on American affairs, in 1775. From it he obtained the nick-name of "Starvation Dundas." (Vide the *Correspondence between Horace Walpole and Mason*, vol. ii. pp. 177. 310. 396., edition 1851.) The word is of irregular formation, the root *starve* being Old English, while the termination *-ation* is Latin. E. G. R.

The word may perhaps be originally American; but if the following anecdote be correct, it was introduced into this country long before Webster compiled his *Dictionary*:

"The word *starvation* was first introduced into the English language by Mr. Dundas, in a speech in 1775 on an American debate, and hence applied to him as a nickname, 'Starvation Dundas.' 'I shall not,' said he, 'wait for the advent of starvation from Edinburgh to settle my judgment.'" — *Letters of Horace Walpole and Mason*, vol. ii. p. 396.

J. R. M., M. A.

Throughout this part of the country, "starved" always refers to cold, never to hunger. To express the latter the word "hungered" is always used: thus, many were "like to have been hungered" in the late severe weather and hard times. This is clearly the scriptural phrase "an hungred." To "starve" is to perish; and it is a common expression in the south, "I am quite perished with cold;" which answers to our northern one, "I am quite starved." H. T. G.

Hull.

I cannot ascertain the period of the adoption of the unhappily common word "starvation" in our language, but it is much older than your correspondent Q. supposes. It occurs in the *Rolliad:*

"'Tis but to fire another Sykes, to plan
Some new *starvation* scheme for Hindostan."

M.

OSMOTHERLEY IN YORKSHIRE.

(Vol. viii., p. 617.)

R. W. Carter gives an account of folk lore in reference to Osmotherley, and expresses a desire to know if his statement is authentic. I have endeavoured to make myself acquainted with Yorkshire folk lore, and beg to inform Mr. Carter that his statement approaches as near the truth as possible. In my early days I frequently had recited to me, by a respectable farmer who had been educated on the borders of Roseberry (and who obtained it from the rustics of the neighbourhood), a poetical legend, in which all the particulars of this curious tradition are embodied. It is as follows:

"In Cleveland's vale a village stands,
Though no great prospect it commands;
As pleasantly for situation
As any village in the nation.
Great Ayton it is call'd by name;
But though I am no man of fame,
Yet do not take me for a fool,
Because I live near to this town;
But let us take a walk and see
This noted hill call'd Roseberry,
Compos'd of many a cragged stone,
Resembling all one solid cone,
Which, monumental-like, have stood
Ever since the days of Noah's flood.
Here cockles . . . . petrified,
As by the curious have been tried,
Have oft been found upon its top,
'Tis thought the Deluge had cast up.
'Tis mountains high (you may see that),
Though not compar'd with Ararat.
Yet oft at sea it doth appear,
To ships that northern climates steer,
A land-mark, when the weather 's clear.
If many ships at sea there be,
A charming prospect then you'll see;
Don't think I fib, when this you're reading,
They look like sheep on mountains feeding.

Then turn your eyes on the other hand,
As pleasing views you may command.
For thirty miles or more, they say,
The country round you may survey,
When the air's serene and clear the day.
There is a cave near to its top,
Vulgarly call'd the Cobbler's Shop,
By Nature form'd out of the rock,
And able to withstand a shock.
On the north side there is a well,
Relating which this Fame doth tell:
Prince Oswy had his nativity
Computed by astrology,
That he unnatural death should die.
His mother to this well did fly
To save him from sad destiny;
But one day sleeping in the shade,
Supposing all secure was made,
Lo! sorrow soon gave place to joy;
This well sprung up and drown'd the boy."

It is confidently stated, in the neighbourhood of Osmotherley and Roseberry, that Prince Oswy and his mother were both interred at Osmotherley, from whence comes the name of the place, Os-by-his-mother-lay, or Osmotherley. THOMAS GILL.

Easingwold.

ECHO POETRY.

(Vol. ix., p. 51.)

As another and historically-interesting specimen of echo poetry, perhaps the readers of "N. & Q." may not dislike to see preserved in your pages the following translation from the French. The original publication, it is said, exposed the bookseller, Palm of Nuremberg, to trial by court-martial. He was sentenced to be shot at Braunau in 1807—a severe retribution for a few lines of echo poetry. It is entitled

"*Bonaparte and the Echo.*

Bon. Alone, I am in this sequestered spot not overheard.
Echo. Heard!
Bon. 'Sdeath! Who answers me? What being is there nigh?
Echo. I.
Bon. Now I guess! To report my accents Echo has made her task.
Echo. Ask.
Bon. Knowest thou whether London will henceforth continue to resist?
Echo. Resist.
Bon. Whether Vienna and other Courts will oppose me always?
Echo. Always.
Bon. O, Heaven! what must I expect after so many reverses?
Echo. Reverses.
Bon. What? should I, like a coward vile, to compound be reduced?
Echo. Reduced.
Bon. After so many bright exploits be forced to restitution?
Echo. Restitution.
Bon. Restitution of what I've got by true heroic feats and martial address?
Echo. Yes.
Bon. What will be the fate of so much toil and trouble?
Echo. Trouble.
Bon. What will become of my people, already too unhappy?
Echo. Happy.
Bon. What should I then be, that I think myself immortal?
Echo. Mortal.
Bon. The whole world is filled with the glory of my name, you know.
Echo. No.
Bon. Formerly its fame struck this vast globe with terror.
Echo. Error.
Bon. Sad Echo, begone! I grow infuriate! I die!
Echo. Die!"

It may be added that Napoleon himself (*Voice from St. Helena*, vol. i. p. 432.), when asked about the execution of Palm, said:

"All that I recollect is, that Palm was arrested by order of Davoust, I believe, tried, condemned, and shot, for having, while the country was in possession of the French and under military occupation, not only excited rebellion amongst the inhabitants, and urged them to rise and massacre the soldiers, but also attempted to instigate the soldiers themselves to refuse obedience to their orders, and to mutiny against their generals. *I believe* that he met with a fair trial."

JAS. J. SCOTT.

Hampstead.

BLACKGUARD.

(Vol. ix., p. 15.)

In a curious old pamphlet of twenty-three pages, entitled *Everybody's Business is Nobody's Business answer'd Paragraph by Paragraph*, by a Committee of Women-Servants and Footmen, London, printed by T. Read for the author, and sold by the booksellers of London, and . . . price one penny (without date), the following passage occurs:

"The next great Abuse among us is, that under the Notion of cleaning our Shoes, above ten Thousand Wicked, Idle, Pilfering Vagrants are permitted to stroll about our City and Suburbs. These are called the *Black-Guard*, who Black your Honour's Shoes, and incorporate themselves under the Title of the *Worshipful Company of Japanners.* But the Subject is so low that it becomes disagreeable even to myself; give me leave therefore to propose a Way to clear the streets of those Vermin, and to substitute as many honest and industrious persons in their stead, who are now starving for want of bread, while these execrable vil-

lains live (though in Rags and Nastiness) yet in Plenty and Luxury."

"A(nswer). *The next Abuse you see is,* Black your shoes, your Honour, *and the* Japanners *stick in his Stomach. We shall not take upon us to answer for these pitiful Scrubs, but in his own words;* the Subject is so low, that it becomes disagreeable even to us, *as it does* even to himself, *and he may* clear the Streets of these Vermin *in what Manner he pleases if the Law will give him leave, for we are in no want of them; we are better provided for already in that respect by our Masters and their Sons.*"

G. N.

The following lines by Charles, Earl of Dorset and Middlesex (the writer of the famous old song "To all you ladies now at land"), are an instance of the application of this term to the turbulent link-boys, against whom the proclamation quoted by Mr. Cunningham was directed. Their date is probably a short time before that of the proclamation:

"Belinda's sparkling wit and eyes,
United cast so fierce a light,
As quickly flashes, quickly dies;
Wounds not the heart, but burns the sight.
Love is all gentleness, Love is all joy;
Sweet are his looks, and soft his pace:
Her Cupid is a *black-guard boy,*
That runs his link full in your face."

F. E. E.

"WURM," IN MODERN GERMAN—PASSAGE IN SCHILLER'S "WALLENSTEIN."

(Vol. viii., pp. 464. 624.; Vol. ix., p. 63.)

I believe Mr. Keightley is perfectly right in his conjecture, so far as Schiller is concerned. *Wurm*, without any prefix, *had* the sense of serpent in German. Adelung says it was used for all animals without feet who move on their bellies, serpents among the rest. Schiller does not seem to have had Shakspeare in his thoughts, but the proverb quoted by Adelung:

"Auch das friedlichste Würmchen *beiszt*, wenn man es treten will."

In this proverb there is evidently an allusion to the serpent, as if of the same nature with the worm; which, as *we* know, neither *stings* nor *bites* the foot which treads on it. Shakspeare therefore says "will turn," making a distinction, which Schiller does *not* make. In the translation Coleridge evidently had Shakspeare in his recollection; but he has not lost Schiller's idea, which gives the worm a serpent's *sting*. *Vermo* is applied both by Dante and Ariosto to the Devil, as the "great serpent:"

". . . . . I' mi presi
Al pel del *vermo* reo, che 'l mondo fora."
Inferno, C. xxxv.

"Che al gran *vermo* infernal mette la briglia."
Orlando furioso, C. xlv. st. 84.

E. C. H.

With deference to C. B. d'O., I consider that *Wurm* is used, in poetry at least, to designate any individual of the tribe of *reptiles*. In the *Kampf mit dem Drachen*, the rebuke of the "Master" is thus conveyed:

"Du bist ein Gott dem Volke worden,
Du kommst ein Feind zurück dem Orden,
Und einen schlimmern *Wurm* gebar.
Dein Herz, als deiser *Drache* war,
Die *Schlange* die das Herz vergiftet,
Die Zwietracht und Verderben stiftet!"

The monster which had yielded to the prowess of the disobedient son of the "Order" is elsewhere called "der *Wurm*:"

"Hier hausete *der Wurm* und lag,
Den Raub erspähend Nacht und Tag;"

while the "counterfeit presentment" of it—"Alles *bild ich nach genau*"—is delineated in the following lines:

"In eine *Schlange* endigt sich,
Des Rückens ungeheure Länge
Halb *Wurm* erschien, halb Molch und Drache."

The word in question is in this passage applicable perhaps to the *serpent* section, but we have seen that it is used to denote the entire living animal.

A. L.

Middle Temple.

WAS SHAKSPEARE DESCENDED FROM A LANDED PROPRIETOR?

(Vol. ix., p. 75.)

I am inclined to think that Mr. Halliwell has been misled by his old law-books, for upon looking at the principal authorities upon this point, I cannot find any such interpretation of the term *inheritance* as that quoted by him from Cowell. The words "the inheritance," in the passage "heretofore the inheritance of William Shakspeare, Gent., deceased," would most certainly appear to imply that Shakspeare inherited the lands as heir-at-law to some one. But, however, it must not be concluded upon this alone that the poet's father was a landed proprietor, as the inheritance could proceed from any other ancestor to whom Shakspeare was by law heir.

Blackstone, in his *Commentaries*, has the following:

"Descent, or hereditary succession, is the title whereby a man on the death of his ancestor acquires his estate by right of representation, as his heir-at-law. An heir, therefore, is he upon whom the law casts the estate immediately on the death of the ancestor: and an estate, so descending to the heir, is in Law called *the inheritance*." — Vol. ii. p. 201.

Again:

"Purchase, *perquisitio*, taken in its largest and most extensive sense, is thus defined by Littleton; the possession of lands and tenements which a man hath by his own act or agreement, and not by descent from any of his ancestors or kindred. In this sense it is contradistinguished from acquisition by right of blood, and includes every other method of coming to an estate, *but merely that by inheritance:* wherein the title is vested in a person, not by his own act or agreement, but by the single operation of law." — Vol. ii. p. 241.

Thus it is clear the possession of an estate by inheritance is created only by a person being heir to it; and the mere purchase of it, though it vests the fee simple in him, can but make him the *assign* and not the *heir*. The nomination (as it would be in the case of a purchase) of an heir to succeed to the inheritance, has no place in the English law; the maxim being "Solus Deus hæredem facere potest, non homo;" and all other persons, whom a tenant in fee simple may please to appoint as his successors, are not his heirs but his assigns. (See *Williams on the Law of Real Property.*)

RUSSELL GOLE.

MR. HALLIWELL is perfectly right in his opinion as to the expression "heretofore the *inheritance* of William Shakspeare." All that that expression in a deed means is, that Shakspeare was the absolute owner of the estate, so that he could sell, grant, or devise it; and in case he did not do so, it would descend to his heir-at-law. The term has no reference to the mode by which the estate came to Shakspeare, but only to the nature of the estate he had in the property. And as a man may become possessed of such an estate in land by gift, purchase, devise, adverse possession, &c., as well as by descent from some one else, the mere fact that a man has such an estate affords no inference whatever as to the mode in which he became possessed of it. The authorities on the subject are Littleton, section ix., and Co. Litt., p. 16. (a), &c. A case is there mentioned so long ago as the 6 Edw. III., where, in an action of waste, the plaintiff alleged that the defendant held "de hæreditate suâ," and it was ruled that, albeit the plaintiff had purchased the reversion, the allegation was sufficient.

In very ancient deeds the word is very commonly used where it *cannot* mean an estate that has descended to an heir, but *must* mean an estate that may descend to an heir. Thus, in a grant I have (without date, and therefore probably before A.D. 1300), Robert de Boltone grants land to John, the son of Geoffrey, to be held by the said John and his heirs "in feodo et hæreditate in perpetuum." This plainly shows that *hæreditas* is here used as equivalent to "fee simple." I have also sundry other equally ancient deeds, by which lands were granted to be held "jure hæreditaris," or "liberè, quietè, *hæreditariè*, et in pace." Now these expressions plainly indicate, not that the land has descended to the party as heir, but that it is granted to him so absolutely that it may descend to his heir; in other words, that *an estate of inheritance*, and not merely for life or for years, is granted by the deed.

S. G. C.

MR. HALLIWELL's exposition of the term "inheritance," quoted from the Shakspeare deed, is substantially correct, and there can be no question but that the sentence "heretofore the inheritance of William Shakspeare, Gent., deceased," was introduced in such deed, simply to show that Shakspeare was formerly the *absolute owner in fee simple* of the premises comprised therein, and not to indicate that he had acquired them by descent, either as heir of his father or mother, although he might have done so. As MR. HALLIWELL appears to attach some importance to the word "purchase," as used by Cowell in his definition of the term "inheritance," the following explanation of the word "purchase" may not prove unacceptable to him.

Purchase — "Acquisitum, perquisitum, purchasium" — signifies the *buying* or acquisition of lands and tenements, with *money*, or by taking them by deed or agreement, and *not by descent or hereditary right.* (Lit. xii.; *Reg. Orig.*, 143.) In Law a man is said to come in by purchase when he acquires lands by legal conveyance, and he hath a lawful estate; and a purchase is always intended by title, either from some consideration or by gift (for a gift is in Law a purchase), whereas descent from an ancestor cometh of course by act of law; also all contracts are comprehended under this word purchase. (Coke on *Littleton*, xviii., "Doctor and Student," c. 24.) Purchase, in opposition to descent, is taken largely: if an estate comes to a man from his ancestors without writing, that is a descent; but where a person takes an estate from an ancestor or others, by deed, will, or gift, and *not as heir-at-law*, that is a purchase. This explanation might be extended, but it is not necessary to carry it farther for the purpose of MR. HALLIWELL's inquiry.

CHARLECOTE.

The word "inheritance" was used for hereditament, the former being merely the French form, the latter the Latin. Littleton (§ 9.) says:

"Et est ascavoir que cest parol (enheritance) nest pas tant solement entendus lou home ad terres ou tenementes per discent de heritage, mes auxi chescun fee simple ou taile que home ad per son purchase puit estre dit enheritance, pur ceo que ses heires luy purront enheriter. Car en briefe de droit que home portera de terre, que fuit de son purchase demesne, le briefe dira: Quam clamat esse jus et hereditamentum suum. Et issint serra dit en divers auters briefes, que home ou feme portera de son purchase demesne, come il appiert per le Register."

The word is still in use, and signifies what is capable of being inherited. H. P.

Lincoln's Inn.

LORD FAIRFAX.

(Vol. ix., p. 10.)

Your correspondent W. H. M. has called my attention to his Note, and requested me to answer the third of his Queries.

The present rightful heir to the barony of Fairfax, should he wish to claim it, is a citizen of the United States, and a resident in the State of Virginia. He is addressed, as any other American gentleman would be, Mr., when personally spoken to, and as an Esquire in correspondence.

A friend of mine, Captain W., has thus kindly answered the other Queries of W. H. M.:

1. Sir Thomas Fairfax of Denton in Yorkshire was employed in several diplomatic affairs by Queen Elizabeth, and particularly in negotiations with James VI. of Scotland. By Charles I. he was created a peer of Scotland, his patent having been dated at Whitehall on Oct. 18, A.D. 1627.

2. The family of Fairfax never possessed property, or land, in Scotland, and had no connexion with that country beyond their peerage. Many English gentlemen were created peers of Scotland by the Stuart kings, although unconnected with the nation by descent or property. I may cite the following instances: — The old Yorkshire House of Constable of Burton received a peerage in the person of Sir Henry Constable of Burton and Halsham; by patent, dated Nov. 14, 1620, Sir Henry was created Viscount Dunbar and Lord Constable. Sir Walter Aston of Tixal in Staffordshire, Bart., was created Baron Aston of Forfar by Charles I., Nov. 28, 1627. And, lastly, Sir Thomas Osborne of Kineton, Bart, was created by Charles II., Feb. 2, 1673, Viscount Dumblane.

3. Answered.

4. William Fairfax, fourth son of Henry Fairfax of Tolston, co. York, second son of Henry, fourth Lord Fairfax, settled in New England in America, and was agent for his cousin Thomas, sixth lord, and had the entire management of his estates in Virginia. His third and only surviving son, Bryan Fairfax, was in holy orders, and resided in the United States. On the death of Robert, seventh Lord Fairfax, July 15, 1793, this Bryan went to England and preferred his claim to the peerage, which was determined in his favour by the House of Lords. He then returned to America. Bryan Fairfax married a Miss Elizabeth Cary, and had several children. (Vide Douglas, and Burke's *Peerage*.)

There are several English families who possess Scottish peerages, but they are derived from Scottish ancestors, as Talmash, Radclyffe, Eyre, &c.

Perhaps the writer may be permitted to inform your correspondent W. H. M. that the term "subject" is more commonly and correctly applied to a person who owes allegiance to a crowned head. and "citizen" to one who is born and lives under a republican form of government. W. W.

Malta.

1. Thomas, first Lord Fairfax (descended from a family asserted to have been seated at Towcester, co. Northampton, at the time of the Norman invasion and subsequently of note in Yorkshire), accompanied the Earl of Essex into France, temp. Eliz., and was knighted by him in the camp before Rouen. He was created a peer of Scotland, 4th May, 1627; but why of Scotland, or for what services, I know not.

2. I cannot discover that the family ever possessed lands in Scotland. They were formerly owners of Denton Castle, co. York (which they sold to the family of Ibbetson, Barts.), and afterwards of Leeds Castle, Kent.

3. Precise information on this point is looked for from some transatlantic correspondent.

4. The claim of the Rev. Bryan, eighth Lord Fairfax, was admitted by the House of Lords, 6th May, 1800 (*H. L. Journals*). He was, I presume, born before the acknowledgment of independence.

5. The title seems to be erroneously retained in the Peerages, as the gentleman now styled Lord Fairfax cannot, it is apprehended, be a natural-born subject of the British Crown, or capable of inheriting the dignity. It seems, therefore, that the peerage, if not extinct, awaits another claimant. As a direct authority, I may refer to the case of the Scottish earldom of Newburgh, in the succession to which the next heir (the Prince Gustiniani), being an alien, was passed over as a legal nonentity. (See *Riddell on Scottish Peerages*, p. 720.) There is another case not very easily reconcilable with the last, viz. that of the Earl of Athlone, who, though a natural-born subject of the Prince of Orange, was on 10th March, 1795, permitted to take his seat in the House of Lords in Ireland (*Journals H. L. I.*). Perhaps some correspondent will explain this case. H. G.

PHOTOGRAPHIC CORRESPONDENCE.

Mr. Lyte on Collodion. — When I had the pleasure of meeting you in London, I promised that I would write to you from this place, and give you a detailed account of my method of making the collodion, of which I left a sample with you; but since then I have been making a series of experiments, with a view, first, to simplifying my present formulæ, and next, to produce two collodions, one of great sensibility, the other of rather slower action, but producing better half-tones. I have also been considering the subject of

printing, and the best methods of producing those beautiful black tints which are so much prized; and I think that, although the processes formerly given all of them produce this effect with tolerable certainty, yet many operators, in common with myself, have met with the most provoking failures on this head, where they felt the most certain of good results.

I do not pretend to make a collodion which is different in its ingredients from that compounded by others. The only thing is that I am anxious to define the best proportions for making it, and to give a formula which even the most unpractised operator may work by. First, to produce the collodion I always use the soluble paper prepared according to the method indicated by MR. CROOKES, and to which I adverted in "N. & Q.," Vol. viii., p. 252. Take of colourless nitric acid of 1·50, and sulphuric acid of 1·60, equal quantities by measure, and mix them; then plunge into the mixture as much of the best Swedish filtering paper (Papier Joseph is also very good) as the liquid will cover; it must be placed in it a single piece at a time. Cover the basin, and let it remain a night, or at least some hours. Then pour off the liquid, and wash the paper till its washings cease to taste the least acid, or to redden litmus paper. Then dry it. Of this paper I take 180 grains to one pint of ether, and having placed them together, I add alcohol drop by drop, till the ether begins to dissolve the paper, which will be denoted by the paper becoming quite transparent. I have rather increased the quantity of paper to be added, as the after treatment rather thins the collodion. This, when shaken up and completely dissolved, forms the collodion. To sensitize I use two preparations, one prepared with potassium, the other with ammonium compounds; and, contrary to what many operators find the case, I find that the potassium gives the most rapid results. To prepare the potassium sensitizer, I take two bottles of, we will suppose, 6 oz. each; into one of these I put about half an ounce of iodide of potassium in fine powder, and into the other an equal quantity of bromide of potassium, also pounded; we will call these No. 1. and No. 2. I fill the bottle No. 1. with absolute alcohol, taking great care that there is no oxide of amyle in it, as that seriously interferes with the action of the collodion. After leaving the alcohol in No. 1. for two hours, or thereabouts, constantly shaking it, let it settle, and when quite clear decant it off into No. 2., where leave it again, with constant shaking, for two hours, and when settled decant the clear liquid into a third bottle for use. The oxide of amyle may be detected by taking a portion of the alcohol between the palms of the hands, and rubbing them together, till the alcohol evaporates, after which, should oxide of amyle be present, it will easily be detected by its smell, which is not unlike that exhaled by a diseased potato. Of the liquid prepared, take one part to add to every three parts of collodion. The next, or ammonium sensitizer, is made as follows. Take

Absolute alcohol - - -	10 oz.
Iodide of ammon. - - -	100 grs.
Bromide of ammon. - - -	25 grs.

Mix, and when dissolved, take one part to three of collodion, as before. I feel certain that on a strict adherence to the correct proportion depends all the success of photography; and as we find in the kindred process of the daguerreotype, that if we add too much or too little of the bromine sensitizer, we make the plate less sensitive, so in this process. When making the first of these sensitizers, I always in each case let the solution attain a temperature of about 60° before decanting, so as to attain a perfectly equable compound on all occasions.

In the second, or ammonium sensitizer, the solution may be assisted by a moderate heat, and when again cooled, may advantageously be filtered to separate any sediment which may exist; but neither of these liquids should ever be exposed to great cold.

I dissolve in my bath of nitrate of silver as much freshly precipitated bromide of silver as it will take up. Next, as to the printing of positives to obtain black tints, the only condition necessary to produce this result is having an acid nitrate bath; whether the positive be printed on albumen paper, or common salted paper, the result will always be the same. I have tried various acids in the bath, viz. nitric, sulphuric, tartaric, and acetic, and prefer the latter, as being the most manageable, and having a high equivalent. The paper I now constantly use is common salted paper, prepared as follows. Take

Chloride of barium - - -	180 grs.
Chloride of ammon. - - -	100 grs.
Chloride of potassium - - -	140 grs.
Water - - - - -	10 oz.

Mix, and pour into a dish and lay the paper on the liquid, wetting only one side; when it has lain there for about five minutes if French paper has been used, if English paper till it ceases to curl and falls flat on the liquid, let it be hung up by a bent pin to dry. These salts are better than those generally recommended, as they do not form such deliquescent salts when decomposed as the chloride of sodium does, and for this reason I should have even avoided the chloride of ammonium, only that it so much assists the tints; however, in company with the other salts, the nitrate of ammon. formed does not much take up the atmospheric moisture, and I have never found it stain an even unvarnished negative. To sensitize this paper take

Nitrate of silver - - -	500 grs.
Acetic acid, glacial - - -	2 drs.
Water - - - - -	5 oz.

Mix, and lay the paper on this solution for not less than five minutes, and if English paper, double that time. The hyposulphite to be used may be a very strong solution of twenty to twenty-five per cent., and this mode of treatment will always be found to produce fine tints. After some time it will be found that the nitrate bath will lose its acidity, and a drachm of acetic acid may be again added, when the prints begin to take a red tone: this will again restore the blacks. Lastly, the bath may of itself get too weak, and then it will be best to place it on one side, and recover the silver by any of the usual methods, and make a new bath. One word about the addition of the bromide of

silver to the double iodide, as recommended by Dr. Diamond. I tried this, and feel most confident that it produces no difference; as soon as the bromide of silver comes in contact with the iodide of potassium, double decomposition ensues, and iodide of silver is formed. Indeed, farther, this very double decomposition, or a similar one, is the basis of a patent I have just taken for at the same time refining silver and manufacturing iodide of potassium; a process by which I much hope the enormous present price of iodide of potassium will be much lowered. F. Maxwell Lyte.

Hôtel de l'Europe,
à Pau, Basses Pyrénées.

P. S. — Since writing the former part of this letter, I see in *La Lumière* a paper on the subject of printing positives, in part of which the addition of nitric acid is recommended to the bath; but as my experiments have been quite independent of theirs, and my process one of a different nature, I still send it to you. When I have an opportunity, I will send a couple of specimens of my workmanship. I had prepared some for the Exhibition, but could not get them off in time. I may add that the developing agent I use is the same in every way as that I have before indicated through the medium of your pages; but where formic acid cannot be got, the best developer is made as follows:

Pyrogallic acid - - - -	27 grs.
Acetic acid - - - -	6 drs.
Water - - - - -	9 oz.

On Sensitive Collodion. — As I have lately received many requests from friends upon the subject of the most sensitive collodion, I am induced to send you a few words upon it.

Since my former communication, I believe a greater certainty of manufacture has been attained, whereby the operator may more safely rely upon uniformity of success.

I have not only tried every purchasable collodion, but my experiments have been innumerable, especially in respect to the ammoniated salts, and I may, I think, safely affirm that all preparations containing ammonia ought to be rejected. Often, certainly, great rapidity of action is obtained; but that collodion which acted so well on one day may, on the following, become comparatively useless, from the change which appears so frequently to take place in the ammoniacal compounds. That blackening and fogging, of which so much has been said, I much think is one of the results of ammonia; but not having, in my own manipulations, met with the difficulty, I have little personal experience upon the subject.

The more *simple* a collodion is the better; and the following, from its little varying and active qualities, I believe to be equal to any now in use.

A great deal has also been said upon the preparation of the simple collodion, and that some samples, however good *apparently*, never sensitize in a satisfactory manner. I have not experienced this difficulty myself, or any appreciable variation.

The collodion made from the Swedish filtering paper, or the papier Joseph, is preferable, from the much greater care with which it is used.

If slips of either of these papers be carefully and completely immersed for four hours in a mixture of an equal part (by weight) of strong nitric acid or nitrous acid (the aqua fortis of commerce) and strong sulphuric acid, then *perfectly* washed, so as to get entirely rid of the acids, the result will be an entirely soluble material. About 100 grains of dry paper to a pint (twenty ounces) of ether will form a collodion of the desired consistence for photographic purposes. If too thick, it may be reduced by pure ether or alcohol. However carefully this soluble paper or the gun cotton is prepared, it is liable to decompose even when kept with care. I would therefore advise it to be mixed with the ether soon after preparation, as the simple collodion keeps exceedingly well. Excellent simple collodion is to be procured now at the reasonable price of eight shillings the pint, which will to many be more satisfactory than trusting to their own operations.

To make the sensitizing Fluid. — Put into a clean stoppered bottle, holding more than the quantity required so as to allow of free shaking, six drachms of iodide of potassium and one drachm of bromide of potassium; wet them with one drachm of distilled water first, then pour into the bottle ten ounces of spirits of wine (not alcohol); shake frequently until dissolved. After some hours, if the solution has not taken place, add a few more drops of water, the salts being highly soluble in water, though sparingly so in rectified spirits; but care must be taken not to add too much, as it prevents the subsequent adhesion of the collodion film to the glass.

A drachm and a half to two drachms, according to the degree of intensity desired, added to the ounce of the above collodion, which should have remained a few days to settle before sensitizing, I find to act most satisfactorily; in fine weather it is instantaneous, being, after a good shake, fit for immediate use. If the sensitive collodion soon assumes a reddish colour, it is improved by the addition of one or two drops of a saturated solution of cyanide of potassium; but great care must be used, as this salt is very active.

Hugh W. Diamond.

Replies to Minor Queries.

Portrait of Alva (Vol. ix., p. 76.). — There is a fine portrait of the Duke of Alva in the Royal Museum at Amsterdam, by D. Barendz (No. 14. in the *Catalogue* of 1848); and Mr. Warden will find a spirited etching of him, decorated with the Order of the Golden Fleece, in the *Historia Belgica* of Meteranus (folio, 1597), at p. 63. The latter portrait is very Quixotic in aspect at the first glance, but the expression becomes more Satanic as the eye rests on it. Lancastriensis.

Lord Mayor of London not a Privy Councillor (Vol. iv. *passim;* Vol. ix., p. 137.). — L. Hartly a little misstates Mr. Serjeant Merewether's evidence. The learned serjeant only said that "he believed" the fact was so. But he was undoubtedly mistaken, probably from confounding

the Privy Council (at which the Lord Mayor *never* appeared) with a meeting of other persons (nobility, gentry, and others), who assemble on the same occasion in a different room, and to which meeting (altogether distinct from the Privy Council) the Lord Mayor is always summoned, as are the sheriffs, aldermen, and a number of other notabilities, not privy councillors. This matter is conclusively explained in Vol. iv., p. 284.; but if more particular evidence be required, it will be found in the *London Gazette* of the 20th June, 1837, where the names of the privy councillors are given in one list to the number of eighty-three, and in another list the names of the persons attending the meeting to the number of above 150, amongst whom are the lord mayor, sheriffs, under-sheriffs, aldermen, common serjeants, city solicitor, &c. As "N. & Q." has reproduced the mistake, it is proper that it should also reproduce the explanation. C.

New Zealander and Westminster Bridge (Vol. ix., p. 74.).—Before I saw the thought in Walpole's letter to Sir H. Mann, quoted in "N. & Q.," I ventured to suppose that Mrs. Barbauld's noble poem, *Eighteen Hundred and Eleven*, might have suggested Mr. Macaulay's well-known passage. The following extracts describe the wanderings of those who —

"With duteous zeal, their pilgrimage shall take,
From the blue mountains on Ontario's lake,
With fond adoring steps to press the sod,
By statesmen, sages, poets, heroes, trod."

"Pensive and thoughtful shall the wanderers greet
Each splendid square, and still untrodden street;
Or of some crumbling turret, mined by time,
The broken stairs with perilous step shall climb,
Thence stretch their view the wide horizon round,
By scatter'd hamlets trace its ancient bound,
And choked no more with fleets, fair Thames survey,
Through reeds and sedge pursue his idle way.

. . . . . .

Oft shall the strangers turn their eager feet,
The rich remains of ancient art to greet,
The pictured walls with critic eye explore,
And Reynolds be what Raphael was before.
On spoils from every clime their eyes shall gaze,
Egyptian granites and the Etruscan vase;
And when, 'midst fallen London, they survey
The stone where Alexander's ashes lay,
Shall own with humble pride the lesson just,
By Time's slow finger written in the dust."

J. M.

Cranwells, near Bath.

The beautiful conception of the New Zealander at some future period visiting England, and giving a sketch of the ruins of London, noticed in "N. & Q." as having been suggested to Macaulay by a passage in one of Walpole's letters to Sir H. Mann, will be found more broadly expressed in Kirke White's Poem on Time. Talking of the triumphs of Oblivion, he says:

"Meanwhile the Arts, in second infancy,
Rise in some distant clime; and then, perchance,
Some bold adventurer, fill'd with golden dreams,
Steering his bark through trackless solitudes,
Where, to his wandering thoughts, no daring prow
Had ever plough'd before,—espies the cliffs
Of fallen Albion. To the land unknown
He journeys joyful; and perhaps descries
Some vestige of her ancient stateliness:
Then he with vain conjecture fills his mind
Of the unheard-of race, which had arrived
At science in that solitary nook,
Far from the civil world; and sagely sighs,
And moralises on the state of man."

This hardly reads like a borrowed idea; and I should lean to a belief that it was not. Kirke White's *Poems and Letters* are but too little read.

J. S.

Dalston.

Cui Bono (Vol. ix., p. 76.).—Reference to a dictionary would have settled this. According to Freund, "Cui bono fuit = Zu welchem Zweeke, or Wozu war es gut?" That is, To what purpose? or, For *whose* good? Carnatic.

The syntax of this common phrase, with the ellipses supplied, is, "Cui homini fuerit bono negotio?" To what person will it be an advantage? Literally, or more freely rendered, Who will be the gainer by it? It was (see *Ascon. in Cicer. pro Milone*, c. xii.) the usual query of Lucius Cassius, the Roman judge, implying that the person benefiting by any crime was implicated therein. (Consult Facciolati's *Dict. in voce* Bonum.) Hk.

The correct rendering of this phrase is undoubtedly that given by F. Newman, "For the benefit of whom?" but it is generally used in such a manner as to make it indifferent whether that, or the corrupted signification "For what good?" was intended by the writer making use of it. The latter is, however, the idea generally conveyed to the mind, and in this sense it is used by the best writers. Thus, *e. g.*:

"The question '*cui bono*,' to what practical end and advantage do your researches tend? is one," &c.—Herschel's *Discourse on Nat. Philosophy*, p. 10.

William Bates.

Birmingham.

Barrels Regiment (Vol. viii., p. 620.; Vol. ix., p. 63.).—I am obliged to H. B. C. for his attention to my Query, though it does not quite answer my purpose, which was to learn the circumstances which occasioned a print in my possession, entitled "The Old Scourge returned to Barrels." It represents a regiment, the body of each sol-

dier being in the form of a barrel, drawn up within view of Edinburgh Castle. A soldier is tied up to the halberts in order to be flogged; the drummer intercedes: "Col., he behaved well at Culloden." An officer also intercedes: "Pray Col. forgive him, he's a good man." The Col.'s reply is, "Flog the villain, ye rascal." Under the print—"And ten times a day whip the Barrels." I want to know who this flogging Col. was; and anything more about him which gained for him the unenviable title of Old Scourge. E. H.

Sir Matthew Hale (Vol. ix., p. 77.).—From Sir Matthew Hale, who was born at Alderley, descends the present family of Hale of Alderley, co. Gloucestershire. The eldest son of the head of the family represents West Gloucestershire in parliament. The Estcourts of Estcourt, co. Gloucestershire, are, I believe, also connexions of the family of Hale. MACKENZIE WALCOTT, M.A.

The descendants of Sir Matthew Hale still live at Alderley, near Wotton Underedge, in Gloucestershire. I believe a Mr. Blagdon married the heiress of Hale, and took her name. The late Robert Blagdon Hale, Esq., married Lady Theodosia Bourke, daughter of the late Lord Mayo, and had two sons. Robert, the eldest, and present possessor of Alderley, married a Miss Holford. Matthew, a clergyman, also married; who appears by the Clergy List to be Archdeacon of Adelaide, South Australia. Mr. John Hale, of Gloucester, is their uncle, and has a family.

JULIA R. BOCKETT.

Southcote Lodge.

The Hales of Alderley in Gloucestershire claim descent from Sir Matthew Hale, born and buried there. (See Atkins, p. 107.; Rudder, p. 218.; and Bigland, p. 30.) When Mr. Hale of Alderley was High Sheriff of Gloucestershire in 1826, the judge then on circuit made a complimentary allusion to it in court. The descent is in the female line, and the name was assumed in 1784.

LANCASTRIENSIS.

Scotch Grievance (Vol. ix., p. 74.).—The Scottish coins of James VI., Charles I., William, have on the reverse a shield, bearing 1. and 4. Scotland; 2. France and England quarterly; 3. Irish harp. EDW. HAWKINS.

Under this head A DESCENDANT OF SCOTTISH KINGS asks: "Can any *coin* be produced, from the accession of James VI. to the English throne, on which the royal arms are found, with Scotland in the first quarter, and England in the second?"

Will you kindly inform your querist, that in my collection I have several such coins, viz. a shilling of Charles I.; a mark of Charles II., date 1669; a forty-shilling piece of William III., date 1697: on each Scotland is *first* and *third*. I shall be most happy to submit these to your inspection, or send them for the satisfaction of your correspondent. F. J. WILLIAMS.

24. Mark Lane.

"*Merciful Judgments of High Church*," *&c.* (Vol. ix., p. 97.).—The author of this tract, according to the Bodleian Catalogue, was Matthew Tindal. Ἁλιεύς.

Dublin.

Robert Dudley, Earl of Leicester (Vol. ix., p. 105.).—I can refer A. S. to Camden's *History of Elizabeth*, where, under the year 1588, it is related,—

"Neither was the publick joy anything abated by Leicester's death, who about this time, namely, on the 4th day of September, died of a continuall fever upon the way as he went towards Killingworth."

I can also refer him to Sir William Dugdale's *Baronage of England*, vol. ii. p. 222., where I find it stated that he—

"Design'd to retire unto his castle at Kenilworth. But being on his journey thitherwards, at Cornbury Park in Com. Oxon., he died upon the fourth of September, an. 1588, of a feaver, as 'twas said, and was buried at Warwick, where he hath a noble monument."

But neither in the above writers, nor in any more recent account of his life, have I seen his death ascribed to poison. The ground on which Stanfield Hall has been regarded as the birthplace of Amy Robsart is, that her parents Sir John and Lady Elizabeth Robsart resided at Stanfield Hall in 1546, according to Blomefield in his *History of Norfolk*, though where he resided at his daughter's birth does not appear. Ἁλιεύς.

Dublin.

Fleet Prison (Vol. ix., p. 76.).—A list of the wardens will be found in Burn's *History of Fleet Marriages*, 2nd edit., 1834. Occasional notices of the under officers will also there be met with, and a list of wardens' and jailors' fees. S.

The Commons of Ireland previous to the Union in 1801 (Vol. ix., p. 35.).—Allow me to inform C. H. D. that I have in my possession a copy (with MS. notes) of *Sketches of Irish Political Characters of the present Day, showing the Parts they respectively take on the Question of the Union, what Places they hold, their Characters as Speakers, &c.*, 8vo. pp. 312, London, 1799. Is this the book he wants? I know nothing of its author, nor of the Rev. Dr. Scott. ABHBA.

"*Les Lettres Juives*" (Vol. viii., p. 541.).—The author of *Les Lettres Juives* was Jean Baptiste de Boyer, Marquis d'Argens, one of the most prolific and amusing writers of the eighteenth century.

His principal works are, *Histoire de l'Esprit Humain*, *Les Lettres Juives*, *Les Lettres Chinoises*, *Les Lettres Cabalistiques*, and his *Philosophie du bons Sens*. Perhaps your correspondent may be interested to learn that a reply to the *Lettres Juives* was published in 1739, La Haye, three vols. in twelve, by Aubert de la Chenaye Des-Bois, under the title of *Correspondence historique, philosophique et critique, pour servir de réponse aux Lettres Juives.* Henry H. Breen.

Sir Philip Wentworth (Vol. vii., p. 42.; Vol. viii., pp. 104. 184.).—In Wright's *Essex*, vol. i. p. 645., Sir Philip Wentworth is said to have married Mary, daughter of John, Lord Clifford. I do not recollect that Wright cites authority. I know he has more than one error respecting the Gonsles, who are in the same pedigree. Anon.

General Fraser (Vol. viii., p. 586.).—Simon Fraser, Lieut.-Colonel, 24th Regiment, and Brigadier-General, was second in command under Burgoyne when he advanced from Canada to New York with 7000 men in 1777. He fell at Stillwater, a short time before the surrender of Burgoyne at Saratoga. He was struck by a shot from a tree, as he was advancing at the head of his troops; and died of his wound October 7, 1777. He was buried, as he had desired, in the redoubt on the field, in the front of the American army commanded by General Gates. During his interment, the incessant cannonade of the enemy covered with dust the chaplain and the officers who assisted in performing the last duties to his remains, they being within view of the greatest part of both armies. An impression long prevailed among the officers of Burgoyne's army, that if Fraser had lived, the issue of the campaign, and of the whole war, would have been very different from what it was. Burgoyne is said to have shed tears at his death. General Fraser's regiment had been employed under Wolfe in ascending the Heights of Abraham, Sept. 12, 1759; where, both before and after the fall of Wolfe, the Highlanders rendered very efficient service. His regiment was also engaged with three others under Murray at the battle of Quebec in 1760. Some incidental mention of General Fraser will be found in Cannon's *History of the 31st Regiment*, published by Furnivall, 30. Whitehall; but I am not aware of any memoirs or life of him having been published.
J. C. B.

Namby-Pamby (Vol. viii., pp. 318. 390.).—Henry Carey, the author of *Chrononhotonthologos*, and of *The Dragoness of Wantley*, wrote also a work called *Namby-Pamby*, in burlesque of Ambrose Phillips's style of poetry; and the title of it was probably intended to trifle with that poet's name. Mr. Macaulay, in his Essay on *Addison and his Writings*, speaks of Ambrose Phillips, who was a great adulator of Addison, as —

"A middling poet, whose verses introduced a species of composition which has been called after his name, *Namby-Pamby*."

D. W. S.

The Word "Miser" (Vol. ix., p. 12.).—Cf. the use of the word *miserable* in the sense of miserly, mentioned amongst other Devonianisms at Vol. vii., p. 544. And see Trench's remarks on this word (*Study of Words*, p. 38. of 2nd edit.). H. T. G.
Hull.

The Forlorn Hope (Vol. viii., p. 569.), *i. e.* the advanced guard.—This explains what has always been to me a puzzling expression in Gurnall's *Christian in Complete Armour* (p. 8. of Tegg's 8vo. edit., 1845):

"The fearful are *in the forlorn* of those that march for hell."

See Rev. xxi. 8., where "the fearful and unbelieving" stand at the head of the list of those who "shall have their part in the lake which burneth with fire and brimstone." H. T. G.
Hull.

The true origin and meaning of *forlorn hope* has no doubt been fully explained in "N. & Q.," Vol. viii., p. 569. Richardson's *Dictionary* does not countenance this view, but his example proves it conclusively. He only gives one quotation, from North's *Plutarch;* and as it stands in the dictionary, it is not easy to comprehend the passage entirely. On comparing it, however, with the corresponding passage in Langhorne (Valpy's edition, vol. iii. p. 97.), and again with Pompei's Italian version (vol. iii. p. 49.), I have no doubt that, by the term *forlorn hope*, North implied merely an advanced party; for as he is describing a pitched battle and not a siege, a modern forlorn hope would be strangely out of place.

Is *enfans perdus* the idiomatic French equivalent, or is it only dictionary-French? And what is the German or the Italian expression?
R. Cary Barnard.
Malta.

Thornton Abbey (Vol. viii., p. 469.).—In the *Archæological Journal*, vol. ii. p. 357., may be found not only an historical and architectural account of this building, but several views; with architectural details of mouldings, &c. H. T. G.
Hull.

"*Quid facies*," *&c.* (Vol. viii., p. 539.; Vol. ix., p. 18.).—In a curious work written by the Rev. John Warner, D.D., called *Metronariston*, these lines (as printed in Vol. ix., p. 18.) are quoted, and stated to be —

"A punning Epigram on *Scylla as a type of Lust*, cited by Barnes."

I have not the *Metronariston* with me, and therefore cannot refer to the page. D. W. S.

Christ-Cross-Row (Vol. iii., pp. 330. 465.; Vol. viii., p. 18.). — Quarles (*Embl.* ii. 12.) gives a passage from St. Augustine commencing, — "Christ's cross is the Christ-cross of all our happiness," but he gives no exact reference.

Wordsworth speaks of

> "A look or motion of intelligence
> From infant conning of the Christ-cross-row."
> *Excurs.* viii. p. 305.

These lines suggest the Query, Is this term for the alphabet still in use? and, if so, in what parts of the country? EIRIONNACH.

Sir Walter Scott, and his Quotations from himself (Vol. ix., p. 72.). — I beg to submit to you the following characteristic similarity of expression, occurring in one of the poems and one of the novels of Sir Walter Scott. I am not aware whether attention has been drawn to it in the letters of Mr. Adolphus and Mr. Heber, as I have not the work at hand to consult:

> "His grasp, as hard as glove of mail,
> Forced the red blood-drop from the nail."
> *Rokeby*, Canto I. Stan. 15.

"He wrung the Earl's hand with such frantic earnestness, that his grasp forced the blood to start under the nail." — *Legend of Montrose.*

N. L. T.

Nightingale and Thorn (Vol. viii., p. 527.). — Add Young's *Night Thoughts*, Night First, vers. 440—445.:

> "Grief's sharpest thorn hard pressing on my breast,
> I strive with wakeful melody to cheer
> The sullen gloom, sweet Philomel! like thee,
> And call the stars to listen — every star
> Is deaf to mine, enamour'd of thy lay."

H. T. G.

Hull.

Female Parish Clerks (Vol. viii., p. 474.). — Within the last half-century, a Mrs. Sheldon discharged the duties of this post at the parish church of Wheatley, five miles from Oxford, and near Cuddesdon, the residence of the Bishop of Oxford. This clerkship was previously filled by her husband; but, upon his demise, she became his successor. It is not a week since that I saw a relation who was an eye-witness of this fact.

PERCY M. HART.

Stockwell.

Hour-glass Stand (Vol. ix., p. 64.). — There is an hour-glass stand of very quaintly wrought iron, painted in various colours, attached to the pulpit at Binfield, Berks. J. R. M., M. A.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Rev. Edward Trollope, F.S.A., wisely conceiving that an illustrated work, comprising specimens of the arms, armour, jewellery, furniture, vases, &c., discovered at Pompeii and Herculaneum, might be acceptable to those numerous readers to whom the magnificent volumes, published by the Neapolitan government, are inaccessible, has just issued a quarto volume under the title of *Illustrations of Ancient Art, selected from Objects discovered at Pompeii and Herculaneum.* The various materials which he has selected from the *Museo Borbonico*, and other works, and a large number of his own sketches, have been carefully classified; and we think few will turn from an examination of the forty-five plates of Mr. Trollope's admirable outlines, without admiring the good taste with which the various subjects have been selected, and acknowledging the light which they throw upon the social condition, the manners, customs, and domestic life, of the Roman people.

As the great Duke of Marlborough confessed that he acquired his knowledge of his country's annals in the historical plays of Shakspeare, so we believe there are many who find it convenient and agreeable to study them in Miss Strickland's *Lives of the Queens of England.* To all such it will be welcome news that the first and second volumes of a new and cheaper edition, and which comprise the lives of all our female sovereigns, from Matilda of Flanders to the unfortunate Anne Boleyn, are now ready; and will be followed month by month by the remaining six. At the close of the work, we may take an opportunity of examining the causes of the great popularity which it has attained.

Mr. M. A. Lower has just published a small volume of antiquarian gossip, under the title of *Contributions to Literature, Historical, Antiquarian, and Metrical*, in which he discourses pleasantly on Local Nomenclature, the Battle of Hastings, the Iron Works of the South-East of England, the South Downs, Genealogy, and many kindred subjects; and tries his hand, by no means unsuccessfully, at some metrical versions of old Sussex legends. Several of the papers have already appeared in print, but they serve to make up a volume which will give the lover of popular antiquities an evening's pleasant reading.

We beg to call the attention of our readers to the opportunity which will be afforded them on Wednesday next of hearing Mr. Layard lecture on his recent *Discoveries at Nineveh.* As they will see by the advertisement in our present Number, Mr. Layard has undertaken to do so for the purpose of contributing to the schools and other parochial charities of the poor but densely populated district of St. Thomas, Stepney.

BOOKS RECEIVED. — Mantell's *Geological Excursions round the Isle of Wight, &c.* This reprint of one of the many valuable contributions to geological knowledge by the late lamented Dr. Mantell, forms the new volume of Bohn's *Scientific Library.* — *Retrospective Review, No. VI.*, containing interesting articles on Drayton, Lambarde, Penn, Leland, and other writers of note in English literature. — Dr. Lardner's *Museum of*

Science and Art, besides a farther portion of the inquiry, "The Planets, are they inhabited Worlds?" contains essays on latitudes and longitudes, lunar influences, and meteoric stones and shooting stars.—*Gibbon's Rome, with Variorum Notes*, Vol. II. In a notice prefixed to the present volume, which is one of Mr. Bohn's series of British Classics, the publisher, after describing the advantages of the present edition as to print, paper, editing, &c., observes: "The publisher of the unmutilated edition of Humboldt's Cosmos hopes he has placed himself beyond the suspicion of mutilating Gibbon."

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J. B. WHITBORNE. *Where shall we address a letter to this Correspondent?*

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B. H. C. *Will this Correspondent, who states* (p. 136.) *that he has found the termination* -by *in Sussex, be good enough to state the place to which he refers?*

C. C. *The ballad of "Fair Rosamond" is printed in Percy's* Reliques, *in the* Pictorial Book of British Ballads, *and many other places; but the lines quoted by our Correspondent*—

"With that she dash'd her on the mouth,
And dyed a double wound"—

do not occur in it.

T. Φ. *Biographical notices of the author of* Drunken Barnaby *will be found in Chalmers' and Rose's Dictionaries. The best account of Richard Brathwait is that by Joseph Haslewood, prefixed to his edition of* Barnabæ Itinerarium.—*Gurnall has been noticed in our* Sixth Volume, pp. 414. 544.

W. FRASER. *Bishop Atterbury's portrait, drawn by Kneller, and engraved by Vertue, is prefixed to vol. i. of the Bishop's* Sermons and Discourses, *edit.* 1735. *The portrait is an oval medallion; face round, nose prominent, with large eye-brows, double chin, and a high expansive forehead, features regular and pleasant, and indicative of intellect. He is drawn in his episcopal habit, with a full-dress curled wig; beneath are his arms, surmounted by the mitre.*

I. R. R. *The song "O the golden days of good Queen Bess!" will be found in* The British Orpheus, a Selection of Songs and Airs, *p.* 274., *with the music.*

TRENCH ON PROVERBS. *We cannot possibly find space for any farther discussion of the translation of* Ps. cxxvii. 2.

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PROFESSOR HUNT'S *Letter shall appear next week. We can well understand how a gentleman, who labours so assiduously in his scientific investigations, can have little time and feel little anxiety to produce merely pretty pictures. We are glad that the question was asked (we are sure only in a friendly spirit); and our photographic readers will be as glad to hear that an enlarged edition of Professor Hunt's* Researches on Light *may soon be expected.*

C. E. F., FOUR PHOTOGRAPHIC READERS, *and other Correspondents, shall receive due attention next week.*

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Notes.

LEGENDS AND SUPERSTITIONS RESPECTING BEES.

The Vicar of Morwenstow, among the beautiful poems to be found in his *Echoes from Old Cornwall*, has one entitled "A Legend of the Hive:" it commences —

"Behold those winged images!
Bound for their evening bowers;
They are the nation of the bees,
Born from the breath of flowers:
Strange people are they; a mystic race
In life, and food, and dwelling-place!"

As another poet has sung:

"His quidam signis, atque hæc exempla secuti,
Esse Apibus partem Divinæ mentis et haustus
Ætherios dixere."

Mr. Hawker's Legend is to this effect: A Cornish woman, one summer, finding her bees refused to leave their "cloistered home," and "ceased to play around the cottage flowers," concealed a portion of the Holy Eucharist which she obtained at church:

"She bore it to her distant home,
She laid it by the hive
To lure the wanderers forth to roam,
That so her store might thrive; —
'Twas a wild wish, a thought unblest,
Some evil legend of the West.

"But lo! at morning-tide a sign,
For wondering eyes to trace,
They found above that Bread, a shrine
Rear'd by the harmless race!
They brought their walls from bud and flower,
They built bright roof and beamy tower!

"Was it a dream? or did they hear
Float from those golden cells
A sound, as of some psaltery near,
Or soft and silvery bells?
A low sweet psalm, that griev'd within
In mournful memory of the sin!"

The following passage from Howell's *Parley of Beasts*, Lond. 1660, furnishes a similar legend of the piety of bees. Bee speaks:

"Know, Sir, that we have also a religion as well as so exact a government among us here; our hummings you speak of are as so many hymns to the Great God of Nature; and ther is a miraculous example in *Cæsarius Cisterniensis*, how som of the Holy Eucharist being let fall in a medow by a priest, as he was returning from visiting a sick body, a swarm of bees being hard by took It up, and in a solemn kind of procession carried It to their hive, and there erected an altar of the purest wax for It, where It was found in that form, and untouched."— P. 144.

It is remarkable that, in the Septuagint version of Prov. vi. 8., the bee is introduced after the ant, and reference is made to τὴν ἐργασίαν ὡς σεμνὴν ποιεῖται: ἔργας. σεμ. St. Ambrose translates it *operationem venerabilem;* St. Jerome, *opus castum;* Castalio, *augustum opus;* Bochart prefers *opus pretiosum, aut mirabile.**

Pliny has much to say about bees. I shall give an extract or two in the Old English of Philemon Holland:

"Bees naturally are many times sick; and that do they shew most evidently: a man shall see it in them by their heavie looks and by their unlustines to their businesse: ye shall marke how some will bring forth others that be sicke and diseased into the warme sunne, and be readie to minister unto them and give them meat. Nay, ye shall have them to carie forth their dead, and to accompanie the corps full decently, as in a solemne funerall. If it chaunce that the king be dead of some pestilent maladie, the commons and subjects mourne, take thought, and grieve with heavie cheere and sad countenance: idle they be, and take no joy to do any thing: they gather in no provision: they march not forth: onely with a certain doleful humming they gather round about his corps, and will not away.

"Then requisite it is and necessarie to sever and part the multitude, and so to take away the bodie from them: otherwise they would keepe a looking at the breathlesse carcasse, and never go from it, but still mone and mourne without end. And even then also they had need be cherished and comforted with good victuals, otherwise they would pine away and die with hunger."— Lib. xi. cap. xviii.

"We bury our dead with great solemnity; at the king's death there is a generall mourning and fasting, with a cessation from labour, and we use to go about his body with a sad murmur for many daies. When we are sick we have attendants appointed us, and the symptoms when we be sick are infallible, according to the honest, plain poet:

'If bees be sick (for all that live must die),
That may be known by signes most certainly;
Their bodies are discoloured, and their face
Looks wan, which shows that death comes on apace.
They carry forth their dead, and do lament,
Hanging o' th' dore, or in their hives are pent.'"

Howell, p. 138.

Of bees especially the proverb holds good, that "Truth is stranger than fiction." The discoveries of Huber, Swammerdam, Reaumur, Latreille, Bonnet, and other moderns, read more like a fairy-tale than anything else, and yet the subject is far from being exhausted. At the same time modern naturalists have substantiated the accuracy of the ancients in many statements which were considered ridiculous fables. The ancients

* The bee is praised for her pious labours in the offices of the Roman Church, "as the unconscious contributor of the substance of her paschal light." "Alitur enim liquantibus ceris, quas in substantiam pretiosæ hujus lampadis *Mater Apis* eduxit." — *Office of Holy Saturday.*

anticipated us so far as even to have used *glass hives*, for the purpose of observing the wonderful proceedings of this winged nation. Bochart, quoting an old writer, says:

"Fecit illis Aristoteles *Alveare Vitreum*, ut introspiceret, qua ratione ad opus se accingerent. Sed abnuerunt quidquam operari, donec interiora vitri luto oblevisset."—*Hierozoicon*, Lond. 1663, folio, Part II. p. 514.

EIRIONNACH.

OXFORD JEU D'ESPRIT.

The following *jeu d'esprit* appeared at Oxford in 1819: printed, not published, but laid simultaneously on the tables of all the Common Rooms. No author's name was attached to it then, and therefore no attempt is now made to supply this deficiency by conjecture. Since the attention of the discerning public has lately been directed towards the University of Oxford, probably with the expectation of finding some faults in her system of education, it is possible that some of those who are engaged or interested in that inquiry may be amused and instructed by the good sense, humour, logic, and Latinity of this satire.

"ERUDITIS OXONIÆ AMANTIBUS SALUTEM.

"Acerrimis vestrûm omnium judiciis permittitur conspectus, sive syllabus, libri breviter edendi, et e Prelo Academico, si Diis, *i. e.* Delegatis, placet, proditurî: in quo multa dictu et notatu dignissima a tenebris et tineis vindicantur; multa ad hujusce loci instituta et disciplinam pertinentia agitantur; plurima quæ Academiæ famam et dignitatem spectant fuse admodum et libere tractantur et explicantur. Subjiciuntur operis illustrandi ergo capitum quorundam Argumenta.

'Ἐκ Διὸς ἀρχώμεσθα.'

1. Ælfredi magni somnium de Sociis omnibus Academicis ad Episcopatum promovendis:

'With suppliant smiles they bend the head,
While distant mitres to their eyes are spread.'
Byron.

Opus egregium perutile perjucundum ex membranis vetustissimis detritis tertium rescriptis, solertiâ plus quam Angelo-Maiana, nuperrime redintegratum.

2. Devorguillæ, Balliolensibus semper carissimæ, pudicitia laborans vindicatur.

3. Contra Kilnerum et Mertonenses disputatur, Pythagoram Cantabrigiæ nunquam docuisse:

'Δεδαιδαλμένοι ψευδέσι ποικίλοις
Ἐξαπατῶντι μῦθοι.'—*Pind.*

4. Wiccamici publicis examinationibus liberi, sibi et reipublicæ nocentes.

5. Magdalenenses semper ædificaturientes nihil agunt:

'Implentur veteris Bacchi.'—*Virg.*

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'Barbara Celarent Darii.'—*Ars Logica.*

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9. Respondetur serenissimæ Archiducissæ de Oldenburg quærenti:

'What do the Fellows of All-Souls do?'

10. E Collegio Ænei Nasi legati Stamfordiam missi Nasum illum celeberrimum, Collegii ἐπώνυμον, solemni pompâ Oxoniam asportant.

11. Nummi ad ornandam faciem occidentalem Collegii Lincolniensis erogati unde comparati fuerint?

. . . 'Lucri bonus est odor ex re
Qualibet.'—*Juv.*

12. *Note.*—The original heading of this chapter was altered in a later edition, and therefore is not reprinted here.

13. Ex Societatibus cæteris ejectos Aula S. Albani pessimo exemplo ad se recipit:

'Facilis descensus Averni.'—*Virg.*

14. De Golgotha et de Golgothitis.

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'Scene II.—*Enter* Quince the Carpenter, Snug the Joiner, Bottom the Weaver, Flute the Bellows-mender, Snout the Tinker, *and* Starveling the Tailor.

Quince. Is all our company complete?'
Shakspeare.

20. De matulis in Bibliothecâ studentibus copiosius suppeditandis:

'Ἀμὶς γὰρ ἦν οὐρητιάσῃς αὐτὴ'
Παρὰ σοὶ κρεμήσεται ἐγγὺς ἐπὶ τοῦ πάτταλου.'
Aristophanes.

21. De Bibliothecario et ejus adjutoribus.

'*Captain.* What are you about, Dick?
Dick. Nothing, Sir.
Captain. Thomas, what are you doing?
Thomas. Helping Dick, Sir.'

22. Examinantur Examinatores.

23. Cuinam eorum Doctoris Planissimi cognomen jure optimo concedendum sit.

24. De Dodd.

25. De Magistris Scholarum.

'Who made that wond'rous animal a Soph?'
Oxford Spy.

26. Baccalaurei ad Clepsydram determinantes.

'Nor stop, but rattle over every word,
No matter what, so it can *not* be heard.'
Byron.

27. De Vocum Great-go, Little-go, By-go, in concione quâdam nuperâ perperam felici usu.

'Ἔτι τὸ αὐτὸ ὑποκορίζεσθαι· ἔστι δὲ ὑποκορισμὸς ὃς ἔλαττον ποῖει κ. τ. λ. εὐλαβεῖσθαι δὲ δεῖ.'—*Aristotle.*

28. De statuâ matronæ venerabilis τῆς Goose nuper defunctæ in medià Scholarum areâ collocandâ.

29. De statutorum nostrorum simplici perspicuitate.

'Ἀναρχαῖόν τε καὶ ἀτελευταῖον τὸ πᾶν.'

Ephraim Jenkins, apud the *Vicar of Wakefield.*

30. An Procuratorum pedissequi recte nominentur Bull-dogs?

31. De passere intra Templum B. Mariæ concionantibus obstrepente per statutum coercendo.

'Ὦ Ζεῦ βασιλεῦ τοῦ φθέγματος τοὐρνιθίου.'

32. Typographium Clarendonianum famæ Universitatis male consulit, dum Cornelium Nepotem et alios, id genus, libellos, in usum Scholarum imprimit.

'Fama malum.'—*Virg.*

'Quærenda pecunia primum.'—*Horat.*

33. De celeberrimâ Matronâ Knibbs ex Horatii mente deificanda.

'Divina tomacula porci.'

34. Exemplo viri clarissimi Joannis Gutch probatur mortales errori obnoxios esse.

35. Petitur ut memoria viri prosapiâ ingenio et moribus spectatissimi Gulielmi Stuart oratione annuâ celebretur.

'Integer vitæ scelerisque purus.'—*Hor.*

'The merry poacher who defies his God.'
Oxford Spy.

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'Ὡς ἐκτὸς ὦμεν τῆσδε τῆς ἀλαμπίας.'

'Jam redit et Virgo, redeunt Saturnia regna.'—*Virg.*

37. Probatur Bedellum Academicum vero et genuino sensu esse quartum Prædicabile; quippe qui comes adsit Vice-Cancellario omni soli et semper. Doctissimus tamen Higgenbrockius Differentiam potius esse putat, cujus hæc sunt verba:

'Bedellus est de Vice-Cancellarii Essentia,
Nec potest dispensari cum absentia:
Nam sicut forma dat Esse Rei,
Sic Esse dat Bedellus ei.'

Nec errat forsan vir clarissimus, si enim Collegii cujusvis Præfectum (genus) recte dividat Bedellus adstans (Differentia), fit illico Species optata.—*Dominus Vice-Can.*

38. Tutorum et Examinatorum Oxoniensium petitio Mediolanum transmissa, ut Auctorum deperditorum restitutor nequissimus Angelus Maius, iste malè feriatus, oculis et virilibus muletetur.

39. Statuto quamprimum cautum sit, idque sub pœnis gravissimis, ne quis ad Universitatis privilegia admissus auctoris cujuspiam libros feliciter deperditos invenire audeat, inventos huc asportet, imprimat, imprimendos curet, denique impressos legat.

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Omnes igitur qui famam aut Academiæ aut suam salvam velint, moras excutiant, Bibliopolam nostrum integerrimum præsto adeant, symbolas conferant, dent nomina, ut hanc saltem a nobis immortalitatem consequantur, aliâ fortasse carituri."

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Loughborough.

ANSAREYS IN MOUNT LEBANON.

In the romance of *Tancred*, Mr. D'Israeli mentions the Ansareys, one of the tribes of Lebanon, as worshipping the old heathen gods, Jupiter, Apollo, and Astarte, or Venus. A writer of fiction is certainly not expected to be bound to fact; but in such a matter as the present religion of an existing people, I feel doubtful whether to suppose this religion his own invention, or if he has any authority for it, and its connexion with pagan Antioch. A people of to-day retaining the worship of the old gods of Greece and Syria, is a matter of great interest. I have looked into Volney's *Travels in Syria and Egypt*, and in some later writers, but none of them state the paganism of Tancred to be the religion of the Ansareys. It is, however, said to be a mystery, so not impossibly the account in *Tancred* may be the reality. In the same work, the Sheikhs of Sheikhs, and his tribe, the Beni-Rechab children of Rechab, are said to be Jews on horseback, inhabiting the desert, and resembling the wandering Arabs in their mode of life. This also is curious, if there be such a people; and some of your readers acquainted with the history and manners of Syria may give information on these matters. The other tribes of Lebanon are singular and equally interesting:—the Maronites, Christians of the Roman Catholic sect, who, however, allow their priests to marry; the Metualis, Mahomedans of the sect of Ali; and the Druses, whose religion is unknown, and, as Lamartine tells us, was entirely so to Lady Hester Stanhope, who lived years in the middle of them. Volney divides the Ansareys

in several sects, of whom one worshipped the sun, another a dog, and a third had an obscene worship, with such lewd nocturnal meetings as were fabled of the Ycsedee. F.

PRIMERS OF THE REIGN OF QUEEN ELIZABETH.

Little is known respecting the Primers of this reign, and yet several editions were published. My object will be to give some information on the subject, in the hope that more may be elicited from your correspondents.

There is an edition of the year 1559, 4to. Two copies only are known at present; one in the library at Christ Church, Oxford, and the other at Jesus College, Cambridge. It has been reprinted by the Parker Society. This Primer contains certain prayers for the dead, as they stand in that of Henry VIII., 1545. In short, with the exception of "An Order for Morning Prayer," with which it commences, this Primer follows the arrangement of that of 1545; some things, relative to saints, angels, and the Virgin Mary, having been excluded.

But I have in my possession another edition in 12mo. of this reign, of which I can trace no other copy. My book wants the title, and consequently I cannot ascertain its date. It was formerly in Gough's possession. I am inclined to think that it is earlier than the edition reprinted by the Parker Society.

Unlike the book of 1559, mine commences with the Catechism, but the subsequent arrangement is the same. The differences, when any exist, consist in a more literal following of the Primer of 1545. The Prayers for the Dead are retained as in the book of 1559. The Graces, also, are more numerous in my edition, and some of them are not found even in King Henry's book. One consists of an address, as from the master of the family, with an answer from the other members. In some respects this is similar to a form in King Edward's Primer, while in others it is altogether different. At the close of the Graces, the book of 1559 has the words "God save our Queen and Realm," while in my edition the reading is the same as in the book of 1545, "Lorde, save thy Churche, our Quene, and Realme," &c.

In "The Dirige" there is a very singular variation. In 1559 we find "Ego Dixi, Psalm Esaie xxxviii.;" in 1545 it is only "Esa. xxxviii.;" in that of 1546 the form is "Ego Dixi, Psal. Esa. xxxviii.;" and my edition has "Ego Dixi, Psal. xxxv.," being different from all the rest.

Some curious typographical errors are also found in my edition. In the Catechism the word king is substituted for queen. In the third petition in the Litany for the Queen, we have "That it may please thee to be hys defendour, and gevinge hym," &c.; yet in the previous clauses the pronoun is correctly used. It would seem that the printer had the Primer of 1545 or 1546 before him, and that in these cases he followed his copy without making the necessary alterations.

Such are the more remarkable differences between my edition and that of 1559.

There is a Primer of this reign in the Bodleian, quite different from mine and that of 1559. In this the Prayers for the Dead are expunged, and the character of the book is altogether dissimilar. Two copies of this book exist in the Bodleian, which have been usually regarded as different editions. From a careful examination, however, I have ascertained that they are the same edition. One copy has the title, with the date 1566 on the woodcut border; the other wants the title, but has the colophon, bearing the date 1575. The latter is the true date of the book, and the date on the title is merely that of some other book, for which the compartment had been used in 1566. Such variations are common with early books. I have several volumes bearing an earlier date on the title than in the colophon. Thus, the first edition of Sir Thomas Elyot's *Castle of Health* has 1534 on the title, and 1539 in the colophon. The latter was the true date. It may be remarked that the two books in the Bodleian of 1575 will together make up a perfect copy.

Some of your correspondents may be able to mention another copy of the edition which I possess. I am very anxious to discover another.

THOMAS LATHBURY.

Bristol.

Minor Notes.

Objective and Subjective.—I tried, a little while ago, to show in your pages that this antithesis, though not a good pair of terms, is intelligible, and justified by good English usage. But I must allow that the writers who use these terms, do all that is possible to put those who justify them in the wrong. In a French work at least, recently published, I find what appears to me a curious application of the corresponding words in that language. M. Auguste Comte, in the preface to the third volume of his *Système de Politique Positive*, speaks of some of his admirers who had by their "cotisations," or contributions, supported him while he was writing the work; and he particularly celebrates one of them, Mr. Wallace, an American, adding:

> "Devenu jusqu'ici le principal de mes souscripteurs, Wallace a perpétué *subjectivement* son patronage *objectif*, en me leguant une annuité de cinq cent francs."

I must confess that the metaphysics according to which a sum paid by a living man is *objectif*, and a legacy *subjectif*, is beyond my depth.

While I write, as if writers of all kinds were resolved to join in perplexing the use of these unfortunate words, I read in a journal, "objective discussion, in the sense of hostile or adverse discussion, discussion which proposed *objections*." I think this is hard upon the word, and unfair usage of it. W.

Lucy Walters, the Duke of Monmouth's Mother. — The death of this unfortunate woman is usually stated to have taken place at Paris. The date is not given, and the authority cited is John Evelyn. But Evelyn's words have been misunderstood. He says, speaking of the Duke of Monmouth's execution:

"His mother, whose name was Barlow, daughter of some very mean creatures, was a beautiful strumpet, whom I had often seen at Paris; she died miserably, without anything to bury her."—*Diary*, July 15, 1685.

This passage surely does not imply that she *died* at Paris? In the Parish Registers of Hammersmith is the following entry:

"1683, June 5, Lucy Walters bur."

which I am fully persuaded records the death of one of King Charles's quondam mistresses.

Edward F. Rimbault.

General Haynau's Corpse. — A most extraordinary account has reached us in a private letter from Vienna to a high personage here, and has been the talk of our *salons* for the last few days. It appears that the circumstance of the death of General Haynau presented a phenomenon of the most awful kind on record. For many days after death the warmth of life yet lingered in the right arm and left leg of the corpse, which remained limpid and moist, even bleeding slightly when pricked. No delusion, notwithstanding, could be maintained as to the reality of death, for the other parts of the body were completely mortified, and interment became necessary before the two limbs above mentioned had become either stiff or cold. The writer of the letter mentioned that this strange circumstance has produced the greatest awe in the minds of those who witnessed it, and that the emperor had been so impressed with it, that his physicians had forbidden the subject to be alluded to in his presence. Query, Can the above singular statement be verified? It was copied from a French paper, immediately after the decease of General Haynau was known in Paris. W. W.

Malta.

"*Isolated.*" — This word was not in use at the commencement of the eighteenth century, as is evident from the following expression of Lord Bolingbroke's:

"The events we are witnesses of in the course of the longest life appear to us very often original, unprepared, single, and *unrelative*; if I may use such a word for want of a better in English. In French, I would say *isolés*."

The only author quoted by Richardson is Stewart. R. Cary Barnard.

Malta.

Office of Sexton held by One Family. — The following obituary, copied from the *Derbyshire Advertiser* of Jan. 27, 1854, contains so extraordinary an account of the holding of the office of sexton by one family, that it may interest some of your readers, and may be difficult to be surpassed.

"On Jan. 23, 1854, aged eighty-six, Mr. Peter Bramwell, sexton of the parish church of Chapel-en-le-Frith. The deceased served the office of sexton forty-three years; Peter Bramwell, his father, fifty years; George Bramwell, his grandfather, thirty-eight years; George Bramwell, his great-grandfather, forty years; Peter Bramwell, his great-great-grandfather, fifty-two years: total 223 years."

S. G. C.

Sententious Despatches (Vol. viii., p. 490.; Vol. ix., p. 20.). — In addition to the sententious dispatches referred to above, please note the following. It was sent to the Emperor Nicholas by one of his generals, and is a very good specimen of Russian *double entendres*:

"*Voliā Vāschā*, ā Varschāvoo vsiat nemogoo."

"*Volia is your's*, but Warsaw I cannot take."

Also, —

"*Your will is all-powerful*, but Warsaw I cannot take." * * * *

J. S. A.

Old Broad Street.

Reprints suggested. — As you have opened a list of suggested reprints in the pages of "N. & Q.," may I be allowed to remark that some of Peter Heylin's works would be well worth reprinting.

There is a work of which few know the value, but yet a work of the greatest importance, I mean Dr. O'Connor's *Letters of Columbanus*. A carefully edited and well annotated edition of this scarce work would prove of greater value than any reprint I can think of. Mariconda.

Queries.

PICTURES FROM LORD VANE'S COLLECTION.

My family became possessed of six fine portraits at the death of Lord Vane, husband to that lady of unenviable notoriety, a sketch of whose life (presented by her own hand to the author) is inserted, under the title "Adventures of a Lady of Quality," in *Peregrine Pickle*. I quote from my

relation who knew the facts.* Lord Vane was the last of his race, and died at Fairlawn, Kent, probably about the latter half of the last century.† The successor to his fortune selected a few pictures, and left the remaining, of which mine formed a part, to his principal agent. Amateurs say they are by Sir Peter Lely: a fact I should be glad to establish. I have searched Windsor Castle, Hampton Court, and Knowle Park collections in vain for duplicates.

No. 1. is a young man in what appears to be a court dress, exhibiting armour beneath the folds of the drapery. Point lace neck-tie. 2. Do., in brocaded silk and fringed dress. Point lace neck-tie and ruffles. A spaniel introduced, climbing up his knee. 3. A youth sitting under a tree, with pet lamb. Point lace neck-tie and ruffles, but of simple dress. 4. A lady in flowing drapery. Pearls in her hair and round her neck, sitting under a tree. An orange blossom in her hand. 5. A lady seated in an apartment with marble columns. Costume similar to No. 4, minus the pearls in the hair. A kind of wreath in her hand. 6. A lady in simple, flowing drapery, without jewellery, save a broach or clasp on her left shoulder; holding a flower in her right hand. In all, the background is *very dark*, but trees and buildings can be traced through the gloom. The hands are models, and *beautifully painted*. Size of pictures, divested of their carved and gilt frames, four feet two inches by three feet four inches. If any of your readers can, from this description, give me any clue to the name of the artist, it will greatly oblige and be duly appreciated by an elderly spinster. S. D.

BURIAL-PLACE OF THURSTAN, ARCHBISHOP OF YORK.

The church of All Saints, in Pontefract, county York, was some years ago partly restored for divine worship; and during the progress of the works, a broken slab was discovered in the chancel part of the church, upon which was cut an archiepiscopal cross, extending from the top apparently to the bottom. On the upper part of the stone, and on each side of the cross, was a circle or ring cut down the middle by a dagger; and bearing on the circle the following inscription in Old English characters:

"✠ in . god . is . all."

In the middle of the stone, and on each side of the cross, also appear a shield emblazoned with a rabbit or coney *sejant*.*

Beneath this part appears the commencement of the inscription, which seems to have run across the surface of the stone, "Orate pro anim . . . ." Here the stone is broken across, and the lower part not found.

Can any of your numerous readers inform me if this stone could possibly be the tombstone of Thurstan, Archbishop of York? It is said that he resigned the see of York after holding it twenty-six years:

"Being old and sickly, he would have been made a monk of Pontefract, but he had scarcely put off his pontifical robes, and put on his monk's dress, when death came upon him and made him assume his grave-clothes; for he survived but eleven days after his resignation, dying Feb. 5, 1140."

Thurstan is stated to have been buried in the Monastery; but may he not have been buried in the church of All Saints, which was the conventual church of the Priory of St. John the Evangelist, and was situated adjoining the Grange, the site of the Priory? In the bull of Pope Celestine, "right of burial in this church was granted to the monks, saving the privileges of neighbouring churches." (*Ch. de Pontif.* fol. 8. a.)

GEORGE FOX.

Minor Queries.

Admiral Hopson.—In Tomkins' *History of the Isle of Wight* (1796), vol. ii. p. 123., an anecdote is told of a native of Bonchurch named Hobson, who afterwards became Admiral Hobson. It is mentioned that he was *an orphan*, bound apprentice to a tailor; and that being struck with the sight of a squadron of ships off the Isle of Wight, he rowed off in a boat to them, and was received on the admiral's ship; that *the next day*, in an engagement with *the French*, when his ship was engaged yard-arm and yard-arm with the enemy, he climbed up the mast, clambered to the enemy's yard-arm, mounted to the top-gallant mast, and took down the flag. This created consternation in the enemy, who were soon defeated. Hobson was

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[* A correspondent in the *Gentleman's Magazine* for May, 1789, p. 403., who was intimately acquainted with Lord and Lady Vane, states that "though Dr. Smollet was as willing as he was able to embellish his works with stories marvellous, yet he did not dress up Lady Vane's story of her Lord. She wrote it as well as she could herself, and Dr. Shebbeare put it in its present form at her ladyship's request."

† Lord Vane died April 5, 1789, at his house in Downing Street, Westminster. He was great-grandson of that inflexible republican, Sir Henry Vane, executed on Tower Hill, June 14, 1662.—ED.]

* In "N. & Q.," Vol. ix., p. 19., I find, under the head of "Wylcotes Brass," an answer to the inscription "In . on . is . all;" and as the inscription on the tombstone discovered in All Saints, Pontefract, was very legibly written "In God is all," may not one family be a branch of the other? Can you say where the quotation is from?

promoted to be an officer, and ultimately became an admiral.

This is the story as told by Tomkins. I wish to know what was his authority.

Consulting Chernoch's *Lives of the Admirals*, I find mention of Admiral Sir Thomas Hopson, a native of Bonchurch; who ran away from his parents, and did not return to his home till he was an admiral. This Sir Thos. Hopson was made second lieutenant in 1672, the year of the action in Solbay, in which the Earl of Sandwich perished. He rose to the rank of Vice-Admiral of the Red; and in the action of Vigo, in 1702, he distinguished himself, and was knighted in consequence. He received a pension of 500*l.* a year, and retired from the service in this year. He died in 1717. After he quitted the navy, he became Member of Parliament for Newtown, in the Isle of Wight.

It is evident that this Hopson is the *Hobson* of Tomkins; and that Tomkins spoke of the French by mistake for the *Dutch* enemy. But I cannot discover what authority he had for his account of the manner in which young Hobson first distinguished himself. G. Currey.

Charterhouse.

"*Three cats sat*," *&c.*—Can any of your correspondents give me the end of a ballad, beginning thus, which a very old lady in her ninetieth year is most anxious to know?—

> "Three cats sat by the fire-side,
> With a basket full of coal dust,
> Coal dust, coal dust,
> With a basket full of coal dust."

Julia R. Bockett.

Southcote Lodge.

Herbert's "Church Porch."—Will any of your readers help me to the sense of the following stanza from George Herbert's *Church Porch*, verse 48:

> "If thou be single, all thy good and ground
> Submit to love; but yet not more than all.
> Give one estate, as one life. None is bound
> To work for two, who brought himself to thrall.
> God made me one man; love makes me no more
> Till labour come, and make my weakness score."

The lines of which I want the meaning are the last three. S. Singleton.

Greenwich.

Ancient Tenure of Lands.—I should feel obliged to any of your readers who would inform me as to the ancient tenure by which estates were held in this country. For instance, a manor, including within its limits several hamlets, is held by A, who grants by subinfeudation one of the said hamlets to B; B dies, leaving a son and successor, who continues in possession of the hamlet, and grants leases, &c., and thus for several generations. My question is, did A, in granting to B, relinquish all interest in the hamlet, or how much did he still retain, since in after years the hamlet is found to have reverted to him, and no allusion is afterwards made to the subinfeudatory lords who possessed it for some generations? It is presumed that in early times lords of a manor were owners of the *lands* of the manor of which they were lords; at present an empty title is all that remains. When did the practice of alienating lands by a piecemeal partition and sale commence? and did a subinfeudatory lord possess the power of alienation? In fact, what is the origin of the numerous small freeholds into which our ancient manors are broken up? J. B.

Dramatic Works. — *Dramatic and Poetical Works*, very rare, privately printed, 1840. Information relative to this work will oblige

John Martin.

Woburn Abbey.

Devreux Bowly.—An old and excellent hall clock in this city bears the name of Devreux Bowly, of Lombard Street, London, as the maker. Can any of the readers of "N. & Q." (either horologists or others) say when he lived? Uneda.

Philadelphia.

"*Corruptio optimi*," *&c.*—What is the origin or earliest use of the saying, "Corruptio optimi est, al. fit, pessima," in its present form? I state it in this way, because I am aware of its having been referred to Aristotle's remarks on the different forms of government. The old Latin translation, however, does not contain the expression, and I have not traced it farther back than to writers of the seventeenth century,—to Jeremy Taylor, for instance. E. M.

Hastings.

Lamenther.—Who was the writer of the *Life of Lamenther, written by herself*, published by subscription in 1771? Is it a genuine narrative; and if so, where can I find a key to the initials?

C. Clifton Barry.

Sheriff of Somersetshire in 1765.—Will any of your correspondents resident in, or acquainted with the county of Somerset, oblige me by stating the date of death of James Perry, Esq., the Sheriff of that county in 1756; and also his place of residence, and the names of his children, if any; and where any of their descendants now reside?

H.

Edward Brerewood.—Is there any authenticated portrait extant of this learned mathematician? He was the first Gresham Professor of Astronomy at the University of Oxford, and the

author of several important philosophical works; one of which, on the *Diversity of Language*, has been more than once reprinted. Possibly at Oxford, his *alma mater*, a portrait of him may be in existence; and I dare say some resident member of that University will kindly endeavour to ascertain the fact. T. HUGHES.

Chester.

Elizabeth Seymour.—I have lately met with a pedigree in which it is stated that Sir Joseph Tredenham (I presume of Cornwall or Devonshire) married Elizabeth, daughter of Sir Edward Seymour, first baronet of the present Duke of Somerset's line, by his wife Elizabeth Champernown; but another pedigree gives this Elizabeth to George Cary of Cockington, co. Devon, Esq. Which is correct? Or did the said Elizabeth marry twice? and, in that case, which was the first husband? PATONCE.

Longfellow.—Could you inform me whether the name "Longfellow" may still be traced in any parts of England? It is the belief of that distinguished American poet that his name still exists in some of the south-western counties; and it would be an additional gratification to him that his hopes were confirmed by testimony.

OXONIENSIS.

Fresick and Freswick.—In the map of the kingdom of Scotland, occurring in the *Theatre of the Empire of Great Britaine*, by John Speed, 1614, pp. 131–2., on the north-east point of Scotland a place is noted as *Fresick* East, in the present maps *Freswick*. Is *Fresick* a contracted form of *Freswick?* and if so, has it some reference to a settlement of the Frisians (anciently Fresians) on this coast? The village Freswick, on the borders of the Lek, and another Freswick in the neighbourhood of Deventus, both in the Netherlands, near the Frisians, are supposed to owe their names to a settlement or refuge of those first parents of the Anglo-Saxons. D. H.

Has Execution by Hanging been survived?—I have heard vague and indiscriminate tales of persons who, as criminals, have undergone infliction of the punishment of hanging without total extinction of life; but I have always been disposed to look upon such accounts as mere fables, till lately, in turning over some newspapers of the year 1740, I found a case mentioned, under such circumstances that, if it were untrue, its refutation might have been easily accomplished. By *The Craftsman* of Saturday, Sept. 27, 1740, it appears one William Dewell had been concerned in the violation, robbery, and murder of a young woman in a barn at Acton (which place has so recently been the scene of another horrible crime). *The Craftsman* of Saturday, Nov. 29, 1740, states that Dewell, having undergone execution, and being brought to Surgeons' Hall to be anatomised, *symptoms of life appeared, and he quite recovered.** This strikes me as a most unaccountable story; but perhaps similar ones may have been met with in the reading of some of your correspondents. Σ.

Maps of Dublin.—In Gough's *Topographical Antiquities of Great Britain and Ireland*, p. 689., it is stated that there is a map of the city and suburbs of Dublin, by Charles Brookin, 1728, and a map of the Bay and Harbour of Dublin, with a small plan of the city, 1728. I have Brookin's map of the city, 1728, but I have never seen or heard of any person who had seen the map of the Bay and Harbour of 1728. Possibly some of your correspondents could give information on the subject, and also state whether there be any map of the city, either manuscript or printed, between Speed's map of 1610 and Brookin's of 1728, and where? C. H.

Dublin.

"*The Lounger's Common-place Book.*"—Who was the editor of this work? Any information as to its literary history, and especially as to that of the revised edition of it, will be very acceptable to W. H. S.

Mount Mill, and the Fortifications of London.—In a topographical account of Middlesex, published in the middle of the last century, I find the following:

"*Mount Mill*, at the end of Goswell Street, was *one* of the forts erected by the Parliament for the defence of London."

Will any of your correspondents be kind enough to inform me what the exact site was; at what period it was demolished; what were the names and sites of any *other* forts erected by the Parliament at the time for the purposes of defence; and, lastly, in what work any record of them may be found? B. R. A. Y.

"*Forms of Public Meetings.*"—Can any of your readers inform me of the name of the publisher of *Forms and Proceedings of Public Meetings* referred to in *The Times* of Sept. 16 or 17 last, and supposed to have been written by the Speaker of the House of Commons? Z. Y.

[* Matt of the Mint in the *Beggar's Opera* says, "My poor brother Tom had an accident this time twelvemonth; and so clever a made fellow he was, that I could not save him from those flaying rascals the surgeons; and now, poor man, he is among the 'otamies at Surgeons' Hall." The executed culprit noticed by our correspondent, however, seems to have been *reanimated* at Surgeons' Hall.—ED.]

Minor Queries with Answers.

Queen Elizabeth and the Ring.—Has the common story, respecting the Earl of Essex sending a ring to Queen Elizabeth by the Countess of Nottingham, in order to procure his pardon, any foundation in fact? T. T. W.

[Miss Strickland seems to have examined the traditionary notices of this love-token. She says: "The romantic story of the ring which, it is said, the queen had given to Essex in a moment of fondness as a pledge of her affection, with an intimation 'that, if he forfeited her favour, if he sent it back to her, the sight of it would ensure her forgiveness,' must not be lightly rejected. It is not only related by Osborne, who is considered a fair authority for other things, and quoted by historians of all parties, but it is a family tradition of the Careys, who were the persons most likely to be in the secret, as they were the relations and friends of all the parties concerned, and enjoyed the confidence of Queen Elizabeth. The following is the version given by Lady Elizabeth Spelman, a descendant of that House, to the editor of her great-uncle Robert Carey's *Memoirs*: 'When Essex lay under sentence of death, he determined to try the virtue of the ring, by sending it to the queen, and claiming the benefit of her promise; but knowing he was surrounded by the creatures of those who were bent on taking his life, he was fearful of trusting it to any of his attendants. At length, looking out of his window, he saw early one morning a boy whose countenance pleased him, and him he induced by a bribe to carry the ring, which he threw down to him from above, to the Lady Scrope his cousin, who had taken so friendly interest in his fate. The boy, by mistake, carried it to the Countess of Nottingham, the cruel sister of the fair and gentle Scrope, and, as both these ladies were of the royal bedchamber, the mistake might easily occur. The countess carried the ring to her husband the Lord Admiral, who was the deadly foe of Essex, and told him the message, but he bade her suppress both.' The queen, unconscious of the accident, waited in the painful suspense of an angry lover for the expected token to arrive; but not receiving it, she concluded he was too proud to make this last appeal to her tenderness, and, after having once revoked the warrant, she ordered the execution to proceed. It was not till the axe had absolutely fallen, that the world could believe that Elizabeth would take the life of Essex."—*Lives of the Queens of England*, vol. iv. p. 747.]

Lives of English Bishops: Bishop Burnet.—I should be glad to know who is the author of *The Lives of the English Bishops, from the Restauration to the Revolution;* Fit to be opposed to the Aspersions of some late Writers of Secret History: London, printed for C. Rivington, at the Bible and Crown in St. Paul's Churchyard, MDCCXXXI? The name of "Nath. Salmon, LL.B. CCCC," is written on the title-page; but it does not appear whether this is intended to indicate the author, or merely a former possessor of the copy now lying before me. From this work, in which Burnet, Kennett, and others are very severely criticised, I send a curious extract relating to Burnet:

"He puts me in mind of a petty canon of Exeter, to whom he used military force upon refusal to alter the prayers at his command until he should receive the proper instructions. He brought a file of musqueteers upon him, and crammed his amendments down his throat. This man, in a journey to London, visited the musical part of the Church of Salisbury, and was as usual asked to sing an anthem at evening service. He was a lover of humour, and singing the 137th Psalm, threw out his right hand towards the bishop's stall, and with great emphasis pronounced the words, 'If I forget thee—if I forget thee,' repeating it so often that the whole congregation inquired after the meaning of it. It was from that time ordered that no strange songster should come up more."—P. 229.

E. H. A.

[This work was written by Nathaniel Salmon, who was deprived of his curacy for being a Nonjuror. He afterwards settled as a physician at Bishop-Stortford in Hertfordshire, where he died in 1742. See a notice of him, and his other works, in Bowyer's *Anecdotes*, p. 638.]

Eden Pedigree and Arms.—I find in Gough Nicholl's *Topographer and Genealogist*, vol. i. p. 173., mention of a monument in All Saints' Church, Sudbury, to one of the Eden family; and a pedigree painted on the east wall of Eden, much defaced, with numerous arms, date 1615. Would any of your correspondents kindly give me particulars of this monument, pedigree, and arms?

ELFFIN AP GWYDDNO.

[The monument was commenced by the second Sir Thomas Eden in 1615, and contained, some years since, an inscription upon brass, a limbed picture, and upon the wall, beneath the canopy, a pedigree of the marriages of the family with those of Waldegrave, Peyton, Steward, Workington, Harrys, and St. Clere. The whole having fallen into ruin, it became necessary in 1851 to remove it. The brass being gone, the following inscription upon the verge of the canopy alone was visible: "This tombe was finished at ye coste of Sir Thomas Eden, Knight, Maie 16, 1617." A large mural monument to the memory of several of the Eden family is about to be erected by its side. See the Rev. Charles Badham's *History and Antiquities of All Saints' Church, Sudbury*, pp. 44–46. and 162., London, 1852; who says that the pedigree upon the wall has been preserved, but does not state where it may be seen: it will, however, be found among the Harleian MSS. in the British Museum.]

The Gentleman's Calling.—Can any one tell me who was the author of this book? It was printed in London for T. Garthwait, at the little north doore of St. Pauls, 1660. JOHN SCRIBE.

[This work is attributed to the uncertain author of *The Whole Duty of Man*, and is included among the collected works of that writer in the folio edition of

1729. Compare "N. & Q.," Vol. vi., p. 537., with Vol. viii., p. 564.]

Obs and Sols. — Burton, in his *Anatomy of Melancholy* ("Democritus to the Reader"), 6th edition, has the following passage:

"Bale, Erasmus, Hospinian, Vives, Kemnisius, explode, as a vast ocean of *obs* and *sols*, school divinity."

What is the meaning of the terms *obs* and *sols?*

HENRY H. BREEN.

St. Lucia.

[This is a quaint abbreviation of the words *objectiones et solutiones*, being frequently so contracted in the margins of books of controversial divinity to mark the transitions from the one to the other. Hence Butler (*Hudibras*, III. ii. 1237.) has coined the name of *ob* and *sollers* for scholastic disputants:

"But first, o' th' first: the Isle of Wight
Will rise up, if you should deny't;
Where Henderson, and the other masses,
Were sent to cap texts and put eases:
To pass for deep and learned scholars,
Although but paltry *ob* and *sollers:*
As if th' unseasonable fools,
Had been a coursing in the schools."]

Fystens or Fifteenths. — Can you inform me what is the meaning of the word "fystens." In looking over an old corporation chamber book some years ago I found the following entries, of which I made extracts:

"1587. Paid to Mr. Mayor for fystenes, iiij. [*sic*].
1589. Paid Mr. Dyston for the fystens, xxx*s.*
More for the fystens, xxvj*s.*
1592. Paid for the fystenes, xix*s.* iij*d.*
More for fystenes, xxxi*s.* vij*d. q.*
1594. Paid to make up the fystenes, xxxij*s.* iij*d.*
1595. Paid for the fistenies, xxx*s.*"

In a recent publication this last entry is extracted thus:

"1595. Paid for the fifteenths, 30*s.*"

PATONCE.

[This was the tribute or imposition of money called *fifteenths*, formerly laid upon cities, boroughs, &c., so called because it amounted to a fifteenth part of that which each city or town was valued at, or a fifteenth of every man's personal estate, according to a reasonable valuation. In 1588, on occasion of the Spanish invasion, the Parliament gave Queen Elizabeth two subsidies and four fifteenths.]

Replies.

HARDMAN'S ACCOUNT OF WATERLOO.

(Vol. viii., p. 199.)

The book for which G. D. inquires is, *A Descriptive Poem of the Battle of Waterloo, and Two previous Days*, dedicated to the Earl of Carlisle, by Captain Hardman, London, 1827, 8vo., pp. 28. It appears from the dedication that he was adjutant to the 10th Royal Hussars, of which the Hon. F. Howard was major. He says:

"We breakfasted together in the hovel on the 18th, in the morning, as stated in the poem; and during that dreadful bloody day, he and I were frequently discoursing about our situation; the good position occupied by us; the humane feeling of our brave Duke for choosing that situation to save men's lives; and once during the day our regiment was completely sheltered; all the balls from the enemy flying over our heads, except one that dropped about six yards from the major and me. We were at that time dismounted about twenty minutes, to rest the horses. I took the ball up; we looked at it, and had a good hearty laugh over it."

Here is the description referred to:

"At three in the morning I went to Major Howard,—
'This morning, Major, is enough to make us all cowards;
Such a night of heavy rain I never before saw,
It has fell hard on my shoulders and made them raw;
But still I am hearty, can I do anything for you?
For on the face of this province I never will rue.'
'No, thank you, Hardman, not now, come by-and-by;
I have lain in this place till my neck 's all awry.
My servant is getting a light, then a letter I write;
But I am so excessively cold I cannot one indite.
He shall then make a fire, and set water over,
Come in an hour and live with me in clover;
We will have some coffee and some fat fowl too,
Then we can face the French well at Waterloo!'
'Thank you, Major, I will do myself the honour,
That will be better than being sat on by the coroner."
P. 12.

The prose description of the charge is clear and vivid:

"When we advanced to decide the destiny of the day, our right squadron was in front, led on by the brave Major-General Sir H. Vivian, commanding our brigade; Lord Robert Manners commanding our regiment; Major Howard commanding the right squadron; and I, the adjutant, in front with those officers. Just as we began to advance, I said, 'Major, what a grand sight we have before us!' 'Yes, it is,' said the major. These were the last words he spoke, for in half a minute afterwards we were right amongst them, slashing away; then there was no time to talk. We quickly made them turn their backs towards us; but there was one square of infantry that stood firm. That square made sad havoc among us. The major was killed by that square. He was not six yards from the muzzles of the French firelocks when he was shot. He fell off his horse, and, I believe, never moved a finger; but I had not a moment's time to stop, for we had not then cleared the field. This, my lord, is a true account of the last moments of your lordship's late son, and one of the best friends I ever had."— P. iv.

"We then drove their cavalry past a solid square mass;
This mass stood firm against us, like solid brass.

This is the place where Hon. Major F. Howard was killed,
That grieved my mind sorely and my poor heart thrilled."—P. 19.

Then follow some reflections which I abstain from quoting, as the way in which they are expressed would produce an effect quite contrary to the author's intentions. The burial is thus described:

"I ordered the party to mount their horses,
And proceed to carry off and bury all our losses.
The party assemble here, now instantly move forward:
Serjeant, take care where you bury Major Howard.
Take two objects in view, or three if you can,
Then you will be sure to find him again!
He lies in the hollow, not far from the French guns.
Bury him by their side, but not where water runs."
P. 21.

The criticism of the note quoted by G. D. is sound: "Hardman was no poet, but he could describe graphically what he saw and did." The poem seems to have been the result of a sudden thought. In the dedication he says it was not begun till May 18, and "A Letter to the Right Hon. George Canning," appended to it, is dated June 4. In the letter he says, that if he "can get into the printing-house again without loss," he will answer Mr. Canning effectually on the Catholic question. He also hopes "to get before the public every week," and "to show that all gentlemen professing the law are the most abused, and at the same time more honest than any other class in this kingdom." Had the last-mentioned hope been fulfilled, I think I should have heard of it. I have not met with any other work bearing Captain Hardman's name; and probably his printer's bill (he was his own publisher) put an end to his literary career.

I subjoin two specimens of the poem which, though not relating to the subject of G. D.'s Query, may be interesting if you have room for them, as such poetry is not published every day. An exhortation to good conduct ends thus:

"Therefore let us prepare, the call may be very soon;
Then we shall not despair, if the call be made before noon:
But if our sins weigh us down, what misery and woe!
Ah! devils all slily squinting, and to them we must go.
Their eyes are flames of fire, their tongues are frightful darts,
Their looks a venomous ire, ready to pierce our feeble hearts,
Their cloven feet of enmity, their taily stings so long,
Their poisonous hearts of calomel, daily forming vicious songs."—P. 12.

The other describes his own narrow escape, and the death of an artilleryman:

"A ball from their infantry went through my jacket,
Took the skin off my side, and made me racket.
My sword-belt turned it, otherwise through it must have gone.
The stroke was very severe, compare it to a sharp gore.
Captain Fitzroy said, 'Harding is severely wounded;
A ball has gone through his side: here it comes, rounded!'
'Stop,' said I, 'a minute; I shall be ready for another shot,
I have now gotten my breath again, I will make them rot.'
I then said to a gunner who was alleviating a gun,
'Which of those columns do you mean to make run?'
'That,' said he, pointing with his finger to a very large mass.
A ball came that instant and turned him into brass.
It cut him in two; he then turned as yellow as that metal.
He was a strange sight to see, and appeared quite brittle."—P. 16.

H. B. C.

U. U. C.

DATES OF BIRTHS AND DEATHS OF THE PRETENDERS.

(Vol. viii., p. 565.)

Though it is much to be regretted that the dates in question are not recorded on the Stuart monument in St. Peter's, yet the deficiency is in part supplied by the cenotaph raised to the memory of his elder brother by Cardinal York, in his cathedral church at Frascati. From it we find that Charles Edward deceased on 31st January, 1788, at the age of sixty-seven years and one month. This date also fixes the year of his birth at 1720, and the month December; most probably the 28th, though often given as the 31st. We give a copy of the inscription below.

The date of the birth and decease of James III. is correctly given in "N. & Q.," Vol. viii., p. 565.

An account of the sepulchral monument of the last of the Stuarts may interest the readers of "N. & Q." In the south aisle of St. Peter's, and against the first pier of the nave, is the monument of the Stuarts. It was sculptured by Canova to the memory of James, the old Pretender; Charles Edward, the young Pretender; and Henry Benedict, the Cardinal, who was known in Rome as Cardinal York. Part of the expense of the monument was defrayed by George IV., who sent a donation of fifty pounds for the purpose to Pius VII. The monument is built on to the masonry of the pier, of white marble, about fifteen feet high, and is in the form of the frustrum of a

pyramid, and surmounted above the entablature by the royal arms of England. Below the arms are profile portraits in bas-relief of James, Charles Edward, and Henry Benedict, surmounted by a festoon of flowers. Beneath the portraits is the following inscription:

"Jacobo III.
Jacobi II. Magnæ Brit. regis filio,
Karolo Edvardo,
Et Henrico, decano Patrum Cardinalium,
Jacobi III. filiis,
Regiæ Stirpis Stuardiæ postremis.
A.D. MDCCCXIX.
Beati mortui,
Qui in Domino moriuntur."

There is a representation of panelled doors, as if leading to a vault, below the inscription, though their sepulchre is not in this locality; a small triangular slab of marble surmounts the door, with the words "Beati mortui," &c. A weeping angel in bas-relief guards the doorway on each side; the head of each angel resting on the bosom, the wings drooping, the hands elevated, joined together, and resting on the end of an extinguished and inverted torch. The figures of the two angels are exquisitely beautiful, and among Canova's finest works.

The bodies, however, of these last representatives of a fallen line are not buried beneath this monument, but in the crypt under the dome, and in that portion of it called the "Grotte Vecchie." There, in the first aisle to the left on entering, against the wall, a tomb about six feet long by three broad contains all that remains of the ashes of the last of the Stuarts. Over it is a plain slab of marble, with an inscription to announce that this is the burial-place of "James III., Charles III., and Henry IX., Kings of England." Even in death this royal race has not abandoned the claim they were unable to enforce.

Opposite to this monument is the monument of Maria Clementina, daughter of James Sobieski, and grand-daughter of John Sobieski, King of Poland, wife of James III., and mother of Charles Edward and Henry Benedict. She married on 3rd September, 1719, and died at Rome on 18th January, 1735. The monument stands against the wall over the door leading to the staircase by which the public ascend to the cupola. Pietro Bracci carved the monument from the design of Filippo Barigioni, consisting of a pyramid of porphyry on a base of Porta Santa marble, the whole relieved by a ground of blue sky and clouds painted on the wall. Under the elevated pyramid is the sarcophagus of porphyry, above which are two marble statues, one of Charity, and the other of an infant, which support a circular medallion portrait in mosaic, of Maria Clementina, by Cav. Cristofori, from a painting by Lewis Stern. Drapery of Sicilian alabaster, with a fringe of gilded bronze, falls in ample folds on both sides of the sarcophagus, which is flanked by two angels, one holding a crown and the other a sceptre; and upon it the words are carved "Maria Clementina M. Britann. Fr. et Hibern. Regina." It was erected by the "Fabbrica di S. Pietro," at the cost of 18,000 scudi. There is another monument in Rome to Maria Clementina, and it is in the church of the SS. Apostoli, in the nave, upon the second pier on the right-hand side. It contains her heart, and consists of a circular urn of verde antico, surmounted by a crown, over which two angels hover, of white marble; and below, a tablet of rosso antico, bearing an inscription, thus:

"Mariæ Clementinæ Magnæ Britanniæ
Etc. Reginæ, Fratres Min. Cons. venerabundi pp.
Hic Clementinæ remanent præcordia, nam cor
Cælestis fecit ne superesset amor."

Charles Edward has also another monument in addition to the one in St. Peter's, namely, at Frascati, fourteen miles from Rome, of which see Cardinal York was bishop. Its position is to the left of the great entrance door; the inscription runs thus:

"Hic situs est Karolus Odoardus, cui pater Jacobus III., Rex Angliæ, Scotiæ, Franciæ, Hiberniæ, primus natorum, paterni juris et regiæ dignitatis successor et hæres, qui, domicilio sibi Romæ delecto, Comes Albanyensis dictus est. Vixit annos LXVII et mensem: decessit in pace ☧ pridie Kal. Febr. anno MDCCLXXXVIII.

"Henricus Card. Episc. Tusculan., cui paterna jura titulique cessere, Ducis Eboracensis appellatione resumpta, in ipso luctu amori et reverentiæ obsequutus, indicto in templum suum funere multis cum lacrimis præsens justa persolvit fratri augustissimo, honoremque sepulchri ampliorem destinavit."

Henry Benedict, or Cardinal York, was born at Rome on 6th of March, 1725. He was Bishop of Ostia and Velletri, Dean of the Sacred College, Vice-Chancellor of the Roman Church, Archpriest of St. Peter's, and Prefect of the Fabric of St. Peter's. He deceased at Frascati in July, 1807. In the church at Frascati, on the left hand of the entrance into the sanctuary, there is a monument in his honour; but I have not a copy of the inscription.

It is needless to add that though all these monuments are made of the richest marbles, and at great cost, the effect produced by them as Christian sepulchral monuments is unsatisfactory in the extreme. The inscriptions upon them are in equally bad taste. CEYREP.

"COULD WE WITH INK," ETC.

(Vol. viii., p. 648., &c.)

I agree with your learned correspondent MR. MARGOLIOUTH, that the authorship of the lines alluded to must be ascertained by comparing *the whole*, and not by a single expression. It seems to me highly probable that they were suggested, either by the Chaldee hymn quoted by your correspondent, or by the lines of Chaucer, quoted "N. & Q.," Vol. viii., p. 180. I cannot, however, agree that the popular lines in question are a translation of the Chaldee hymn. The improbability will appear, if we compare them (as given "N. & Q.," Vol. viii., p. 127.) with the following *version* of the hymn; which, although metrical, will be found sufficiently literal:

"To write the eternal power of God, no effort would suffice;
Although, such writing to contain, the volume were the skies;
Each reed a pen; and for the ink, the waters of the sea;
And though each dweller on the earth, an able scribe should be."

This hymn, I admit, is more succinct than the popular lines; but at the same time I cannot but think that its author was indebted to the passage in the Koran ("N. & Q.," Vol. viii., p. 422.), immediately, or through Chaucer; who has not only the general sentiment as there found, but also —

"Eche sticke a pen, eche man a scrivener able."

I am equally convinced, that Mahomet himself took the thought from the passage in the New Testament, as suggested by your correspondent E. G. R. Each successive writer appears to have added something to what he borrowed. But when the Evangelist, John, had said, "*The world itself* would not be able to contain the books that should be written," it was easy for one writer to suppose an inkstand capacious as the sea; and for another to supply parchment, pens, and scribes *ad libitum*. That the phrase in the Koran should *now* be common in the East, is not wonderful, considering the extent to which Mahomedanism has prevailed there. After all, I do not think that the *additions* are any very great improvements. Without disputing about tastes, I may say at least that, for my own part, I greatly prefer the simplicity of the original idea, as expressed by the beloved disciple. J. W. THOMAS.

Dewsbury.

MACKEY'S THEORY OF THE EARTH.

(Vol. viii., pp. 468. 565.; Vol. ix., p. 89.)

A friend called on me this morning with the Number containing a notice of S. A. Mackey, supposing that, being a neighbour, I could furnish a few particulars of that extraordinary man. The whole of his MSS. came into my possession after his demise. Amongst these was a MS. of his Life, written by himself, and of which I took a faithful copy: which I have transcribed for gentlemen who wish to possess a copy. I am ready to furnish any gentleman with a copy, neatly written, book included, for *5s.* It consists of fifty-two pages large demy 4to. The original is in the possession of a Mr. Brereton of Flitcham, near Lynn, Norfolk, to whom I sold all the MSS., Mr. Brereton being an intimate friend of S. A. Mackey.

I have on sale a copy of Mr. Mackey's *Works*, selected by Mr. Shickle, another intimate friend; neatly done up in coloured cloth. Also a copy of his *Mythological Astronomy*, with copious notes, in one hundred pages. Also, an Appendix of forty-eight pages. And another copy of the MS. Astronomy, with notes; but minus the Appendix.

I may as well inform you, that a friend of mine has in his possession a half-length full-size portrait of Mr. Mackey; admirably executed, and in prime condition, in a handsome frame. I believe it is for sale. I assure you, when I first saw it, I felt at the moment a kind of impulse to shake hands with my old friend and neighbour.

I shall feel great pleasure in answering any inquiries, so far as my knowledge extends. His Life is truly interesting; being that of a man born in sorrow, and cradled in adversity. Like him, I am a self-taught humble individual, and in my eighty-second year. J. DAWSON.

15. Doughty's Hospital, Calvert Street, Norwich.

In July, 1830, Sampson Arnold Mackey delivered a course of six "astro-historical lectures" in a large room near the Philanthropic Institution. The attendance was full, considering the subject, and I was surprised at the admiration which many well-educated persons expressed for his strange theories, to which they seemed to give full assent. To me his calculations and etymologies appeared as good as those of Pluche, Sir W. Drummond, Volney, and Dupuis, but no better. I met him at the house of the late Dr. Wright, then resident physician to Bethlehem Hospital. He was quiet and unassuming; but so perfectly satisfied that he had proved his system, that though ready to explain, he declined to answer objections, or defend his opinions. As a remarkable example of "the pursuit of knowledge under difficulties," he excited sympathy, and I believe that he disposed of all the copies of his various works then unsold.

H. B. C.

U. U. Club.

DO CONJUNCTIONS JOIN PROPOSITIONS ONLY?

(Vol. viii., pp. 514. 629.)

As my name appears to have been referred to by two of your correspondents, Mr. Ingleby and H. C. K., in connexion with the above question, I request to be permitted to state my real views upon it, together with the grounds upon which they rest. In doing this I can only directly refer to the observations of H. C. K., not having seen those of Mr. Ingleby to which he makes allusion.

Admitting that there are many conjunctions which connect propositions only, I am unable to coincide with the view of my friend Dr. Latham and other grammarians, that the property is universal. And I agree with Mr. Ingleby, as quoted by H. C. K., in thinking that the incorrectness of that view may be *proved*. We possess the power of conceiving of any distinct classes of things, as "trees," "flowers," &c. And we possess the power of connecting such conceptions in thought, so as to form, for instance, the conception of that collection of things which consists of "trees and flowers" together. If we possess the power of *performing* this mental operation, we have clearly also the power of *expressing* it by a sign. This sign is the conjunction "and." It is assumed, what consciousness indeed makes evident, that the power of forming conceptions is antecedent to that of forming judgments expressed by propositions.

But even if we proceed to form a judgment, as "trees and flowers exist," it may still be shown that the conjunction "and" connects the substantives "trees," "flowers," and not propositions. For if we reduce the given proposition to the form, "trees exist and flowers exist," the conjunction becomes wholly superfluous. It adds nothing whatever to the meaning of the separate propositions, "trees exist," "flowers exist." Omit, however, the conjunction between the substantives in the original proposition, and the sense is wholly lost. What meaning can we attach, except by a convention, to the form of words "trees flowers exist." Now there is, I conceive, no more obvious principle in grammar than that the doctrine of the elements of speech should be founded upon the examination of instances in which they have a real meaning—in which their employment is essential, not accidental.

It is doubtless one of the consequences of the neglect of this principle, that the older grammarians have made it a part of the definition of a conjunction, that it is a word "devoid of signification" (φωνη ἄσημος). See references in Harris, p. 240. Were the philosophy of grammar founded, as alone it truly can be, upon the laws of thought, I venture to think that such statements would no longer be accepted.

If the views which I have expressed needed confirmation, they would to my own mind derive it from the circumstance, that on applying to the original proposition that "mathematical analysis of logic" to which H. C. K. refers (not, I think, without a shade of scorn), it is resolved into the elementary propositions, "trees exist," "flowers exist," *unconnected by any sign.*

Let us take, as a second example, the proposition, "All trees are endogens or exogens." If the subject, "all trees," is to be retained, there is, I conceive, but one way in which the above proposition can mentally be formed. We form the conception of that collection of things which comprises endogens and exogens together, and we refer, by an act of judgment, "all trees" to that collection. And thus *the subject "all trees," remaining unchanged*, the conjunction "or" connects the terms of the predicate, as the conjunction "and" in the previous example connected those of the subject. I am prepared to show that this is the only view of the proposition consistent with its strictly logical use. If H. C. K. insist upon the resolution "any tree is an endogen, or it is an exogen," I would ask him to define the word "it." He cannot interpret it as "any tree," for the resolution would then be invalid. It must be applied to a *particular* tree, and then the proposition resolved is really a "singular" one, and not the proposition whose subject is "all trees."

Not only do conjunctions in certain cases couple words, but in so doing they manifest the dominion of mental laws and the operation of mental processes, which, though never yet recognised by grammarians and logicians, form an indispensable part of the only basis upon which logic as a science can rest. And however strange the assertion may appear, I do not hesitate to affirm that the science thus established is a mathematical one. I do not by this mean that its subject is the same as that of arithmetic or geometry. It is not the *quantitative* element to which the term is intended to refer. But I hold, with, I believe, an increasing school of mathematicians, that the processes of mathematics, as such, do not depend upon the nature of the subjects to which they are applied, but upon the nature of the laws to which those subjects, when they pass under the dominion of human thought, become obedient. Now the ultimate laws of the processes which are subsidiary to general reasoning, such as attention, conception, abstraction, as well as of those processes which are more immediately involved in inference, are such as to admit of perfect and connected development in a mathematical form alone. We may indeed, without any systematic investigation of those laws, collect together a system of rules and canons, and investigate their common principle. This the genius of Aristotle has done. But we cannot thus establish *general methods*. Above all,

we cannot thus establish such methods as may really guide us where the unassisted intellect would be lost amid the complexity or subtlety of the combinations involved. How small, for instance, is the aid which we derive from the ordinary doctrines of the logicians in questions in which we have to consider the operation of mixed causes and in various departments of statistical and social inquiry, in which the intellectual difficulty is almost wholly a logical one.

For the ground upon which some of these statements are made, I must refer to my recently-published work on the *Laws of Thought*. I trust to your courtesy to insert these remarks, and apologise for the undesigned length to which they have extended. G. BOOLE.

Queen's College, Cork.

ROBERT BLOET.

(Vol. ix., p. 105.)

Robert, Earl of Moreton, and Odo, Bishop of Bayeux, the Conqueror's uterine brothers, both accompanied William, acting conspicuous parts on his invasion of England in 1066. The former died about 1090. Odo had been elected Bishop as far back as 1049. In 1088 he headed a conspiracy against William II.; but being defeated at Rochester, retired to Normandy. The time of his death is uncertain, but is supposed to have occurred in 1096.

The first notice of Robert Bloet's name, is as a witness to one of the charters of William II. to the monastery of Durham, granted in 1088 or 1089. He was appointed Chancellor in 1090, consecrated Bishop of Lincoln in 1093, and died in 1123.

These dates plainly prove that he was not "identical" with Robert, Earl of Moreton; and scarcely could be called cotemporary with him.

His supposed relationship to Odo is affirmed by Richardson, in his notes to Godwin *de Præsulibus*, from an expression in his grant of the manor of Charleton to the priory of Bermondsey (Claud. A. 8., f. 118., MSS. Hutton); in which he says, "quod pro salute animæ Dom. mei Willelmi Regis, et *fratris mei* Bajocens. Episcopi." If Odo be the Bishop here intended, the meaning of "fratris mei" may be translated, not in the natural, but in the episcopal sense, as brother of his order. But the grant is probably a forgery, or its date of 1093 incorrect, for at that time Odo was in exile; and Bloet would have scarcely ventured to insult the king, from whom he had just received rewards and advancement, by coupling with his the name of one who had been banished as a traitor.

For farther particulars, allow me to refer your correspondent MR. SANSOM to *The Judges of England*, vol. i. p. 103. EDWARD FOSS.

PHOTOGRAPHIC CORRESPONDENCE.

A Hint to the Photographic Society. — It has been objected to this Society, that beyond the establishment of its *Journal*, and the forming of an Exhibition, it has done very little to promote the improvement of the beautiful art it was specially intended to advance. Such objections are very easily urged; but those who make them should at least propose a remedy. It is in no unfriendly spirit that we allude to these complaints; and we well know how difficult it is for a body like the Photographic Society to take any important step which shall not be liable to misconstruction. We would however suggest, that among those endeavours which it would become the Society to make, there is one which might at once be taken, namely, to secure for the photographic public a good paper. The want of such an article is hourly felt. If the Photographic Society, following the example of the *Society of Arts*, should appoint a Committee to take this matter into consideration, to define clearly and unmistakeably the essentials of a good *negative* paper for calotypes (for perhaps it would be well to keep to a *good negative* paper), and offer a premium for its production, a very short time would elapse before specimens of such an article would be submitted for examination. It is clear that the premium need be one only of small pecuniary value; for the fact of a maker having produced such an article as should gain the prize, would secure him an ample recompense in the enormous demand which would instantly arise for a paper which should be stamped with the public approval of a body entitled to speak with so much authority on such a subject as the Council of the Photographic Society.

Test for Nitrate of Silver. — The READER OF PHOTOGRAPHIC WORKS, who in Vol. ix., p. 111., asked for information as to how he might know whether nitrate of silver was pure, can detect any impurities with which that salt is likely to be contaminated, by applying a few simple tests to an aqueous solution of it. The impurities which nitrate of silver most frequently contains are nitrate of copper, nitrate of potash, and free nitric acid. It is also sometimes intentionally adulterated with nitrate of lead. The presence of a salt of copper is detected by the solution assuming a blue colour when mixed with an excess of ammonia. To detect nitrate of potash, hydrochloric acid should be added to the solution in sufficient quantity to precipitate the whole of the silver. The liquid should then be freed from the precipitate by filtration, and evaporated; if nitrate of potash is present, a fixed residue will remain after evaporation. The presence of a salt of lead is detected by adding a few drops of sulphuric acid to the solution of nitrate of silver, which precipitates the lead as sulphate if present. It is, however, necessary to dilute the acid with a considerable quantity of water, and, if any precipitate forms, to allow it to subside previous to using it as a test for lead, as ordinary sulphuric acid is frequently contaminated with sulphate of lead, which is soluble in the strong, but not in dilute, acid.

Any free nitric acid in the nitrate of silver can be detected by the smell. The crystals can be freed from

it, should they contain any, by fusing them in a porcelain crucible over a spirit-lamp. The ordinary fused lunar caustic of the surgeon is unfit for general use as a photographic agent. J. LEACHMAN.

Professor Hunt's Photographic Studies. — My attention has just been directed to a "Practical Photographic Query" in your Journal, Vol. ix., p. 41., which appears to require a reply from me. It is quite evident that your correspondent, notwithstanding the personal respect which he professes to entertain, cannot have any intimate knowledge of either my works or my studies. Allow me to make my position clear to him and other of your readers. My first photographic experiment dates from January 28, 1839, and since that period the investigation of the *chemical phenomena of the solar rays* has been the constant employment of all the leisure which a busy life has afforded me. The production of photographic pictures has never been the ultimate object at which I have aimed, although my researches have caused me to obtain thousands. My object has been, and is, to endeavour to obtain some light into the mysteries of the radiant force with which the photographic artist works, being quite content to leave the production of beautiful images to other manipulators.

As I write on the subject, it appears, of course, necessary that I should be familiar with all the details of manipulation in each process which I may describe. Whenever I have mentioned, in either of my works, a process with which I have not been entirely familiar, I have given the name of the authority upon whom I have depended. But there will not be found in either my *Photography*, or my *Researches on Light* (of which a greatly enlarged edition will soon be submitted to the public), any one process upon which I have not made such experiments as appeared to me necessary to my understanding the *rationale* of the chemical changes involved, and of the physical phenomena which arise.

Now, since it is not necessary to select a picturesque object to instruct me in these points, the same buildings, trees, and plaster casts have been copied times beyond number; and when the problem under examination has been solved, these pictures have been destroyed.

There are twenty exhibitors of pictures in the Photographic Gallery who would certainly leave my productions far behind, as it concerns their pictorial character; but I am confident there is not one who has made the philosophy of Photography so entirely his study as I have done.

I have been engaged for the last two years in studying the chemical action of the prismatic spectrum. I inclose you my report on this subject to the British Association for 1852 (that for 1853 is now in the hands of the printer), from which you will perceive that I am employing myself to greater advantage to photography, as a science under art, than I should be did I enter the lists with those who catch the beauties of external nature on their sensitive tablets, and secure for themselves and others pictures drawn by the solar pencil, in which no one can more deeply delight than your humble servant. ROBERT HUNT.

Waxed-paper Pictures. — Will your correspondents or yourself do me the favour to say, how such beautiful pictures have been produced and exhibited by Mr. Fenton and others by the waxed-paper medium, if that process be so bad and defective? When I have followed it, and exercised consistent patience, I have ever produced pleasing and faithful results. That when parties do not themselves prepare, it becomes expensive, I am willing to admit; but I am inclined to attribute many failures to the uncertain heat of hot irons, which *must* vary; and I make this fact known to you as the result of my own observation on many sheets: added to which, defective manipulation, or impure chemicals, must not be allowed to do away with its having much merit. HARLEY LANE.

The Double Iodide Solution. — In a note appended to DR. MANSELL's communication on the calotype (Vol. ix., p. 134.), you state that having lately prepared the double iodide solution according to the formula given by DR. DIAMOND, in which it required 650 grains of iodide of potassium to dissolve a 60-grain precipitate, you were inclined to believe, until you made the experiment yourself, that DR. MANSELL must have made a wrong calculation as to the quantity of iodide of potassium (680 grains) which he stated was sufficient to dissolve a 100-grain precipitate, as the difference appeared so small for a solution more than one-third stronger.

The small difference referred to with respect to the quantity of iodide of potassium required, is owing to the amount of water used being in both cases the same. A slight difference in the strength of a solution of iodide of potassium makes a great difference with respect to the quantity of iodide of silver it is capable of dissolving. Thus, if you remove a small proportion of the water from a solution of the double iodide of silver by evaporation, the slight increase of strength which the solution will thereby acquire, will enable it to take up a much larger proportion of iodide of silver than it already contains; and if, on the other hand, you dilute it with a small proportion of water, its diminished strength (unless the solution contains a great excess of iodide of potassium) will cause the precipitation of a large proportion of the iodide of silver. And hence the great variation in the amount of iodide of potassium which is found requisite to form a solution of the double iodide of silver, under the same apparent conditions with regard to the proportions of the other ingredients employed, may be accounted for by the impossibility of *measuring* off with sufficient accuracy the proper proportion of water.

Whenever *exact* quantities of liquids are required, recourse should always be had to the balance, for no great accuracy can be depended upon by measurement with our ordinary glass measures, even supposing them to be correctly graduated, which is not always the case. J. LEACHMAN.

Dr. Mansell's Process. — DR. MANSELL's lucid and very practical paper on the calotype process in "N. & Q.," must, I am sure, be of the greatest service to photographers in general; and as one of the many I am irresistibly tempted to offer my sincere and hearty

thanks to him for the truly valuable hints it contains. If Dr. Mansell will give the *rationale* of the necessity of not allowing a longer time than absolutely required for the soaking out the now injurious iodide of potassium, set free by the deposit of the iodide of silver; and also, an explanation of the cause of that part of the iodized papers which takes the longest time in drying being weaker than that part which had been more hastily dried, the learned Doctor will still be adding to our present amount of obligation to him.

Henry Hele.

Replies to Minor Queries.

Buonaparte's Abdication (Vol. ix., p. 54.).—In an article on this subject, after referring to Wilkinson's shop on Ludgate Hill, your correspondent states that "Wilkinson's shop does not now exist." In justice to ourselves, we trust you will insert this letter, as such a remark may be prejudicial to us. Having sold our premises on Ludgate Hill to the Milton Club, we have removed our establishment to No. 8. Old Bond Street, Piccadilly.

As regards the table spoken of, your informant must be labouring under some strange error. We do not remember ever having, or pretending to have, the original table on which the Emperor Napoleon signed his abdication. Many years ago, a customer of ours lent us a table with some such plate as you describe, which he had had made abroad from the original, for us to copy from; and after this we made and sold several, but only as copies. We cannot charge our memory with the correctness of the inscription you publish; and, moreover, we believe the words "a fac-simile," or something to that effect, were engraved as a heading to those made by us.

Chas. Wilkinson & Sons.

8. Old Bond Street.

[We willingly give insertion to this disclaimer from so respectable a firm as Messrs. Wilkinson & Sons; from which it appears that our correspondent A Cantab has not made "when found, a *correct* note" of the fac-simile. Another correspondent has favoured us with the following additional notices of the original table: "On Dec. 8, 1838, I saw the table on which Napoleon signed his abdication at the Chateau of Fontainebleau, on which there are two scratches or incisures said to have been made by him with a penknife. These injuries upon the surface of the table were so remarkable as to attract my attention, and I inquired about them of the attendant. He said Napoleon, when excited or irritated, was in the habit of handling and using anything which lay beside him, perhaps to allay mental agitation; and that he was considered to have so used a penknife, and disfigured the table."]

Burton Family (Vol. ix., p. 19.).—I know not whether E. H. A. is interested about the Burtons of Shropshire. If he is, he will find an interesting account of them in *A Commentary on Antoninus his Itinerary, &c. of the Roman Empire, so far as it concerneth Britain*, &c.: London, 1658, p. 136.

Clericus (D.).

Drainage by Machinery (Vol. viii., p. 493.).—E. G. R. will perhaps find what he wants on this subject in Walker's

"Essay on Draining Land by the Steam Engine; showing the number of Acres that may be drained by each of Six different-sized Engines, with Prime Cost and Annual Outgoings: London, 1813, 8vo., price 1*s.* 6*d.*"

He will find a complete history of the drainage of the English fens in Sir William Dugdale's

"History of Embanking and Draining of divers Fens and Marshes, both in Foreign Parts and in this Kingdom, and of the Improvement thereby: adorned with sundry Maps, &c. London, 1662, fol. A New Edition, with three Indices to the principal Matters, Names, and Places, by Charles Nelson Cole, Esq.: London, 1772, fol."

Mr. Samuel Wells published, in 1830, in 2 vols. 8vo., a complete history of the Bedford Level, accompanied by a map; and I may add that the late Mr. Grainger, C.E., read a series of papers on the draining of the Haarlem Lake to the Society of Arts in Edinburgh, which, I believe, were never published, but which may, perhaps, be accessible to E. G. R.

Henry Stephens.

Nattochiis and Calchanti (Vol. ix., pp. 36. 84.).—The former of these words being sometimes spelt *natthocouks* in the same deed, shows the ignorance or carelessness of the scribe, the reading being clearly corrupt; I would suggest *cottagiis*, cottages, and by "g^a^nis" I should understand not *granis*, as F.S.A. supposes, but *gardinis*, gardens. The line will then run thus:

"Cum omnibus gardinis et cottagiis adjacentibus."

It will be seen that this differs from the solution proposed by Mr. Thrupp (p. 84.).

With respect to the latter word, *calchanti*, I regret that I cannot offer a satisfactory solution. Possibly the word intended may have been *calcanthi*, copperas, vitriol, or the water of copper or brass; but I find in the *Index Alter* of Ainsworth, the word—

"Calecantum. A kind of earth like salt, of a binding nature. *Puto pro Chalcanthum, Vitriol, L.*"

Will this tally with the circumstances of the case? I presume that the words *liquor*, *mineral*, &c., following *calchanti* in the grant, are contractions for the genitive plural of those words; the subject of the grant being the tithes of all those substances.

H. P.

Lincoln's Inn.

"*One while I think*," *&c.* (Vol. ix., p. 76.).—These lines will be found in *The Synagogue*, p. 41., by Christopher Hervie. M. ZACHARY.

"*Spires 'whose silent finger points to heaven'*" (Vol. ix., pp. 9. 85.).—F. R. M., M.A., seems not to have observed that Wordsworth marks this line as a quotation; and in the note upon it (*Excursion*, 373.) gives the poetical passage in *The Friend*, whence he took it, thus acknowledging Coleridge to be the author. The passage is not to be found in the modern edition of *The Friend*, by the reference in Wordsworth's note to "*The Friend*, No. 14. p. 223." I presume that *The Friend* was originally published in numbers, and that it is to that publication Wordsworth refers. This is not simply the case, as F. R. M., M.A., suggests, of two authors using the same idea, but of one also honestly acknowledging his debt to the other. The idea is of much older date than the prose of Coleridge, or the verse of Wordsworth. Milton, in his Epitaph on Shakspeare, has:

"Under a star y-pointing pyramid."

Prior has the following line:

"These pointed *spires* that wound the ambient sky."
Prior's *Poems*: Power, vol. iii. p. 94., Edin. 1779.

In Shakspeare we find:

"Yon towers, whose wanton tops do buss the clouds."
Troilus and Cressida, Act IV. Sc. 5.

The idea is traceable in Virgil's description of "Fame" or "Rumour" in the 4th Æneid:

". . . caput inter nubila condit."

J. W. FARRER.

Dr. Eleazar Duncon (Vol. ix., p. 56.).—D. D. will find some mention of Dr. Duncon in a correspondence between Sir Edward Hyde and Bishop Cosin, printed among the *Clarendon State Papers* (ed. Oxford, vol. iii., append. pp. ci. cii. ciii.), from which it appears that, in 1655, Dr. Duncon was at *Saumur*; where also Dr. Monk Duncan, a Scotch physician, was a professor (Conf. note *a*, p. 375. of Cosin's *Works*, vol. iv., as published in the Anglo-Catholic Library). I regret that I cannot furnish D. D. with the when and where of Dr. Duncon's death. J. SANSOM.

"*Marriage is such a rabble rout*" (Vol. iii., p. 263.).—

"Marriage is such a rabble rout,
That those that are out would fain get in,
And those that are in would fain get out."

I do not think it is against the rules of "N. & Q." for any Querist to put a *rider* on any of his own Queries. In a volume entitled *The Poetical Rhapsody*, by Francis Davidson, edited, with memoirs and notes, by Nicholas H. Nicolas, London, Pickering, 1826, under the head of "A Contention betwixt a Wife, a Widow, and a Maid," p. 21., occur the following lines:

"*Widow.* Marriage is a continual feast.
Maid. Wedlock, indeed, hath oft compared been
To public feasts, where meet a public rout,
Where they that are without would fain go in,
And they that are within would fain go out," &c.

This piece is signed "Sir John Davis."

S. WMSON.

Cambridge Mathematical Questions (Vol. ix., p. 35.).—IOTA is informed that the questions set at the examination for honours, are annually published in the *Cambridge University Calendar*. He should consult the back volumes of that work, which he will probably find in any large provincial library.

These questions, with solutions at length, are also annually published by the Moderators and Examiners in one quarto volume. All the Senate House examination papers are annually published by the editor of the *Cambridge Chronicle*, in a supplement to one of the January numbers of that periodical. C. MANSFIELD INGLEBY.

P. S.—As I write from memory, I may have been guilty of some slight inaccuracy in details.

I think the *Cambridge University Calendar* will contain all the mathematical questions proposed in the Senate House for the period mentioned. Those from 1801 to 1820 inclusively were also published by Black and Armstrong (Lond. 1836), to accompany the revised edition of Wright's solutions. The problems from 1820 to 1829 inclusive are reprinted in vol. v. of Leybourne's *Mathematical Repository*, new series, and in vol. vi. those for 1830 and 1831 are given. In 1849 the Rev. A. H. Frost arranged and published the questions proposed in 1838 to 1849. Perhaps this may be found satisfactory. T. T. WILKINSON.

Reversible Masculine Names (Vol. viii., pp. 244. 655.).—If you allow *Bob*, you cannot object to *Lol*, the short for *Laurence*. Lord Glenelg and the Hebrew abba will not perhaps be held cases in point, but *Nun*, *Asa*, and *Gog*, and probably many other Scripture names, may be instanced; and *Odo* and *Otto* from profane history, as well as the Peruvian Capac. P. P.

The Man in the Moon (Vol. vi., pp. 61. 182. 232. 424.).—

"As for the forme of those spots, some of the vulgar thinke they represent *a man*, and the poets guesse 'tis *the boy Endymion*, whose company shee loves so well, that shee carries him with her; others will have it onely to be the face of a man as the moone is usually pictured; but Albertus thinkes rather that it represents

a lyon, with his taile towards the east and his head to the west; and some others (Eusebius, Nieremb. *Hist. Nat.*, lib. viii. c. xv.) have thought it to be very much like *a fox*, and certainly 'tis as much like a lyon as that in the zodiake, or as Ursa Major is like a beare. . . . It may be probable enough that those spots and brighter parts may show the distinction betwixt the sea and land in that other world."— Bishop Wilkin's *Discovery of a New World*, 3rd edit., Lond. 1640, p. 100.

> "Does the *Man in the Moon* look big,
> And wear a huger periwig;
> Show in his gait, or face, more tricks
> Than our own native lunatics?"
> *Hudibras*, pt. ii. c. iii. 767.

To judge from his physiognomy, one would say the Man in the Moon was a *Chinese*, or native of the Celestial Empire. Eirionnach.

Arms of Richard, King of the Romans (Vol. viii., p. 653.). — With respectful submission to Mr. Norris Deck, and notwithstanding his ingenious conjecture that the charges on the border are *pois*, and the seal which he mentions in his last communication, I think the evidence that the border belongs to Cornwall, and not to Poictou, is perfectly conclusive.

1. The fifteen bezants in a sable field have been time out of mind regarded as the arms of Cornwall, and traditionally (but of course without authority) ascribed to Cadoc, or Caradoc, a Cornish prince of the fifth century. They occur in juxtaposition with the garbes of Chester, upon some of the great seals of England, and I think also upon the tomb of Queen Elizabeth; and they are, to the present day, printed or engraved on the mining leases of the duchy.

2. Bezants on sable are extremely frequent in the arms of Cornish families; but crowned lions rampant gules do not occur in a single instance of which I am aware, except in the arms of families named Cornwall, who are known or presumed to be descended from this Richard, and bear his arms with sundry differences. Bezants on sable are borne (*e.g.*) by Bond, Carlyon, Chamberlayne, Cole, Cornwall (by some without the lion), Killegrew, Saint-Aubyn, Treby, Tregyan (with a crowned eagle sable, holding a sword), Treiago, and Walesborough, all of Cornwall; and it is to be remarked that bezants are not a common bearing in other parts of England, especially not on sable.

3. When Roger Valtorte married Joan, daughter of Reginald de Dunstanville (who was natural son of Henry I., and Earl of Cornwall nearly a century before Richard, King of the Romans, but never Earl of Poictou), he added to his paternal arms a border sable bezantée.

This is but a small portion of the evidence which might be adduced; but it is, I think, quite enough to justify the statements of Sylvanus Morgan, Sandford, Mr. Lower, and others, that the bezants pertain not to Poictou, but to Cornwall. H. G.

Brothers with the same Christian Name (Vol. viii., pp. 338. 478.).—If your various correspondents, who adduce instances of two brothers in families having the same Christian names (both brothers being alive), will consult Lodge's *Peerage* for 1853, they will find the names of the sons of the Marquis of Ormonde thus stated:

"James Edward Wm. Theobald, Earl of Ossory, born Oct. 5, 1844.

"Lord James Hubert Henry Thomas, born Aug. 20, 1847.

"Lord James Arthur Wellington Foley, born Sept. 23, 1849.

"Lord James Theobald Bagot John, born Aug. 6, 1852."

The Christian name of the late Marquis was James; and whichever of his grandsons shall succeed the present possessor of the title, will bear the same Christian name as the late peer.

Juverna.

Arch-priest in the Diocese of Exeter (Vol. ix., p. 105.). — Haccombe is doubtless the parish in the diocese of Exeter, where Mr. W. Fraser will find the arch-priest about whom he is inquiring. Haccombe is a small parish, having two houses in it, the manor-house of the Carew family and the parsonage. It is said that, by a grant from the crown, in consequence of services done by an ancestor of the Carews, this parish received certain privileges and exemptions, one of which was that the priest of Haccombe should be exempt from all ordinary spiritual jurisdiction. Hence the title of arch-priest, and that of chorepiscopus, which the priests of Haccombe have claimed, and perhaps sometimes received. The incumbent of Bibury, in Gloucestershire, used to claim similar titles, and like exemption from spiritual jurisdiction. J. Sansom.

Since sending my Query on this subject, I have obtained the following information. The Rectory of Haccombe, which is a peculiar one, in the diocese of Exeter, gives to its incumbent for the time being the dignity of arch-priest of the diocese. The arch-priest wears lawn sleeves, and on all occasions takes precedence after the bishop. The late rector, the Rev. T. C. Carew, I am told, constantly officiated in lawn sleeves attached to an A.M. gown, and took the precedence due to his spiritual rank as arch-priest of the diocese. The present arch-priest and Rector of Haccombe is the Rev. Fitzwilliam J. Taylor. Does such an office, or rather dignity, exist in any other case in the Anglican Church? Wm. Fraser, B.C.L.

Tor-Mohun.

"*Horam coram dago*" (Vol. ix., p. 58.).—Your correspondent Σ. is probably thinking of Burns' lines "Written in a wrapper, inclosing a letter to Captain Grose," &c.:

"Ken ye aught o' Captain Grose?
Igo et ago,
If he's among his friends or foes,
Iram, coram, dago."

It is not very likely, however, that this should be the first appearance of this "burden," any more than of "Fal de ral," which Burns gives to other pieces both before and after this. It may have a meaning (as I believe one has been found for "Lilliburlero," &c.), but I should think it more likely to be sheer *gibberish*.

By the way, how comes *burden* to be used in the sense of "chorus or refrain?" I believe we have the authority of Shakspeare for so doing.

"Foot it featly here and there
And let the rest the burden bear?"

Is it the *bourdon*, or big drone? Certainly the chorus could not "bear a burden," in the sense of *hard work*, even before the time of Hullah.

J. P. Orde.

In Chambers' *Scottish Songs*, Edinburgh, 1829, p. 273. is a piece beginning —

"And was you e'er in Crail toun?
Igo and ago:
And saw ye there clerk Fishington?
Sing *irom, igon, ago.*"

And in *Blackwood* for Jan. 1831 ("Noctes Ambrosianæ, No. 53.") is "A Christmas Carol in honour of Maga, sung by the Contributors," which begins thus —

"When Kit North is dead,
What will Maga do, Sir?
She must go to bed,
And like him die too, Sir!
Fal de ral de ral,
Iram coram dago;
Fal de ral de ral,
Here's success to Maga!"

I suspect that the "chorus or refrain" of the first of these ditties suggested that of the second; and that *this* is the song which was running in your contributor's head.

J. C. R.

[We are also indebted to S. Wmson, F. Crossley, E. H., R. S. S., and J. Ss. for similar replies. See Burns' *Works*, edit. 1800, vol. iv. p. 399., and edit. Glasgow, 1843, vol. i. p. 113.]

Children by one Mother (Vol. v., p. 126.). — In reply to the Query, "If there be any well-authenticated instance of a woman having had more than twenty-five children," I can furnish you with what I firmly believe to be such an instance. The narrator was a relative of my late wife, a man of the very highest character in the City of London for many years, and formerly clerk to the London Bridge (Old) Water Works, a mark by which he may possibly be recognised by some of your readers. I have heard him relate, that once, as he was travelling into Essex, he met with a very respectable woman, apparently a farmer's wife, who during the journey several times expressed an anxious desire to reach home, which induced my informant at length to inquire the cause of so great an anxiety. Her reply was, "Indeed, Sir, if you knew, you would not wonder at it." When, upon his jocularly saying, "Surely she could have no cause for so much desire to reach home," she said farther, that "The number of her children was the cause, for that she had *thirty* children, it having pleased God to give to her and her husband fifteen boys; and because they were much dissatisfied at having no girl, in order to punish their murmuring and discontent, He was pleased farther to send them fifteen girls."

I. R. R.

Parochial Libraries (Vol. viii. *passim*). — In the small village of Halton, Cheshire, there is a small public library, of no inconsiderable extent and importance, founded in 1733 by Sir John Chesshyre, Knight, of Hallwood in that county. Of the works comprised in the collection, the following may be selected as best worthy of mention: Dugdale's *Monasticon*, Rymer's *Fœdera*, Walton's *Polyglot*, and a host of standard ecclesiastical authors, interspersed with modern additions of more general interest. The curate for the time being officiates as librarian; the books being preserved in a small stone building set apart for the purpose, in the vicinity of his residence. Over the door is the following inscription:

"Hanc Bibliothecam,
pro communi literatorum usu,
sub cura curati capellæ de Halton
proventibus ter feliciter augmentatæ,
Johannes Chesshyre miles
serviens D'ni Regis ad legem,
D. D. D.
Anno MDCCXXXIII."

Sir John, the founder, was buried at Runcorn, where a monument exists to his memory, bearing the following epitaph at its foot:

"A wit's a feather, and a chief's a rod,
An honest man's the noblest work of God."

The parishes of Stoke Damarel, Devon, and of St. James the Great, Devonport, have each their parochial library: the former commenced in 1848, by the Rev. W. B. Flower, late curate of the parish; and the latter by the Rev. W. B. Killpack, the first incumbent of the district.

T. Hughes.

Chester.

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Wanted by *John Garland*, Solicitor, Dorchester.

Notices to Correspondents.

We are this week compelled to omit our usual NOTES ON BOOKS, &c.

DR. RIMBAULT *on* Burton's Anatomy of Melancholy, *and* MR. LAMMIN'S *Paper on* Grammont, *in our next Number*.

JAMES SAMUELS *will find full particulars of the legend of* The Wandering Jew *in* Die Sage vom Ewigen Juden, *by Grässe, Dresden*, 1844.

THOMAS Q. COUCH *is thanked for his Cornish legends. He will, however, find that of the Mole in our* Second Vol., p. 225.; *and that of the Owl, in the* Variorum Shakspeare *and other works.*

CABAL.—*Our Correspondent on the origin of this word is referred to* "N. & Q.," Vol. iv., pp. 443. 507.; Vol. v., pp. 139. 520., *where he will find enough to satisfy him that it was not formed from the initials of the five chief ministers of Charles II.*

W. *The date of the consecration of the old St. Pancras Church has hitherto baffled research. The question was asked in our* Second Volume, p. 496. *We doubt whether any drawing of the original structure is extant.*

The numerous articles on PHOTOGRAPHY *already in type compel us to postpone until next week several other valuable papers.*

Errata.—Vol. ix., p. 59., 8th line in translation from Sheridan, for "victâ marte" read "victâ mente;" p. 133., 1st line, for "Erie" read "Erse."

"NOTES AND QUERIES" *is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels, and deliver them to their Subscribers on the Saturday.*

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LONDON, SATURDAY, MARCH 4, 1854.

Notes.

BURTON'S "ANATOMY OF MELANCHOLY."

In this age of "new editions," it is a wonder that no one has favoured the public with a reprint, with notes *variorum*, of this celebrated English classic.

Dr. Dibdin, in a note to his edition of More's *Utopia*, vol. ii. p. 97., says:

"Whoever will be at the trouble of consulting Part II. sect. iv. memb. i. subsect. 4. of the last folio edition of Burton [1676], will see how it varies from the first folio of 1624; and will, in consequence, regret the omission of the notice of these variations in the octavo editions of Burton recently published."

The octavo editions here referred to are those of 1800 and 1806; the latter, I believe, edited by Edward Du Bois. The folio of 1676 is, in all probability, an exact reprint of that of 1651, which certainly differs considerably from those of an earlier date. Henry Cripps, the publisher of the edition of 1651, has the following notice:

"*To the Reader.*

Be pleased to know (courteous Reader) that since the last impression of this Book, the ingenuous author of it is deceased, leaving a copy of it exactly corrected, with several considerable additions by his own hand. This copy he committed to my care and custody, with directions to have those additions inserted in the next edition; which, in order to his command and the publicke good, is faithfully performed in this last impression. H. C."

Modern writers have been deeply indebted to old Robert Burton; but he, in his turn, was equally indebted to earlier writers. Dr. Dibdin remarks:

"I suspect that Burton, the author of the *Anatomy of Melancholy*, was intimately acquainted with Boiastuan's book as translated by Alday; for there are passages in Burton's 'Love Melancholy' (the most extraordinary and amusing part of his work), which bear a very strong resemblance to many in the 'Gests and Countenances ridiculous of Lovers,' at p. 195. of Boiastuan's *Theatre, or Rule of the World.*"

The title of the curious book mentioned in this extract is—

"Theatrum Mundi. Theatre, or Rule of the World: Wherein may bee seene the running Race and Course of everie Mannes Lyfe, as touching Miserie and Felicitie: whereunto is added a learned Worke of the excellencie of Man. Written in French by Peter Boiastuan. Translated by John Alday. Printed by Thomas East, for John Wright, 8vo. 1582."

But Burton was more indebted to another work, very similar in title and matter to his own; I mean Dr. Bright's curious little volume, of which I transcribe the title-page in full:

"A Treatise of Melancholy: contayning the Causes thereof, and reasons of the strange Effects it worketh in our Minds and Bodies; with the Phisicke Cure, and Spirituall Consolation for such as have thereto adjoyned afflicted Conscience. The difference betwixt it and Melancholy, with diverse philosophical Discourses touching Actions, and Affections of Soule, Spirit, and Body: the Particulars whereof are to be seene before the Booke. By T. Bright, Doctor of Phisicke. Imprinted at London by John Windet, sm. 8vo. 1586."

It has been remarked that Burton does not acknowledge his obligations to Bright. This, however, is not strictly true, as the former acknowledges *several quotations* in the course of his work. It would certainly be desirable, in the event of a new edition of the *Anatomy*, that a comparison of the two books should be made. As a beginning towards this end, I subjoin a table of the contents of Bright's *Treatise*, with a notice of some similar passages in Burton's *Anatomy*, arranged in parallel columns.

I may just add, that Bright's *Treatise* consists of 276 pages, exclusive of a dedication "To the Right Worshipful M. Peter Osborne," &c. (dated from "Little S. Bartlemews by Smithfield, the 13 of May, 1586"); and an address "To his Melancholick Friend M."

All that is known of his biography has been collected by the Rev. Joseph Hunter, and communicated to the last edition of Wood's *Athenæ Oxonienses*, vol. ii. p. 174. *note*.

BRIGHT'S "TREATISE OF MELANCHOLY," 1586.	BURTON'S "ANATOMY OF MELANCHOLY," edit. 1651.
The Contentes of the Booke according to the Chapters.	*Parallel Sections.*
1. How diversly the word Melancholy is taken.	Definition of Melancholy: name, difference.
2. The causes of naturall melancholy, and of the excesse thereof.	The causes of melancholy.
3. Whether good nourishment breede melancholy, by fault of the body turning it into melancholy: and whether such humour is found in nourishments, or rather is made of them.	Customs of dyet, delight, appetite, necessity: how they cause or hinder.
4. The aunswere to objections made against the breeding of melancholicke humour out of nourishment.	Dyet rectified in substance.
5. A more particular and farther answere to the former objections.	
6. The causes of the increase and excesse of melancholicke humour.	Immediate cause of these precedent symptomes.
7. Of the melancholicke excrement.	Of the matter of melancholy.
8. What burnt choller is, and the causes thereof.	
9. How melancholie worketh fearful passions in the mind.	Symptomes or signes in the mind.
10. How the body affecteth the soule.	Of the soul and her faculties.
11. Objections againste the manner how the body affecteth the soule, with answere thereunto.	
12. A farther answere to the former objections, and of the simple facultie of the soule, and onely organicall of spirit and body.	
13. How the soule, by one simple facultie, performeth so many and diverse actions.	

Bright's "Treatise of Melancholy," 1586.	Burton's "Anatomy of Melancholy," edit. 1651.
14. The particular answeres to the objections made in the 11th chapter.	
15. Whether perturbations rise of humour or not, with a division of the perturbations.	Division of perturbations.
16. Whether perturbations which are not moved by outward occasions rise of humour or not: and how?	
17. How melancholie procureth feare, sadnes, despaire, and such passions.	Sorrow, fear, envy, hatred, malice, anger, &c. causes.
18. Of the unnaturall melancholie rising by adjustion: how it affecteth us with diverse passions.	Symptomes of head-melancholy.
19. How sickness and yeares seeme to alter the mind, and the cause; and how the soule hath practise of senses separated from the body.	Continent, inward, antecedent, next causes, and how the body works on the mind.
20. The accidentes which befall melancholie persons.	An heap of other accidents causing melancholy.
21. How melancholie altereth the qualities of the body.	Distemperature of particular parts.
22. How melancholie altereth those actions which rise out of the braine.	
23. How affections be altered.	
24. The causes of teares, and their saltnes.	
25. Why teares endure not all the time of the cause: and why in weeping commonly the finger is put in the eie.	
26. Of the partes of weeping: why the countenance is cast down, the forehead lowreth, the nose droppeth, the lippe trembleth, &c.	
27. The causes of sobbing and sighing: and how weeping easeth the heart.	
28. Howe melancholie causeth both weeping and laughing, with the reasons why.	Causes of these symptomes [*i. e.* bashfulness and blushing].
29. The causes of blushing and bashfulness, and why melancholie persons are given therunto.	
30. Of the naturall actions altered by melancholie.	
31. How melancholie altereth the naturall workes of the body: juice and excrement.	Symptomes of melancholy abounding in the whole body.
32. Of the affliction of conscience for sinne.	Guilty conscience for offence committed.
33. Whether the afflicted conscience be of melancholie.	
34. The particular difference betwixt melancholie and the afflicted conscience in the same person.	How melancholy and despair differ.
35. The affliction of mind: to what persons it befalleth, and by what means.	Passions and perturbations of the mind; how they cause melancholy.
36. A consolation to the afflicted conscience.	
37. The cure of melancholie: and how melancholicke persons are to order themselves in actions of minde, sense, and motion.	Cure of melancholy over all the body.
38. How melancholicke persons are to order themselves in their affections.	Perturbations of the mind rectified.
39. How melancholicke persons are to order themselves in the rest of their diet, and what choice they are to make of ayre, meate, and drinke, house, and apparell.	Dyet rectified; ayre rectified, &c.
40. The cure by medicine meete for melancholicke persons.	Of physick which cureth with medicines.
41. The manner of strengthening melancholicke persons after purging; with correction of some of their accidents.	Correctors of accidents to procure sleep.

EDWARD F. RIMBAULT.

"Αἰών," ITS DERIVATION.

As the old postulate respecting the etymology of this important word, from ἀεὶ ὤν, however superficial, is too attractive to be surrendered, even in the present day, by some respectable authorities, the judgment of your classical correspondents is requested, as to the accuracy of the more philosophical origin of the term which has been adopted by commentators of unquestionable erudition and undisputed eminence.

The rule by which those distinguished scholars, Lennep and Scheidius, determine the etymology of Αἰών, is as follows:

"Nomina in ων desinentia, formata ab aliis nominibus, *collectiva* sunt, sive *copiam* earum rerum, quæ *primitivo* designantur notant — ut sunt δενδρών, a δένδρον, arboretum; Ἐλαιών, olivetum, ab Ἔλαιον; Ῥοδῶν, rosetum, a ῥόδον (also the nouns ἀγκών, ἀγών, ἀκρέμων, βονβών, παιών, πλούτων, πώγων, χιτών). — Nempe formata videntur hæc nomina in ων, a genitivis pluralibus substantivorum. Genitivus singularis horum nominum, in ωνος, contractione sua, hanc originem satis videtur demonstrare."

In immediate reference to the word Αἰών, they say:

"Αἰών, Ævum, Æternitas. Nomen ex eo genere, quod natura sua *collectionem* et *multitudinem* rerum notat; ut patet ex terminatione ων. Quemadmodum in voce ἀεὶ, vidimus eam esse translatam eximie ad significationem *temporis*, ab illa flandi, spirandive, quæ est in origine ἄω; sic in nostro Αἰών eadem translationis ratio locum habet; ut adeo quasi *temporum collectionem*, vel *multitudinem* significet. A qua denuo significatione propriâ profectæ sunt eæ, quibus vel *ævum*, vel *æternitatem*, vel *hominis ætatem* descripsere veteres. Formata (vox) est a nomine inusitato Αἰός, vel Ἀΐος, quod ab ἄϊς, cujus naturam, in voce ἀεὶ, exposui. Cæterum, a Græco nostro Αἰών, interposito digammate Æolico, ortum est Ἀϝών, et hinc Lat. ævum."

As then it is impossible to place Αἰών, whose genitive is Αἰῶνος, in the same category with the derivatives from ὤν, the participle present of Εἰμί, whose genitive is ὄντος; and as, secondly, this derivation places the word out of the range of the collective nouns so declined, which are derived from other nouns, as this appears to be, can the real etymology of the word Αἰών, and its derivatives, remain any longer a matter of question and debate?

C. H. P.

WILLIAM LYON, BISHOP OF CORK, CLOYNE, AND ROSS.

It is very generally believed that Dr. William Lyon (not Lyons, as he is sometimes called) was originally in the navy; that having distinguished himself in several actions against the Spaniards, he was promised by Queen Elizabeth the first crown appointment that should be vacant; and that this happening to be the see of Cork, he was appointed to it. This is mentioned in other works as well as in Mr. Crofton Croker's very agreeable *Researches in the South of Ireland*, p. 248.; and I have more than once heard it given as a remarkable instance of church preferment.

Sir James Ware informs us that Bishop Lyon was Vicar of Naas in 1573, Vicar of Brandanston in 1580, and chaplain to Lord Grey, who was sent to Ireland as Lord Deputy in September, 1580. This is inconsistent with the statement, that Queen Elizabeth took him from the quarter-deck to make him a bishop, inasmuch as he was in holy orders, and in possession of preferment in Ireland, nearly ten years before he was raised to the highest order in the ministry. If, therefore, he was ever distinguished for gallantry in naval warfare, it must have been before 1573; for we have no reason to suppose that the Rev. George Walker, the hero of Londonderry, had him as an example. But, as no action with the Spaniards could have taken place prior to 1577, how is this to be reconciled with the common account, that his gallantry against them attracted the notice of the queen? In a miscellaneous compilation, entitled *Jefferson's Selections* (published in York in 1795, and indebted for its information about Lyon to an old newspaper, which gave oral tradition as its sole authority), we are told that his picture, in the captain's uniform, the left hand wanting a finger, is still to be seen in the bishop's palace at Cork. The picture is there, and represents him certainly as wanting a finger; he is dressed, however, not in a captain's uniform, but in a very scholar-like black gown.

I know not how Mr. Croker could have given the year 1606 as the date of his appointment to the see of Cloyne, for we learn from Ware, who is no mean authority, that he was first appointed to the see of Ross in 1582; that the sees of Cork and Cloyne were given to him *in commendam* in 1583 (as is recorded in the Consistorial Court of Cork), and that the three sees were formally united in his person in 1586.

In 1595 he was appointed one of the commissioners to consider the best means of peopling Munster with English settlers, and of establishing a voluntary composition throughout that province in lieu of cess and taxes; this does not look as if he had been an illiterate captain of a ship, or one of those "rude-bred soldiers, whose education was at the musket-mouth." In fact, Ware does not seem to have considered him remarkable for anything except such qualities as well became his order. And we have the high testimony of Archbishop Bramhall (quoted by Ware), that "Cork and Ross fared the best of any bishoprick in that province, a very good man, Bishop Lyon, having been placed there early in the Reformation."

ABHBA.

CURIOUS MARRIAGE AGREEMENT.

The original of the following paper is in existence in this city:

"To MRS. DEBORAH LEAMING.

"Madam.— Seeing I, Jacob Sprier, have addressed myself to you upon the design of marriage, I therefore esteem it necessary to submit to your consideration some particulars, before we enter upon that solemn enterprise which may either establish our happiness or occasion our inquietude during life, and if you concur with those particulars, I shall have great encouragement to carry my design into execution; and since happiness is the grand pursuit of a rational creature, so marriage ought not to be attempted short of a prospect of arriving thereat; and in order thereto (should we marry) I conceive the following rules and particulars ought to be steadily observed and kept, viz.:

"1st. That we keep but one purse: a severance of interest bespeaking diffidence, mistrust, and disunity of mind.

"2nd. That we avoid anger as much as possible, especially with each other; but if either should be overtaken therewith, the other to treat the angry party with temper and moderation during the continuance of such anger; and afterwards, if need require, let the matter of heat be coolly discussed when reason shall resume its government.

"3rd. As we have different stocks of children to which we are and ought to be strongly attached by ties of nature, so it's proper when such children or any of them need correction, it be administered by the party from whom they have descended; unless, in the opinion of both parties, it shall be thought necessary to be otherwise administered for the children's good.

"4th. That no difference or partiality be made with respect to such children who live with us in point of common usage touching education, food, raiment, and treatment, otherwise than as age, circumstance, and convenience may render it necessary, to be agreed upon between us, and grounded upon reason.

"5th. That civility, courtesy, and kind treatment be always exercised and extended towards such child or children that now is or hereafter may be removed from us.

"6th. That we use our mutual endeavours to instruct, counsel, improve, admonish, and advise all our children, without partiality, for their general good; and that we ardently endeavour to promote both their temporal and eternal welfare.

"7th. That each of us use our best endeavours to inculcate upon the minds of our respective stocks of children a venerable and honourable opinion of the other of us; and avoid as much as possible any insinuation that may have a different tendency.

"8th. That in matters where either of us is more capable of judging than the other of us, and best acquainted therein, that the person so most capable of judging, and best acquainted, do follow his or her own judgment without control, unless the other shall be able to give a sufficient reason to the contrary; then, and in such case, the same to be conclusive; and that we do adhere to each other in things reasonable and expedient

with a mutual condescension, and also advise with and consult each other in matters of importance.

"9th. That if any misunderstanding should arise, the same be calmly canvassed and accommodated between ourselves, without admitting the interposition of any other, or seeking a confident to either to reveal our mind unto, or sympathise withal upon the occasion.

"10th. That no suspicious jealousies of any kind whatever be harboured in our breasts, without absolute or good circumstantial evidence; and if conceived upon proof or strong presumption, the same to be communicated to the suspected person, in temper and moderation, and not told to another.

"11th. That we be just, chaste, and continent to each other; and should either prove otherwise, that then we separate, notwithstanding the most solemn ties to the contrary, unless it shall suit the injured party to forgive the injury and continue the coverture; and in case of separation, each of us to keep such share of wealth as we were possessed of when we came together, if it remains in the same state, as to quantum; but if over or under, then in proportion to what we originally had.

"12th. That we neither give into, nor countenance any ill advisers who may have a design to mar our happiness, and sow discord between us.

"13th. That in matters of religious concernment, we be at liberty to exercise our sentiments freely without control.

"14th. That we use our mutual endeavours to increase our affection, cultivate our harmony, promote our happiness, and live in the fear of God, and in obedience to His righteous laws.

"15th. That we use the relatives of each other with friendly kindness; and that the same be extended to our friends and benefactors, mutually, without grudging.

"16th. That the survivor of us endeavour, after the death of either of us, to maintain the reputation and dignity of the deceased, by avoiding levity of behaviour, dissoluteness of life, and disgraceful marriage; not only so, but that such survivor persevere in good offices to the children of the deceased, as a discreet, faithful, and honourable survivor ought to do.

"17th. That in case Jacob Sprier, after trial, shall not think it for his interest, or agreeable to his disposition, to live at the plantation where Deborah Leaming now resides, then, and in such case, she to remove with him elsewhere upon a prospect promising to better his circumstances or promote his happiness, provided the landed interest of the said Deborah's late husband be taken proper care of for the benefit of her son Christopher.

"18th. That the said Jacob Sprier be allowed from time to time to purchase such books from our joint stock as he shall think necessary for the advantage and improvement of himself and our children jointly, or either of them, without grudging.

"19th. That the said Jacob Sprier do continue to keep Elisha Hughes, and perform his express agreement to him according to indenture already executed, and discharge the trust reposed in him the said Sprier by the mother of the said Elisha, without grudging or complaint.

"20th. And as the said Deborah Leaming, and the said Jacob Sprier, are now something advanced in years, and ought to take the comfort of life as free from hard toil as convenience will admit, therefore neither of them be subject thereunto unless in case of emergence, and this exemption to be no ways censured by each other, provided they supervise, contrive, and do the light necessary services incumbent on the respective heads of a family, not omitting to cultivate their minds when convenience will admit.

"21st. That if anything be omitted in the foregoing rules and particulars, that may conduce to our future happiness and welfare, the same to be hereafter supplied by reason and discretion, as often as occasion shall require.

"22nd. That the said Jacob Sprier shall not upbraid the said Deborah Leaming with the extraordinary industry and good economy of his deceased wife, neither shall the said Deborah Leaming upbraid the said Jacob Sprier with the like extraordinary industry and good economy of her deceased husband, neither shall anything of this nature be observed by either to the other of us, with any view to offend or irritate the party to whom observed; a thing too frequently practised in a second marriage, and very fatal to the repose of the parties married.

"I, Deborah Leaming, in case I marry with Jacob Sprier, do hereby promise to observe and perform the before-going rules and particulars, containing twenty-two in number, to the best of my power. As witness my hand, the 16th day of Decem'r, 1751:

(Signed) "DEBORAH LEAMING.

"I, Jacob Sprier, in case I marry with Deborah Leaming, do hereby promise to observe and perform the before-going rules and particulars, containing twenty two in number, to the best of my power. As witness my hand, the 16th day of December, 1751:

(Signed) "JACOB SPRIER."

OLDBUCK.

Philadelphia.

ANCIENT AMERICAN LANGUAGES.

(*Continued from* Vol. vi., pp. 60, 61.)

Since communicating to you a short list of a few books I had noted as having reference to this obscure subject, I have stumbled over a few others which bear special reference to the Quichua; and of which I beg to send you a short account, which may be worthy a place in your valuable pages.

The first work upon the Quichua language, of which I find mention, is a grammar of the Peruvian Indians (*Gramatica ó arte general de la lengua de los Indios del Perù*), by the brother Domingo de San Thomas, published in Valladolid in 1560; and republished in the same year with an appendix, being a Vocabulary of the Quichua. The demand for the first edition appears to have been considerable; or, what is more likely, from the extreme rarity of the work, the careful author

suppressed or called in the first edition, in order to add, for the benefit of his purchasers, the vocabulary which he had found time to prepare within the year.

The work of San Thomas seems to have glutted the market for some twenty years; for we do not find that any one made a collection of words or grammatical forms until the year 1586, when Antonio Ricardo published a kind of introduction to the Quichua, having sole reference to that language, without anything more than an explanation in Spanish.* This work, like that of his predecessor, was immediately remodelled and republished in a very much extended form in the same year. Ricardo's books are amongst the first printed in that part of America.

Diego de Torres Rubio is the next writer of whom I am cognizant. He published at Seville, in 1603, a grammar and vocabulary of the Quichua; the subject still continuing to attract attention. Still, as was to be expected, the Quichua language was of more consequence to the Spaniards of Peru. No doubt, therefore, that Father Juan Martinez found a ready sale for his vocabulary, published at Los Reyes in 1604. Indeed, the subject is now attracting the attention of the eminent Diego Gonzalez Holguin, who published first, a new grammar (*Gramatica nueva*) of the Quichua and Inca dialect, in four books, at the press of Francisco del Canto, in Los Reyes, 1607; and second, a vocabulary of the language of the whole of Peru (*de todo el Perù*), in the same year and at the same press.

It is worthy of remark, as confuting somewhat fully the assertion of Prescott (*Conquest of Peru*, vol. ii. p. 188.), that the Spanish name of Ciudad de los Reyes ceased to be used in speaking of Lima "within the first generation," that the books of Ricardo, Holguin, and Huerta (of whom presently) are all stated to have been printed in the Ciudad de los Reyes, though the latest of these appeared in 1616. In 1614, however, to confine myself strictly to the bibliographical inquiry suggested by the heading of my article, a method and vocabulary of the Quichua did appear from Canto's press, dated Lima,—a corruption, as is well known, of the word *Rimac*.

That, however, the Castilian name should be employed later, is curious. At any rate, it occurs for the last time on the title of a work printed by the same printer, Canto, in 1616; and written by Don Alonso de Huerta, the old title being adhered to, probably from some cause unknown to us, but possibly in consequence of old aristocratic opinions and prejudices in favour of the Spanish name. That the name of Lima had obtained considerably even in the time of the Conquerors, Mr. Prescott has sufficiently proved; but as an official and recognised name it evidently existed to a later period than the historian has mentioned.

The work of Torres Rubio, already mentioned, was reprinted in Lima by Francisco Lasso in 1619. From this time forward, the subject of the native language of Peru seems to have occupied the attention of many writers. A quarto grammar was published by Diego de Olmos in 1633 of the Indian language, as the Quichuan now came to be called.

Eleven years later, we find Fernando de Carrera, curate and vicar of San Martin de Reque, publishing an elaborate work bearing the following title:

"Arte de la lengua yunga de los valles del obispado de Truxillo; con un confesonario y todas las oraciones cotidianas y otras cosas: Lima, por Juan de Contreras, 1644, 16mo."

Grammars and methods here follow thick and fast. A few years after Carrera's book, in 1648, comes Don Juan Roxo Mexia y Ocon, *natural de Cuzco*, as he proudly styles himself, with a method of the Indian language: and after a few insignificant works, again another in 1691, by Estevan Sancho de Melgar.

The most common works on the Quichua are the third and fourth editions of Torres Rubio, published at Lima in the years 1700 and 1754. Of these two works, done with that care and evident pleasure which Jesuits always, and perhaps only, bestow upon these difficult by-roads of philology, I need say no more, as they are very well known.

Before I close this communication, allow me to suggest to the readers and contributors to the truly valuable "N. & Q.," that no tittle of knowledge concerning these early philological researches ought to be allowed to remain unrecorded; and with the position which the "N. & Q." occupies, and the facilities that journal offers for the preservation of these stray scraps of knowledge, surely it would not be amiss to send them to the Editor, and let him decide, as he is very capable of doing, as to their value. KENNETH R. H. MACKENZIE.

February 20. 1854.

* Arte y Vocabulario de la lengua, Uamada quichua. En la Ciudad de los Reyes, 1586, 8vo.

CONDUITT AND NEWTON.

In the prospectus of a new *Life* of sir Isaac Newton, by sir David Brewster, it is stated that in examining the papers at Hurstbourne Park, the seat of the earl of Portsmouth, the discovery had been made of "copious materials which Mr. Conduit had collected for a life of Newton, *which had never been supposed to exist*."

About the year 1836 I consulted the principal biographers of Newton — Conduitt, Fontenelle, Birch, Philip Nichols, Thomas Thomson, Biot,

Brewster—and I have ever since believed that such materials *did exist.*

We are assured by Mr. Edmund Turnor, in the preface to his *History of Grantham*, printed in 1806, which work is quoted in the prospectus, that the manuscripts at Hurstbourne Park then chiefly consisted of some pocket-books and memorandums of sir Isaac Newton, and "the information obtained by Mr. Conduitt for the purpose of writing his life." Moreover, the collections of Mr. Conduitt are repeatedly quoted in that work as distinct from the memoirs which were sent to M. de Fontenelle.

I shall give another anecdote in refutation of the statement made in the prospectus, albeit a superfluity. In 1730 the author of *The Seasons* republished his *Poem to the memory of sir Isaac Newton*, with the addition of the lines which follow, and which prove that he was aware of the task on which Mr. Conduitt was then occupied. The lines, it should be observed, have been omitted in all the editions printed since 1738.

"This, Conduitt, from thy rural hours we hope;
As through the pleasing shade, where nature pours
Her every sweet, in studious ease you walk;
The social passions smiling at thy heart,
That glows with all the recollected sage."

The *pleasing shade* indicates the grounds of Cranbury-lodge, in Hampshire, the seat of Mr. Conduitt—whose guest the poet seems previously to have been.

Some inedited particulars of the life of Mr. Conduitt, drawn from various sources, I reserve for another occasion. Bolton Corney.

Minor Notes.

The Music in Middleton's Tragi-Comedy of the "Witch."—Joseph Ritson, in a letter addressed to J. C. Walker (July, 1797), printed in Pickering's edition of Ritson's *Letters* (vol. ii. p. 156.) has the following passage:—

"It may be to your purpose, at the same time, to know that the songs in Middleton's *Witch*, which appear also to have been introduced in *Macbeth*, beginning, 'Hecate, Hecate, come away,' and 'Black spirits and white,' have (as I am informed) been lately discovered in MS. with the complete harmony, as performed at the original representation of these plays. You will find the words in a note to the late editions of Shakspeare; and I shall, probably, one of these days, obtain a sight of the musick."

The MS. here mentioned was in the collection of the late Mr. J. Stafford Smith, one of the Organists of the Chapel Royal. At the sale of this gentleman's valuable library it passed, with many other treasures of a similar nature, into my possession, where it now remains.

Edward F. Rimbault.

Mr. Macaulay and Sir Archibald Alison in error.—How was it that Mr. Macaulay, in two editions of his *History*, placed the execution of Lord Russell on Tower Hill? Did it not take place in Lincoln's Inn Fields? And why does Sir A. Alison, in the volume of his *History* just published, speak of the children of Catherine of Arragon? and likewise inform us that Locke was expelled from Cambridge? Was he not expelled from the University of Oxford? Abhba.

"Paid down upon the nail."—The origin of this phrase is thus stated in the *Recollections of O'Keefe* the dramatist:

"An ample piazza under the Exchange [in Limerick] was a thoroughfare: in the centre stood a pillar about four feet high, and upon it a circular plate of copper about three feet in diameter: this was called *the nail*, and on it was paid the earnest for any commercial bargains made; which was the origin of the saying, 'Paid down upon the nail.'"

But perhaps the custom, of which Mr. O'Keefe speaks, was common to other ancient towns? Abhba.

Corpulence a Crime.—Mr. Bruce has written, in his *Classic and Historic Portraits*, that the ancient Spartan paid as much attention to the rearing of men as the cattle dealers in modern England do to the breeding of cattle. They took charge of firmness and looseness of men's flesh; and regulated the degree of fatness to which it was lawful, in a free state, for any citizen to extend his body. Those who dared to grow too fat, or too soft for military exercise and the service of Sparta, were soundly whipped. In one particular instance, that of Nauclis, the son of Polytus, the offender was brought before the Ephori, and a meeting of the whole people of Sparta, at which his unlawful fatness was publicly exposed; and he was threatened with perpetual banishment if he did not bring his body within the regular Spartan compass, and give up his culpable mode of living; which was declared to be more worthy of an Ionian than a son of Lacedæmon. W. W.

Curious Tender.—

"If any young clergyman, somewhat agreeable in person, and who has a small fortune independent, can be well recommended as to strictness of morals and good temper, firmly attached to the present happy establishment, and is willing to engage in the matrimonial estate with an agreeable young lady in whose power it is immediately to bestow a living of nearly 100*l.* per annum, in a very pleasant situation, with a good prospect of preferment,—any person whom this may suit may leave a line at the bar of the Union Coffee House in the Strand, directed to Z. Z., within three days of this advertisement. The utmost secrecy and honour may be depended upon."—*London Chronicle*, March, 1758.

E. H. A.

The Year 1854.—This year commenced and will terminate on a Sunday. In looking through the Almanac, it will be seen that there are *five Sundays in five months* of the year, viz. in January, April, July, October, and December: five *Mondays* in January, May, July, and October; five *Tuesdays* in January, May, August, and October; five *Wednesdays* in March, May, August, and November; five *Thursdays*, in March, June, August, and November; five *Fridays* in March, June, September, and December; five *Saturdays* in April, July, September, and December; and, lastly, fifty-three Sundays in the year.

The age of her Majesty the Queen is thirty-five, or seven times five; and the age of Prince Albert the same.

Last Christmas having fallen on the Sunday, I am reminded of the following lines:

"Lordings all of you I warn,
If the day that Christ was born
Fall upon a Sunday,
The winter shall be good I say,
But great winds aloft shall be;
The summer shall be fine and dry.
By kind skill, and without loss,
Through all lands there shall be peace.
Good time for all things to be done;
But he that stealeth shall be found soon.
What child that day born may be,
A great lord he shall live to be."

W. W.

Malta.

A Significant Hint.—The following lines were communicated to me by a friend some years ago, as having been written by a blacksmith of the village of Tideswell in Derbyshire; who, having often been reproved by the parson, or ridiculed by his neighbours, for drunkenness, placed them on the church door the day after the event they commemorate:

"Ye Tideswellites, can this be true,
Which Fame's loud trumpet brings;
That ye, to view the Cambrian Prince,
Forsook the King of Kings?
That when his rattling chariot wheels,
Proclaim'd his Highness near,
Ye trod upon each others' heels,
To leave the house of prayer.
Be wise next time, adopt this plan,
Lest ye be left i' th' lurch;
And place at th' end of th' town a man
To ask him into Church."

It is said that, on the occasion of the late Prince of Wales passing through Tideswell on a Sunday, a man was placed to give notice of his coming, and the parson and his flock rushed out to see him pass at full gallop.

E. P. PALING.

Chorley.

Queries.

LITERARY QUERIES.

MR. RICHARD BINGHAM will feel grateful to any literary friend who may be able to assist him in solving some or all of the following difficulties.

1. Where does Panormitan or Tudeschis (*Commentar. in Quinque Libros Decretalium*) apply the term *nullatenenses* to titular and utopian bishops? See *Origines Ecclesiasticæ*, 4. 6. 2.

2. In which of his books does John Bale, Bishop of Ossory, speaking of the monks of Bangor, term them "Apostolicals?" See Ibid., 7. 2. 13.

3. Where does Erasmus say that the preachers of the Roman Church invoked the Virgin Mary in the beginning of their discourses, much as the heathen poets were used to invoke their Muses? See Ibid., 14. 4. 15.; and *Ferrarius de Ritu Concionum*, l. I. c. xi.

4. Bona (*Rer. Liturg.*, l. II. c. ii. n. 1.) speaks of an epistle from Athanasius to Eustathius, where he inveighs against the Arian bishops, who in the beginning of their sermons said "*Pax vobiscum!*" while they harassed others, and were tragically at war. But the learned Bingham (14. 4. 14.) passes this by, and leaves it with Bona, because there is no such epistle in the works of Athanasius. Where else? How can Bona's error be corrected? or is there extant *in operibus Athanasii* a letter of his to some other person, containing the expressions to which Bona refers?

5. In another place (*Rer. Liturg.*, l. II. c. 4. n. 3.) Bona refers to tom. iii. p. 307. of an *Auctor Antiquitatum Liturgicarum* for certain *formulæ;* and Joseph Bingham (15. 1. 2.) understands him to mean *Pamelius*, whose work does not exceed *two* volumes. Neither does Pamelius notice at all the *first of the two formulæ*, though he has the second, or nearly the same. How can this also be explained? And to what work, either anonymous or otherwise, did Bona refer in his expression "Auctor Antiquitatum Liturgicarum?"

6. In which old edition of *Gratiani Decretum*, probably before the early part of the sixteenth century, can be found the unmutilated glosses of John Semeca, surnamed Teutonicus? and especially the gloss on *De Consecrat.*, *Distinct.* 4. c. 4., where he says that even in his time (1250?) the custom still prevailed in some places of giving the eucharist to babes? See *Orig. Ecclesiast.*, 15. 4. 7.

7. Joseph Bingham (16. 3. 6.) finds fault with Baronius for asserting that Pope Symmachus anathematized the Emperor Anastasius, and asserts that instead of *Ista quidem ego*, as given by Baronius and Binius, in the epistle of Symmachus, Ep. vii. al. vi. (see also Labbe and Cossart, t. iv. p. 1298.), the true reading is *Ista quidem nego.* How can this be verified? The epistle is not extant either in Crabbe or Merlin. Is the argument

of J. B. borne out by any good authority, either in manuscript or print?

Mr. Bingham will feel further obliged if the Replies to any or all of these Queries be forwarded direct to his address at 57. Gloucester Place, Portman Square, London.

Minor Queries.

Hunter of Polmood in Tweed-dale.—Where can the pedigree of the Hunters of Polmood, in Peebleshire, be seen? Hufreer.

Dinteville Family.—Of the family of Dinteville there were at this time, viz. 1530, two knights of the Order of St. John of Jerusalem. 1st. *Pierre de Dinteville*, Commander of Troyes, and Seneschal of his Order; son of Claude de Dinteville, Seigneur de Polisi and Chevets in Burgundy, and his wife Jeanne de la Beaume, daughter of the Lord of Mont St. Sorlin. The other was nephew to the *Pierre* above mentioned, son of his younger brother Gaucher, Lord of Polisi, &c.; and his wife, Anne du Plessis d'Ouschamps. His name was *Louis de Dinteville:* he was born June 25, 1503; was Commander of Tupigni and Villedieu, and died at Malta, July 22, 1531; leaving a natural son, Maria de Dinteville, Abbé of St. Michael de Tonnerre, who was killed in Paris by a pistol-shot in 1574. The brother of this Chevalier Louis, *Jean*, Seign. of Polisi, &c., was *ambassador* in England, and died a cripple A.D. 1555.

Query, Which was the "Dominus" of the king's letter? Anon.

Eastern Practice of Medicine.—I shall feel indebted to any correspondent who will refer me to some works on the theory and practice of medicine as pursued by the native practitioners of India and the East generally?

C. Clifton Barry.

Sunday.—When and where does Sunday begin or end? T. T. W.

Three Picture Queries.—1. Kugler (*Schools of Painting in Italy*, edited by Sir Charles Eastlake, 2nd edit., 1851, Part II. p. 284.), speaking of Leonardo da Vinci's cartoon, representing the victory of the Florentines in 1440 over Nicolo Picinnino, general of the Duke of Milan, and which has now perished, says:

"Rubens copied from Leonardo's, a group of four horsemen fighting for a standard: this is engraved by Edelingk, and is just sufficient to make us bitterly deplore the loss of this rich and grand work."

Does this picture exist? Does Edelingk's engraving state in whose possession it was then?

2. Where can I find any account of a painter named St. Denis? From his name and style, he appears to have been French, and to have flourished subsequently to 1700.

3. Titian painted Charles III., Duke of Bourbon and Constable of France, who was killed May 6, 1527, at the siege of Rome. Where is this picture? It is said to have been engraved by Nörsterman. Where may I see the engraving?

Arthur Paget.

"*Cutting off with a Shilling.*"—This is understood to have arisen from the notion that the heir could not be utterly disinherited by will: that something, however small, must be left him. Had such a notion any foundation in the law of England at any time? J. H. Chateau.

Philadelphia.

Inman or Ingman Family.—The family of Inman, Ionman, or Ingman, variously spelt, derive from John of Gaunt. This family was settled for five successive generations at Bowthwaite Grange, Netherdale or Nithisdale, co. York, and intermarried with many of the principal families of that period.

Alfred Inman married Amelia, daughter of Owen Gam. Who was Owen Gam?

Arthur Inman married Cecilia, daughter of Llewellyn Clifford. Who was Llewellyn Clifford? Not mentioned in the Clifford Peerage. Perhaps Mr. Hughes, or some other correspondent of "N. & Q.," may know, and have the kindness to make known his genealogical history.

This family being strong adherents of the House of Lancaster, raised a troop in the royal cause under the Duke of Newcastle, at the fatal battle of Marston Moor, where several brothers were slain, the rest dispersed, and the property confiscated to Cromwell's party about 1650–52. Any genealogical detail from public records prior to that period, would be useful in tracing the descent.

Sir William de Roas de Ingmanthorpe was summoned to parliament in the reign of Edw. I. This Ingmanthorpe, or Inmanthorpe (spelt both ways), is, according to Thoresby, near Knaresborough on the Nidd. Query, Was this person's name Inman from his residence, as usual at that period?

Arms: Vert, on a chevron or, three roses gules, slipped and leaved vert. Crest, on a mount vert, a wyvern ppr. ducally gorged, and lined or. Motto lost. A Subscriber.

Southsea.

Constable of Masham.—Alan Bellingham of Levins, in Westmoreland, married Susan, daughter of Marmaduke Constable of Masham, in Yorkshire, before the year 1624.

I should be very much obliged to any of your genealogical readers, if they can inform me who was Marmaduke Constable of Masham; to which

family of Constable he belonged; and where I could find a pedigree of his family.

COMES STABULI.

Malta.

Fading Ink.—I have somewhere seen a receipt for an ink, which completely fades away after it has been written a few months. Will some chemical reader kindly refer me to it?

C. CLIFTON BARRY.

Sir Ralph Killigrew.—Who was Sir Ralph Killigrew, born *circa* 1585. I should be very much obliged to be referred to a good pedigree of the Killigrew family of the above period.

PATONCE.

Minor Queries with Answers.

Pepys.—I have lately acquired a collection of letters between Pepys and Major Aungier, Sir Isaac Newton, Halley, and other persons, relating to the management of the mathematical school at Christ's Hospital; and containing details of the career of some of the King's scholars after leaving the school. The letters extend from 1692 to 1695; and are the original letters received by Pepys, with his drafts of the answers. They are loosely stitched, in order of date, in a thick volume, and are two hundred and upwards in number. Are these letters known, and have they ever been published or referred to?

A. F. B.

Diss.

[It is a singular coincidence that we should receive the communication of A. F. B. on the day of the publication of the new and much improved library edition of Pepys's *Diary*. Would our correspondent permit us to submit his collection to the editor of Pepys, who would no doubt be gratified with a sight of it? We will guarantee its safe return, and any expenses incurred in its transmission. On turning to the fourth volume of the new edition of the *Diary*, we find the following letter (now first published) from Dr. Tanner, afterwards Bishop of St. Asaph, to Dr. Charlett, dated April 28, 1699:—"Mr. Pepys was just finishing a letter to you last night when I gave him yours. I hear he has printed some letters lately about the abuses of Christ's Hospital; they are only privately handed about. A gentleman that has a very great respect for Mr. Pepys, saw one of them in one of the Aldermen's hands, but wishes there had been some angry expressions left out; which he fears the Papists and other enemies of the Church of England will make ill use of." Is anything known of this "privately printed" volume? In the Life of Pepys (4th edit., p. xxxi.), mention is made of his having preserved from ruin the mathematical foundation at Christ's Hospital, which had been originally designed by him.—ED.]

"*Retainers to Seven Shares and a Half.*"—Can any reader of "N. & Q.," conversant with the literature of the seventeenth century, furnish an explanation of this phrase? It occurs in the preface to *Steps to the Temple, &c.*, of Richard Crashaw (the 2nd edit., in the Savoy, 1670), addressed by "the author's friend" to "the learned reader," and is used in disparagement of pretenders to poetry. The passage runs thus:

"It were prophane but to mention here in the preface those under-headed poets, retainers to seven shares and a half; madrigal fellows, whose only business in verse is to rime a poor sixpenny soul, a subburb sinner into hell," &c.

H. L.

[The performers at our earlier theatres were distinguished into whole shares, three-quarter sharers, half sharers, seven-and-a-half sharers, hired men, &c. In one scene of the *Histriomastic*, 1610, the dissolute performers having been arrested by soldiers, one of the latter exclaims, "Come on, players! now we are the sharers, and you the hired men;" and in another scene, Clout, one of the characters, rejects with some indignation the offer of "half a share." Gamaliel Ratsey, in that rare tract, *Ratseis Ghost*, 1606, knights the principal performer of a company by the title of "Sir Three Shares and a Half;" and Tucca, in Ben Jonson's *Poetaster*, addressing Histrio, observes, "Commend me to Seven shares and a half," as if some individual at that period had engrossed as large a proportion. Shakspeare, in *Hamlet*, speaks of "a whole share" as a source of no contemptible emolument, and of the owner of it as a person filling no inferior station in "a cry of players." In *Northward Ho!* also, a sharer is noticed with respect. Bellamont the poet enters, and tells his servant, "Sirrah, I'll speak with none;" on which the servant asks, "Not a player?" and his master replies:

"No, though a sharer bawl:
I'll speak with none, although it be the mouth
Of the big company."

The value of a share in any particular company would depend upon the number of subdivisions, upon the popularity of the body, upon the stock-plays belonging to it, upon the extent of its wardrobe, and the nature of its properties.—See Collier's *English Dramatic Poetry*, vol. iii. p. 427.]

Madden's "Reflections and Resolutions proper for the Gentlemen of Ireland."—This work, by the Rev. Samuel Madden, was first published in Dublin in 1738, and was reprinted at the expense of the late Mr. Thomas Pleasants, in one vol. 8vo., pp. 224, Dub. 1816. I possess two copies of the original edition, likewise in one vol. 8vo., pp. 237, and I have seen about a dozen; and yet I find in the preface to the reprint the following paragraph:

"The very curious and interesting work which is now reprinted, and intended for a wide and gratuitous circulation, is also of uncommon rarity; there is not a copy of it in the library of Trinity College, or in any of the other public libraries of this city, which have been searched on purpose. (One was purchased some

years ago for the library of the Royal Dublin Society, if I mistake not, for 1*l.* 6*s.*, or rather more.) The profoundly learned Vice-Provost, Doctor Barrett, never met with one; and many gentlemen well skilled in the literature of Ireland, who have been applied to for information on the subject, are even unacquainted with the name of the book."

Of Dr. Madden, known as "Premium" Madden, few memorials exist; and yet he was a man of whom Johnson said, "His was a name Ireland ought to honour." The book in question does not appear to be of "uncommon rarity." Is it considered by competent judges of "exceeding merit?" I would be glad to know. ABHBA.

[Probably, from this work having appeared anonymously, it was unknown to the writers of his life in Chalmers' and Rose's *Biographical Dictionaries*, as well as to Mr. Nichols, when he wrote his account of Dr. Madden in his *Literary Anecdotes*, vol. ii. p. 32. A volume containing the *Reflections and Resolutions*, together with the author's tragedy, *Themistocles*, 1729, and his tract, *A Proposal for the General Encouragement of Learning in Dublin College*, 1732, is in the Grenville Collection in the British Museum. This volume was presented by Dr. Madden to Philip, Earl of Chesterfield, as appears from the following MS. note on a fly-leaf: "To his Excellency the Right Hon. Philip Earl of Chesterfield, Lord Lieutenant of Ireland, these Tracts, writ (how meanly soever) with a real zeal for the service of that country, are most humbly presented by the author, his most obedient humble servant."]

King Edward I.'s Arm.—Fuller, speaking of the death and character of King Edward I., winds up with these words:

"As the arm of King Edward I. was accounted the measure of a yard, generally received in England; so his actions are an excellent model and a praiseworthy platform for succeeding princes to imitate."—*Church History*, b. iii., A.D. 1307.

Query, Is there historical proof of this statement of "honest Tom?" He gives no reference, apparently considering the fact too well established to require any. J. M. B.

[Ask that staunch and sturdy royalist, Peter Heylin, whether Old Tom is not sometimes more facetious than correct; and whether, in the extract given above, we should not read *Richard I.* for Edward I. In Knyghton's *Chronicle*, lib. II. cap. viii. sub Hen. I., we find, "Mercatorum falsam ulnam castigavit adhibita brachii sui mensura." See also William of Malmsbury in Vita Hen. I., and Spelm. Hen. I. apud Wilkins, 299., who inform us, that a new standard of longitudinal measure was ascertained by Henry I., who commanded that the ulna, or ancient ell, which answers to the modern yard, should be made of the exact length of his own arm.]

Elstob, Elizabeth.—Can any of your numerous correspondents state where that celebrated Saxon linguist, Mrs. Elizabeth Elstob, was buried? In Chambers's *Biographical Illustrations of Worcestershire*, she is said to have been buried at Saint Margaret's, Westminster; but after every inquiry, made many years since of the then worthy churchwarden of the parish, our researches were in vain, for there is no account of her sepulture in the church or graveyard. J. B. WHITBOURNE.

[Most of the biographical notices of Mrs. Elizabeth Elstob state that she was buried at St. Margaret's, Westminster. We can only account for the name not appearing in the register of that church, from her having *changed her name* when she opened her school in Worcestershire, as stated, on the authority of Mr. Geo. Ballard, in Nichols's *Literary Anecdotes*, vol. iv. p. 714. Ballard's Correspondence is in the Bodleian.]

Monumental Brasses in London.—Can any of your correspondents favour me with a list of churches in London, or within a mile of the same, containing monumental brasses? I know of St. Helen's, Bishopsgate, only. J. W. BROWN.

[As our young crypto-antiquary dates his letter from Crosby Hall, he will probably find in its library the following works to assist him in his researches:—*List of Monumental Brasses in England* (Rivington), *Manual for the Study of Monumental Brasses* (Parker), and Sperling's *Church Walks in Middlesex* (Masters). Two are noticed in Waller's *Monumental Brasses*, fol., 1842, viz. Dr. Christopher Urswick, in Hackney Church, A.D. 1521, and Andrew Evyngar and wife, in All-Hallows Barking Church. If we mistake not, there is one in St. Faith's, near St. Paul's.]

Replies.

RAPPING NO NOVELTY; AND TABLE-TURNING.

(Vol. viii., pp. 512. 632.; Vol. ix., pp. 39. 88. 135.)

"There is a curious criminal process on record, manuscript 1770, noticed by Voltaire as in the library of the King of France, which was founded upon a remarkable set of visions said to have occurred to the monks of Orleans.

"The illustrious house of St. Memin had been very liberal to the convent, and had their family vault under the church. The wife of a Lord of St. Memin, Provost of Orleans, died, and was buried. The husband, thinking that his ancestors had given more than enough to the convent, sent the monks a present, which they thought too small. They formed a plan to have her body disinterred, and to force the widower to pay a second fee for depositing it again in holy ground.

"The soul of the lady first appeared to two of the brethren, and said to them, 'I am damned, like Judas, because my husband has not given sufficient.' They hoped to extort money for the repose of her soul. But the husband said, 'If she is really damned, all the money in the world won't save her,' and gave them nothing. Perceiving their mistake, they declared she appeared again, saying she was in *Purgatory*, and de-

manding to be disinterred. But this seemed a curious request, and excited suspicion, for it was not likely that a soul in purgatory would ask to have the body removed from holy ground, neither had any in purgatory ever been known to desire to be exhumed.

"The soul after this did not try *speaking* any more, but haunted everybody in the convent and church. Brother Peter of Arras adopted a very awkward manner of conjuring it. He said to it, 'If thou art the soul of the late Madame de St. Memin, strike four knocks,' and the four knocks were struck. 'If thou art damned, strike six knocks,' and the six knocks were struck. 'If thou art still tormented in hell, because thy body is buried in holy ground, knock six more times,' and the six knocks were heard still more distinctly. 'If we disinter thy body, wilt thou be less damned, certify to us by five knocks,' and the soul so certified. This statement was signed by twenty-two cordeliers. The father provincial asked the same questions and received the same answers. The Lord of St. Memin prosecuted the father cordeliers. Judges were appointed. The general of the commission required that they should be burned; but the sentence only condemned them to make the 'amende honorable,' with a torch in their bosom, and to be banished."

This sentence is of the 18th of February, 1535. Vide Abbé Langlet's *History of Apparitions*.

From the above extract, and from what your correspondents MR. JARDINE and R. I. R. have written, it is satisfactorily shown that rapping is no novelty, having been known in England and France some centuries ago. MR. JARDINE has given us an instance in 1584, and leads us to suppose that it was the earliest on record. I now give one as early as 1534; and it would be interesting to know if the monks of Orleans were the first to have practised this imposition, and to have been banished for their deception and fraud.

WILLIAM WINTHROP.

Malta.

In Ammianus Marcellinus, lib. xxix. cap. i. p. 552. of a Paris edition, 1681, two persons, Patricius and Hilarius, charged with disseminating prophecies injurious to the Emperor Valens, were brought before a court of justice, and a tripod, which they were charged with using, was also produced. Hilarius then made the following acknowledgment:

"Construximus, magnifici judices, ad cortinæ similitudinem Delphicæ, diris auspiciis, de laureis virgulis infaustam hanc mensulam quam videtis; et imprecationibus carminum secretorum, choragiisque multis ac diuturnis ritualiter consecratam movimus tandem; movendi autem, quoties super rebus arcanis consulebatur, erat institutio talis. Collocabatur in medio domûs emaculatæ odoribus Arabicis undique, lance rotunda pure superposita, ex diversis metallicis materiis fabrefacta; cujus in ambitu rotunditatis extremo elementorum viginti quatuor scriptiles formæ incisæ perite, dijungebantur spatiis examinate dimensis. Hac linteis quidam indumentis amictus, calciatusque itidem linteis soccis, torulo capiti circumflexo, verbenas felicis arboris gestans, litato conceptis carminibus numine præscitionum auctore, cærimoniali scientia perstitit; cortinulis pensilem anulum librans, sartum ex carpathio filo perquam levi, mysticis disciplinis initiatum: qui per intervalla distincta retinentibus singulis litteris incidens saltuatim, heroos efficit versus interrogationibus consonos, ad numeros et modos plene conclusos; quales leguntur Pythici, vel ex oraculis editi Branchidarum. Ibi tum quærentibus nobis, qui præsenti succedet imperio, quoniam omni parte expolitus fore memorabatur et adsiliens anulus duas perstrinxerat syllabas, ΘΕΟ cum adjectione litteræ postrema, exclamavit præsentium quidem, Theodorum præscribente fatali necessitate portendi."

In lib. xxxi. cap. ii. p. 621. of same edition, a method of prognostication by the Alami is described; but there is no mention of tables there. The historian only says:

"Rectiores virgas vimineas colligentes, easque cum incantamentis quibusdam secretis præstituto tempore discernentes, aperte quid portendatur norunt."

H. W.

The mention of table-turning by Ammianus Marcellinus reminds me of a curious passage in the *Apologeticus* of Tertullian, cap. xxiii., to which I invite the attention of those interested in the subject:

"Porro si et magi phantasmata edunt et jam defunctorum infamant animas; si pueros in eloquium oraculi elidunt; si multa miracula circulatoriis præstigiis ludunt; si et somnia immittunt habentes semel invitatorum angelorum et dæmonum assistentem sibi potestatem, *per quos* et capræ et *mensæ divinare consueverunt;* quanto magis," &c.

Here table divination by means of angels and demons seems distinctly alluded to. How like the modern system! The context of this passage, as well as the extract itself, will suggest singular coincidence between modern and ancient pretensions of this class.

B. H. C.

GENERAL WHITELOCKE.

(Vol. viii., pp. 521. 621.)

Much interesting information concerning General Whitelocke, about whose conduct some difference of opinion appears to exist, will be found in the Rev. Erskine Neale's *Risen from the Ranks* (London, Longmans, 1853); but neither the date nor the place of his death is there given. The reverend writer's account of the general's conduct is not at all favourable. After alluding to him as "a chief unequal to his position," he says:

"John Whitelocke was born in the year 1759, and received his early education in the Grammar School at Marlborough. His father was steward to John, fourth Earl of Aylesbury; and the peer, in acknow-

ledgment of the faithful services of his trusted dependent, placed young Whitelocke at Lochee's Military Academy, near Chelsea. There he remained till 1777, when, the Earl's friendly disposition remaining in full force, and the youth's predilection for a military career continuing unabated, an ensignecy was procured him, through Lord Aylesbury's intervention, in the 14th regiment of Foot." — *Risen from the Ranks*, p. 68.

Through the influence of his brother-in-law, General Brownrigge, Whitelocke's promotion was rapid; and in 1807 he was gazetted commander-in-chief of an expedition destined for the recapture of Buenos Ayres. His conduct during this expedition became the subject of a court-martial; he was found guilty, sentenced to be cashiered, and declared to be "totally unfit to serve his Majesty in any military capacity whatever."

Judging from the evidence adduced, the conduct of the commander-in-chief was totally unworthy of the flag under which he served, and highly calculated to arouse the indignation of the men whom he commanded; and for some considerable time, whenever the soldiers met together to take a friendly glass, the toast was, "Success to *grey hairs*, but bad luck to *White-locks!*" On the whole, the Rev. E. Neale's account seems to be quite impartial; and most persons, after reading the evidence of the general's extremely vacillating conduct, will be inclined to agree with him in awarding this unfortunate officer the title of the "Flincher-General at Buenos Ayres."

JAMES SPENCE HARRY.

I have only just seen your correspondent's Reply (Vol. ix., p. 87.) respecting General Whitelocke. He is right in stating that the general resided at Clifton: he might have added, as late as 1830; but he had previously, for a time, lived at Butcombe Court, Somersetshire.

There is an anecdote still rife in the neighbourhood, that when Whitelocke came down to see the house before taking it, he put up at an inn, and after dinner asked the landlord to take a glass of wine with him. Upon announcing, however, who he was, the landlord started up and declared he would not drink another glass with him, throwing down at the same time the price of the bottle, that he might not be indebted to the general.

Respecting the story of the flints, it is said that he desired them to be taken out of the muskets, wishing that the men should only use their bayonets against the enemy. ARDELIO.

I remember well that soon after the unsuccessful attack of General Whitelocke upon Buenos Ayres, it was stated that the flints had been taken out of the muskets of some of our regiments because they were quite raw troops, and the General thought that they might, from want of knowledge and use of fire-arms, do more mischief to themselves than to the enemy, and that they had better trust to the bayonet alone. The consequence was, that when they entered the streets of the town, they found no enemy in them to whom they could apply the bayonet. The inhabitants and troops were in the strong stone houses, and fired on and killed our men with perfect impunity, as not a shot could be fired in return: to surrender was their only chance of life. A reference to a file of newspapers of that date (which I am too lazy to make myself) will show whether this was understood at the time to be a fact or not. J. Ss.

In the *Autobiography of B. Haydon* (I think vol. i.), he mentions that as he was passing through Somersetshire on his way from Plymouth to London, he saw General Whitelocke. A reference to the passage may interest G. L. S.

W. DENTON.

The following charade was in vogue at the time of Whitelocke's death:

"My first is an emblem of purity;
My second is that of security;
My whole forms a name
Which, if yours were the same,
You would blush to hand down to posterity."

J. Y.

"MAN PROPOSES, BUT GOD DISPOSES."

(Vol. viii., p. 552.; Vol. ix., p. 87.)

1. If your correspondent H. P. will again examine my communication on this subject, he will find that I have *not* overlooked the view which attributes the *De Imitatione* to John Gerson, but have expressly referred to it.

2. If Gerson *was* the author, this will not prove that in quoting the proverb in question, Piers Ploughman quoted from the *De Imitatione*, as H. P. supposes. The dates which I gave will show this. The *Vision* was written about A.D. 1362, whereas, according to Du Pin, John Gerson was born December 14, 1363, took a prominent part in the Council of Constance, 1414, and died in 1429. Of the Latin writers of the fifteenth century, Mosheim says:

"At their head we may justly place John Gerson, Chancellor of the University of Paris, the most illustrious ornament that this age can boast of, a man of great influence and authority, whom the Council of Constance looked upon as its oracle, the lovers of liberty as their patron, and whose memory is yet precious to such among the French clergy as are at all zealous for the maintenance of their privileges against papal despotism."— *Ecc. Hist.*, cent. xv. ch. ii. sec. 24.

3. Gerson was not a Benedictine monk, but a Parisian curé, and Canon of Notre Dame:

"He was made curate (*curé*, parson or rector) of St. John's, in Greve, on the 29th of March, 1408, and

continued so to 1413, when in a sedition raised by the partizans of the Duke of Burgundy, his house was plundered by the mob, and he obliged to fly into the church of Notre Dame, where he continued for some time concealed." — Du Pin, *History of the Church*, cent. xv. ch. viii.

It is said that the treatise in question first appeared —

"Appended to a MS. of Gerson's *De Consolatione Theologiæ*, dated 1421. This gave rise to the supposition that he was the real author of that celebrated work; and indeed it is a very doubtful point whether this opinion is true or not, there being several high authorities which ascribe to him the authorship of that book." — Knight's *Penny Cyclopædia*, vol. vi. art. "Gerson."

Was there then *another* John Gerson, a monk, and Abbot of St. Stephen, between 1200 and 1240, to whom, as well as to the above, the *De Imitatione* has been ascribed? This, though not impossible, appears extremely improbable. Is H. P. prepared with evidence to prove it?

Du Pin, in the chapter above quoted, farther says, in speaking of the *De Imitatione Christi:*

"The style is pretty much like that of the other devotional books of Thomas à Kempis. Nevertheless, in his life-time it was attributed to St. Bernard and Gerson. The latter was most commonly esteemed the author of it in the fifteenth and sixteenth centuries. Afterwards some MSS. of it were found in Italy, where it is attributed to one Gerson or Gessen, to whom is given the title of *abbot*. Perhaps Gersen or Gessen are only corruptions of the name of Gerson. Notwithstanding, there are two things which will hardly let us believe that this was Gerson's book; one, that the author calls himself a monk, the other, that the style is very different from that of the Chancellor of Paris. All this makes it difficult to decide to which of these three authors it belongs. We must leave Thomas à Kempis in possession of what is attributed to him, without deciding positively in his favour."

J. W. THOMAS.

Dewsbury.

This saying is quoted twice, as follows, in *The Chronicle of Battel Abbey from* 1066 *to* 1177, translated by Mr. Lower, 8vo., London, 1851:

"Thus, '*Man proposes, but God disposes*,' for he was not permitted to carry that resolution into effect." — P. 27.

"But, as the Scripture saith, '*Man proposes, but God disposes*,' so Christ suffered not His Church to want its ancient and rightful privileges." — P. 83.

Mr. Lower says in his Preface, p. x.:

"Of the identity of the author nothing certain can be inferred, beyond the bare fact of his having been a monk of Battel. A few passages would almost incline one to believe that Abbot Odo, who was living at the date of the last events narrated in the work, and who is known to have been a literary character of some eminence, was the writer of at least some portions of the volume."

It is stated at the beginning to be in part derived from early documents and traditional statements.

E. J. M.

Hastings.

NAPOLEON'S SPELLING.

(Vol. viii., pp. 386. 502.)

The question as to Napoleon's spelling may seem, at first sight, to be one of little importance; and yet, if we will look at it aright, we shall find that it involves many points of interest for the philosopher and the historian. During a residence of some years in France, I had heard it remarked, more than once, by persons who appeared hostile to the Napoleon dynasty, that its great founder had, in his bulletins and other public documents, shown an unaccountable ignorance of the common rules of orthography: but I had never seen the assertion put forth by any competent writer until I met with the remarks of Macaulay, already quoted by me, Vol. viii., p. 386.

In reply to my inquiry as to the authority for this statement, your correspondent C. has readily and kindly furnished a passage from Bourrienne's *Mémoires*, in which it is alleged that Napoleon's "orthographe est en général *extraordinairement estropiée*."

From all this it must be taken for granted, as, indeed, it has never been denied, that Napoleon's spelling is defective; but the question to be considered is, whether that defectiveness was the effect of ignorance or of design. That it did not arise from ignorance would seem probable for the following reasons.

Napoleon received his education chiefly in France; and it is to be presumed that the degree of instruction in grammar, orthography, &c., *ordinarily* bestowed on educated Frenchmen, was not withheld from him.

To say the least of it, he was endued with sufficient intelligence to acquire an *ordinary* knowledge of such matters.

Nay more: he was a man of the highest order of genius. Between the possession of genius, and a knowledge of orthography, there is, I admit, no necessary connexion. The humblest pedagogue may be able to spell more correctly than the greatest philosopher. But neither, on the other hand, does genius of any kind necessarily preclude a knowledge of spelling.

While still a young man, Napoleon wrote several works in French, such as the *Souper de Beaucaire*, the *Mémoire sur la Culture du Mûrier*, &c. Some of the manuscripts of these writings must be still extant; and a comparison of the spelling of his unpretending youth, with that of his aspiring

manhood, would show at once whether the "*orthographe extraordinairement estropiée*" of his later productions was the result of habit or design.

The orthography of the French language is peculiarly intricate; and it is no uncommon thing to meet with educated men in that country who are unable to spell with accuracy. That Napoleon may have been in a similar predicament, would not be surprising; but that it should be said of the most *extraordinary* man of the age, that his spelling is *extraordinairement estropiée*, seems inexplicable upon any fair supposition, except that he accounted the rules of spelling unworthy the attention of any but copyists and office drudges; or (which is more probable) that he wished this extraordinary spelling to be received as an indication of the great rapidity with which he could commit his thoughts to paper. HENRY H. BREEN.

MEMOIRS OF GRAMMONT.

(Vol. viii., pp. 461. 549.; Vol. ix., p. 3.)

There appearing to be a strong feeling that a correct edition of these *Memoirs* should be published, with the present inaccurate notes thoroughly revised, I send you a few notes from a collection I have made on the subject.

The proper orthography of the name is "Gramont," and the family probably originally came from Spain. Matta's friend, the Marquis de Sevantes, asserts the fact; and it is corroborated by the fact, that on the occasion of the Marshal de Grammont's demanding the hand of the Infanta Maria Theresa for Louis XIV., the people cried, "Viva el Marescal de Agramont, que es de nuestro sangue!" And the King of Spain said to the Marshal after the presentation of his sons, the Counts de Guiche and De Louvigny, "Tencis Muy Buenos y lindos hijos y bien se hecha de ver que los Agramontesces salen de la sangue de Espana."

The Grammont family had been so enriched and ennobled by its repeated marriages with the heiresses of great families, that, like many noble houses of our own times, members of it hardly knew their own correct surname: thus, in the famous declaration of the parliament of Paris against the Peers in 1717, on the subject of the Caps, it was said:

"The Grammonts have determined on their armorial bearings, and hold to those of the house of Aure. The Count de Grammont said one day to the Marshal, What arms shall we use this year?"

The Grammonts in the male line are descended from Sancho Garcia d'Aure, Viscount de l'Arboust. Menaud d'Aure, his lineal representative, married Claire de Grammont, sister and heiress of Jean, Seigneur de Grammont, and daughter of Francis, Seigneur de Grammont, and Catherine d'Andoins his wife.

Menaud d'Aure is the ancestor who is disguised in the *Memoirs* as "Menaudaure" and "Menodore;" and in the notes, coupled with "la belle Corisande," they are styled two of the ancestresses of the family celebrated for their beauty.

Philibert, who was styled Philibert de Grammont and de Toulongeon, Count de Grammont and de Guiche, Viscount d'Aster, Captain of fifty men at arms, Governor and Mayor of Bayonne, Seneschal of Bearne, married on Aug. 7, 1567, Diana, better known as "La belle Corisande" d'Andouins, Viscountess de Louvigny, Dame de Lescun, the only daughter of Paul Viscount de Louvigny; who, although a Huguenot, was killed at the siege of Rouen, fighting under the command of the Duke de Guise. They had two children: Antoine, subsequently the first duke, and Catherine, who married Francois Nompar de Chaumont, Count de Lauzun, the ancestor of the celebrated Duke de Lauzun, who was first introduced at court by his relative the Marshal de Grammont.

This Philibert, Count de Grammont, was killed at the siege of La Fere in Aug. 1580. The connexion between his widow, the fair Corisande, and Henry IV., was subsequent to the Count's death.

The Duchy Peerage was created on Dec. 13, 1643. Antoine, the first duke, married, firstly, on Sept. 1, 1601, Louise, eldest daughter of the Marshal de Roquelaure; she died in 1610, leaving Antoine, subsequently the Marshal Duke de Grammont, and Roger, Count de Louvigny, killed in a duel in Flanders on March 18, 1629. The Duke de Grammont married, secondly, on March 29, 1618, Claude, eldest daughter of Louis de Montmorency, Baron de Boutteville; and had Henri, Count de Toulongeon, who died unmarried on Sept. 1, 1679; Philibert, the celebrated Chevalier de Grammont, who was born in 1621; and three daughters.

The Marshal de Grammont was one of the most celebrated men of the court of Louis XIV.: he was a favourite both of Richelieu and Mazarin, and married a niece of the former; and, as a wit, was not inferior to his brother the Chevalier. He sided with the Court during the wars of the Fronde; whilst the Chevalier in the first instance joined the Prince of Condé, probably from their mutual connexion with the Montmorency family. The Marshal died at Bayonne, on July 12, 1678, aged seventy-four years, leaving four children, of whom the Count de Guiche and the Princess de Monaco are well known.

The Chevalier de Grammont received his outfit from his mother, and joined the army under Prince Thomas of Savoy, then besieging Trin in Piedmont, which was taken on Sept. 24, 1643. The notes to the *Memoirs* say May 4, 1639; but that

was a former siege by the French, then under the command of the Cardinal de la Vallette.

Probably this will be as much as you can afford space for at present, and I will therefore reserve any farther communications for a future Number.

W. H. Lammin.

Fulham.

THE MYRTLE BEE.

(Vol. viii., p. 593.)

Ere venturing an opinion as to the exact size of the above, as compared with the Golden-crested Wren, I should much like to ascertain where I am likely to meet with a faithful specimen of the latter? The Myrtle Bee is about half the size of the common Wren, certainly not larger: and I always took it for granted, the bird derived its name from its diminutiveness and the cover it frequented. I cannot say the bird was generally known in the neighbourhood, having only met with it when in company with sportsmen, in a description of country little frequented by others. I originally obtained the name when a boy from a deceased parent whom I accompanied out shooting; and for a succession of years the bird was familiar to me, in fact, to all sportsmen of that period who shot over the immediate locality; we all knew it, although its name was seldom mentioned. In fact, it never induced a thought beyond—"Confound the bees, how they bother the dogs"—or some such expression. I am unacquainted with the Dartford Warbler (*Sylvia provincialis*, Gmel.); but the description as quoted by Mr. Salmon from Yarrell's *Hist. of British Birds*, 1839, vol. i. p. 311. et seq., differs from the Myrtle Bee. The Warbler is said to haunt and build among furze on commons, and flies with jerks; whereas I never met with the Myrtle Bee among furze, neither does it fly with jerks: on the contrary, its short flight is rapid, steady, and direct. The description of the Warbler appears to agree with a small bird well known here as the Furze Chat, but which is out of all proportion as compared with the Myrtle Bee.

As regards the Query touching the possibility of my memory being treacherous respecting the colour of the bird, after a lapse of twenty-five years, more faith will be placed therein on my stating that I am an old fly-fisher, making my own flies: and that no strange bird ever came to hand without undergoing a searching scrutiny as to colour and texture of the feathers, with the view of converting it to fishing purposes. No such use could be made of the Bee. In a former Number I described the tongue of the Myrtle Bee as round, sharp, and pointed at the end, appearing capable of penetration. I beg to say that I was solely indebted to accident in being able to do so, viz. the tongue protruded beyond the point of the bill, owing to the pressure it received in my dog's mouth; the dog having brought it out enveloped in dead grass, from the foot of the myrtle bush.

Charles Brown.

CELTIC ETYMOLOGY.

(Vol. ix., p. 136.)

Mr. Crossley seems to confine the word *Celtic* to the Irish branch of that dialect. My notion of the words *iosal* and *iriosal* is taken from the Highland Gaelic, and the authorised version of the Bible in that language. Let Celtic scholars, who look to the sense of words in the *four* spoken languages, decide between us. There can be no doubt of the meaning of the two words in the Gaelic of Job v. 11. and Ps. iv. 6. In Welsh, and (I believe) in bas-Breton, there is no word similar to *uim* or *umhal*, in the senses of *humus* and *humilis*, to be found. In Gaelic *uir* is more common than *uim*, and *talamh* more common than either in the sense of *humus;* and in that of *humble*, *iosal* and *iriosal* are much more common than *umhal*.

It is certain that Latin was introduced into Ireland before it reached the Highlands, and Christianity with it; and therefore, as this word is not found in one branch of the Celtic at all, and is not a very common word in another, it is not unreasonable to suppose that it is of Latin origin. The sense which Mr. Crossley declares to be the only sense of *iosal* and *iriosal*, is precisely that which is the nearest to the original meaning of *low*, and *low as the earth;* and this is also the sense which *humilis* always bears in classical Latin, though Christianity (which first recognised *humility* as a virtue, instead of stigmatising it as a meanness) attached to it the sense which its derivatives in all modern Romance languages, with the exception of Italian, exclusively bear.

Now Mr. Crossley has omitted to notice the fact that *umhal* in Gaelic, and, I believe, *umal* in Irish, have not the intermediate sense of *low* and *cringing*, but only the Christian sense of *humble*, as a virtuous attribute. It seems natural that if *uim* and *umal* were radical words, the latter would bear the same relation to *uim*, in every respect, which *humilis* does to *humus*, its supposed derivative. But unless *humus* be derived from χάμαι (the root of χθὼν and χθαμαλὸς), how does Mr. Crossley account for the *h*, which had a sound in Latin as well as *horror* and *hostilis*, both of which retain the aspirate in English, though they lose it in French? If Mr. Crossley will tell me why *horreur* and *hostile* have no aspirate in French, I will tell him why *heir*, *honour*, and *humour* have none in English, though *humid* (which is as closely connected with *humour*, as *humidus* is with *humor*) retains the aspirate.

These Celtic etymologies, however, though amusing, do not touch the main point, which is simply this: the usual mode of pronouncing the word *humble* in good English society. What that is, seems to be so satisfactorily shown by your correspondent S. G. C., Vol. viii., p. 393., that all farther argument on the subject would be superfluous. E. C. H.

PHOTOGRAPHIC CORRESPONDENCE.

Improvements in the Albumenized Process. — Your expectation of being soon able to announce the successful manufacture of a new negative calotype paper, will, I am sure, be gladly received by many photographers, and especially by those who, like me, have been subjected to much disappointment with Turner's paper. For one sheet that has turned out well, at least half-a-dozen have proved useless from spottiness, and some sheets do not take the iodizing solution evenly, from an apparent want of uniformity in the texture of the paper, which causes the solution to penetrate portions the moment it is laid on the solution. Undoubtedly, when it does succeed, it is superior to Whatman's, but this is not enough to compensate for its extreme uncertainty.

In Dr. Diamond's directions for the calotype, he gave a formula for the addition of bromide of potassium to the iodide of potassium, but did not speak with much certainty as to the proportions. Will he kindly say whether he has made farther trials; and if so, whether they confirm the proportions given by him, or have led him to adopt any change in this respect? and will he likewise say whether the iodizing solution which he recommends for Turner's paper, is suitable also to Whatman's?

In albumenizing paper, I have not found it desirable to remove the paper very slowly from the solution. Whenever I have done so, it has invariably dried with waves and streaks, which quite spoiled the sheet. A steady motion, neither too slow nor too quick, I have found succeed perfectly, so that I now never spoil a sheet. I have used the solution with less albumen than recommended by Dr. Diamond. My formula has been, —

Albumen - - - -	8 oz.
Water - - - - -	12 oz.
Muriate ammon. - - -	60 grs.
Common salt - - - -	60 grs.

And this, I find, gives a sufficient gloss to the paper; but that of course is a matter of taste.

I have not either found it essential to allow the paper to remain on the solution three minutes or longer, as recommended by Dr. Diamond. With Canson paper, either negative or positive, a minute and a half has been sufficient. I have used two dishes, and as soon as a sheet was removed, drained, and replaced, I have taken the sheet from the other dish. In this way I found that each sheet lay on the solution about one and a half minutes, and with the assistance of a person to hang and dry them (which I have done before a fire), I have prepared from forty to forty-five sheets in an hour, requiring of course to be ironed afterwards.

I have tried a solution of nitrate of silver of thirty grains to one ounce of distilled water, to excite thin paper, and it appears to answer just as well as forty grains. I send you two small collodion views, taken by me and printed on albumenized paper prepared as mentioned, and excited with a 30-grain solution of nitrate of silver.

Is there any certain way of telling the right side of Canson paper, negative and positive? On the positive paper on one side, when held in a particular position towards the light, shaded bars may be observed; and on this side, when looked *through*, the name reads right. Is this the right or the wrong side? C. E. F.

Since I wrote to you last, I have tried a solution of twenty grains only of nitrate of silver to the ounce of distilled water, for the paper albumenized, as mentioned in my letter of the 13th of February, and have found it to answer perfectly. The paper I used was *thin* Canson, floated for one minute exactly on the solution; but I have no doubt the thick Canson will succeed just as well; and here I may observe that I have never found any advantage in allowing the paper to rest on the solution for three or four minutes, as generally recommended, but the contrary, as the paper, without being in the least more sensitive, becomes much sooner discoloured by keeping. My practice has been to float the thin Canson about half a minute, and the thick Canson not more than a minute.

C. E. F.

Mr. Crookes on restoring old Collodion. — I am happy to explain to your correspondent what I consider to be the *rationale* of the process.

The colour which iodized collodion assumes on keeping, I consider to be entirely due to the gradual separation of iodine from the iodide of potassium or ammonium originally introduced. There are several ways in which this may take place; if the cotton or paper contain the slightest trace of nitric acid, owing to its not being *thoroughly* washed (and this is not so easy as is generally supposed), the liberation of iodine in the collodion is certain to take place a short time after its being made.

It is possible also that there may be a gradual decomposition of the zyloidin itself, and consequent liberation of the iodide by this means, with formation of nitrate of potassa or ammonia; but the most probable cause I consider to be the following. The ether gradually absorbs oxygen from the atmosphere, being converted into acetic acid; this, by its superior affinities, reacts on the iodide present, converting it into acetate, with liberation of hydriodic acid; while this latter, under the influence of the atmospheric oxygen, is very rapidly converted into water and iodine.

I am satisfied by experiment that this is one of the causes of the separation of iodine, and I think it is the only one, for the following reason; neither bromised nor chlorised collodion undergo the slightest change of colour, however long they may be kept. Now, if the former agencies were at work, there is no reason why bromine should not be liberated from a bromide as well as iodine from an iodide; but on the latter suppo-

sition, no change could take place, the affinities of acetic acid being insufficient to displace hydrobromic acid.

A great many experiments which I tried last autumn, for the express purpose of clearing up this point, have convinced me that, *cæteris paribus*, the addition of free iodine to the iodizing solution, tends to diminish the sensitiveness of the subsequently formed iodide of silver. On paper, this diminution of sensitiveness is attended with some advantages, so that at present I hardly know whether to introduce the free iodine or not; but in collodion, as far as my experience goes, I see no reason for retaining it; on the contrary, everything seems to be in favour of its removal.

I can hardly imagine that the increased sensitiveness mentioned by Mr. Hennah is really due to the free iodine which he introduces. Such a result being so contrary to all my experience, I would venture to suggest that there must be some other cause for its beneficial action; for instance, commercial iodide of potassium is generally alkaline, owing to impurities present; the tincture of iodine in this case would render the collodion neutral, and unless a very large excess of iodine were introduced, its good effects would be very apparent. This, however, involving the employment of impure chemicals, is a very improbable explanation of a phenomenon observed by so excellent an operator as Mr. Hennah: there is most likely some local cause which would be overlooked unless expressly searched for.

With regard to the point, whether the free iodine is the *sole* cause of the deterioration of old collodion, I should say decidedly not, at least in a theoretical view; the liberation of free iodine necessitates some other changes in the collodion, and the result must be influenced by these in one way or another, but practically I have as yet found nothing to warrant the supposition that they perceptibly interfere with the sensitiveness of the film.

In the above I have endeavoured as much as possible to avoid technicalities, in order to make it intelligible to amateurs; but if there be any part which may be considered obscure, on its being pointed out to me, I will endeavour to solve the difficulty.

William Crookes.

Hammersmith.

Photographic Queries. — 1. Would you, Sir, or Dr. Diamond (Dr. Mansell is too far off), be kind enough to inform your readers whether Dr. Mansell's process, recommended in No. 225., is equally applicable to *inland* as to sea-side operations; or must we, in the one case, follow Dr. Diamond, and in the other Dr. Mansell, and thus be compelled to prepare two sets of papers?

2. Dr. Mansell recommends, as a test for the iodized paper, a *strong* solution of bichloride of mercury; may we ask *how strong?*

3. Mr. Sisson's developing fluid has undergone so many changes, and has been so much written about, that we are at a loss to discover or to determine whether it has been at length settled, in the mind of the inventor, that it will do equally well for negatives as for positives. Four Photographic Readers.

[1. Both papers are equally available for both purposes. In actual practice we have not ourselves experienced any difference in their results.

2. It is quite immaterial. A drachm of bichloride dissolved in one ounce of spirits of wine will cause a cloudiness and a precipitate, if a very few drops are added to the tested water.

3. In general the salts of iron are more adapted for positives, and weak pyrogallic acid solutions for negatives; say one and a half grain of pyrogallic acid, twenty minims of glacial acetic acid, and an ounce of distilled water.]

Replies to Minor Queries.

London Fortifications (Vol. ix., p. 174.). — In last week's Number is an inquiry as to "London Fortifications" in the time of the Commonwealth.

There is a Map by Vertue, dated 1738, in a folio *History of London;* there is one a trifle smaller, copied from the above; also one with page of description, *Gentleman's Magazine*, June, 1749. I subscribed to a set of twenty etchings, published last year by Mr. P. Thompson of the New Road; they are very curious, being facsimiles of a set of drawings done by a Capt. John Eyre of Oliver Cromwell's own regiment, dated 1643. The drawings are now I believe in the possession of the City of London.

A Constant Reader.

[The drawings referred to by our correspondent are, we hear, by competent judges regarded as *not genuine.* Such also, we are told, is the opinion given of many drawings ascribed to Hollar and Captain John Eyre, which have been purchased by a gentleman of our acquaintance, and submitted by him to persons most conversant with such drawings. Query, Are the drawings purporting to be by Captain John Eyre, drawings of the period at which they are dated?]

Burke's Domestic Correspondence (Vol. ix., p. 9.).—In reference to a Query in "N. & Q." relative to unpublished documents respecting Edmund Burke, I beg to inform your correspondent N. O. that I have no doubt but that some new light might be thrown on the subject by an application to Mr. George Shackleton, Ballitore, a descendant of Abraham Shackleton, Burke's old schoolmaster, who I believe has a quantity of letters written to his old master Abraham, and also to his son Richard, who had Burke for a schoolfellow, and continued the friendship afterwards, both by writing and personally. When Richard attended yearly meetings in London, he was always a guest at Beaconsfield. Burke was so much attached to Richard, that on one of these visits he caused Shackleton's portrait to be painted and presented it to him, and it is now in the possession of the above family. I have no doubt but that an application to the above gentleman would produce some testimony. F. H.

Battle of Villers-en-Couché (Vol. viii. *passim*). — A good account of this celebrated engagement, with several authentic documents relating to what happened on the occasion, will be found in that very interesting little work, *Risen from the Ranks*, by the Rev. E. Neale (London, Longmans, 1853).

JAMES SPENCE HARRY.

"*I could not love thee, dear, so much*" (Vol. ix., p. 125.). — These lines are from an exquisite *morceau* entitled *To Lucasta, on going to the Wars*, by the gay, gallant, and ill-fated cavalier, Richard Lovelace, whose undying loyalty and love, and whose life, and every line that he wrote, are all redolent of the best days of chivalry. They are to be found in a 12mo. volume, *Lucasta*, London, 1649. The entire piece is so short, that I venture to subjoin it:

"Tell me not, sweet, I am unkinde,
That from the nunnerie
Of thy chaste breast and quiet minde,
To warre and armes I flie.

"True, a new mistresse now I chase,
The first foe in the field;
And with a stronger faith imbrace
A sword, a horse, a shield.

"Yet this inconstancy is such,
As you too shall adore;
I could not love thee, deare, so much,
Loved I not honour more."

To the honour of Kent be it remembered that Lovelace was

CANTIANUS.

[We are also indebted for Replies to E. L. HOLT WHITE, GEO. E. FRERE, E. C. H., J. K. R. W., H. J. RAINES, M.D., F. J. SCOTT, W. J. B. SMITH, E. S. T. T., C. B. E., F. E. E., &c. "Lovelace (says Wood) made his amours to a gentlewoman of great beauty and fortune, named Lucy Sacheverel, whom he usually called Lux casta; but she, upon a strong report that he was dead of his wound received at Dunkirk (where he had brought a regiment for the service of the French king), soon after married." — Wood's *Athenæ Oxonienses*, vol. iii. p. 462.]

Sir Charles Cotterell (Vol. viii., p. 564.). — Sir Charles Cotterell, the translator of *Cassandra*, was Master of the Ceremonies to Charles II.; which office he resigned to his son in 1686, and died about 1687. I cannot say where he was buried. I am in possession of a copy of —

"The Memorialls of Margaret de Valoys, first Wife to Henry the Fourth, King of France and Navarre; compiled in French by her own most delicate and Royal Hand, and translated into English by Robert Codrington, Master of Arts: London, printed by R. H. 1661."

It is dedicated to "To the true lover of all good learning, the truly honourable Sir Charles Cotterell, Knight, Master of the Ceremonies," &c. On the fly-leaf of it is written, "Francis Cottrell, her booke, given by my honor'd grandfather Sir Cha. Cottrell." This edition is not mentioned by Lowndes; he only speaks of one of the date of 1662, with a title slightly different. C—S. T. P.

Muffins and Crumpets (Vol. ix., p. 77.).—Crumpet, according to Todd's *Johnson*, is derived from A.-S. cnompehc, which Boswell explains, "full of crumples, wrinkled." Perhaps muffin is derived from, or connected with, the following:

"MOFFLET. *Moffletus.* Mofletus Panis delicatioris species, qui diatim distribui solet Canonicis præbendariis; Tolosatibus *Pain Moufflet*, quasi *Pain molet* dictus; forte quod ejusmodi panes singulis diebus coquantur, atque recentes et teneri distribuantur."—*Du Cange.*

The latter part of the description is very applicable to this article.

Under *Panes Præbendarii*, Du Cange says, "Innoc. Cironus observat ejusmodi panes Præbendarios dici, et in Tolosano tractu *Moufflets* appellari." (See "N. & Q.," Vol. i., pp. 173. 205. 253.)

ZEUS.

Todd, for the derivation of crumpet, gives the Saxon cnompehc. To *crump* is to eat a hard cake (Halliwell's *Archaisms*). Perhaps its usual accompaniment on the tea-table may be indebted for its name to its muff-like softness to the touch before toasting.

MACKENZIE WALCOTT, M.A.

"*Clunk*" (Vol. viii., p. 65.). — The Scotch, and English, *clunk* must have different meanings: for Jamieson defines the verb *to clunk* "to emit a hollow and interrupted sound, as that proceeding from any liquid confined in a cask, when shaken, if the cask be not full;" and *to guggle*, as a "straight-necked bottle, when it is emptying;" and yet I am inclined to believe that the word also signifies *to swallow*, as in England. In the humorous ballad of "Rise up and bar the door," *clunk* seems to be used in the sense of to swallow:

"And first they eat the white puddins, and than they eat the black;
The gudeman said within himsel, the Deil *clunk* ower ai that."

That is, may you swallow the devil with the black puddings, they perhaps being the best to the good man's taste. True, I have seen the word printed "clink," instead of *clunk* in this song; but erroneously I think, as there is no signification of *clink* in Jamieson that could be appropriately used by the man who saw his favourite puddings devoured before his face. To *clink*, means to "beat smartly," to "rivet the point of a nail," to "propagate scandal, or any rumour quickly;" none of which significations could be substituted for *clunk* in the ballad.

HENRY STEPHENS.

Picts' Houses (Vol. viii., p. 392.). — Such buildings underground as those described as Picts'

houses, were not uncommon on the borders of the Tweed. A number of them, apparently constructed as described, were discovered in a field on the farm of Whitsome Hill, Berwickshire, about forty years ago. They were supposed to have been made for the detention of prisoners taken in the frays during the Border feuds: and afterwards they were employed to conceal spirits, smuggled either across the Border, or from abroad.

Henry Stephens.

Tailless Cats (Vol. ix., p. 10.).—The tailless cats are still procurable in the Isle of Man, though many an unfortunate pussey with the tail cut off is palmed off as genuine on the unwary. The real tailless breed are rather longer in the hind legs than the ordinary cat, and grow to a large size. P. P.

Though not a Manx man by birth, I can assure your correspondent Shirley Hibberd, that there is not only a species of tailless cats in the Isle of Man, but also of tailless barn-door fowls. I believe the latter are also to be found in Malta.

E. P. Paling.

Chorley.

"*Cock-and-bull story*" (Vol. v., pp. 414. 447.).—Dr. Maitland, in his somewhat sarcastic remarks respecting "cock-and-bull stories," extracted from Mr. Faber's work, has, no doubt, given a true account of the "cock on the church steeple, as being symbolical of a doctor or teacher." Still I cannot see that this at all explains the expression of a "cock-and-bull story." Will Dr. Maitland be so good as to enlighten me on this point?

I. R. R.

Market Crosses (Vol. v., p. 511.).—Does not the marriage at the market cross allude simply to the civil marriages in the time of the Commonwealth, not alluding to any religious edifice at all? An inspection of many parish registers of that period will, I think, prove this. I. R. R.

"*Largesse*" (Vol. v., p. 557.).—The word *largesse* is not peculiar to Northamptonshire: I well remember it used in Essex at harvest-time, being shouted out at such time through the village to ask for a gift, as I always understood. A. B. may be referred to *Marmion*, Canto I. note 10. I. R. R.

Awkward, Awart, Awalt (Vol. viii., p. 310.).—When fat sheep roll over upon their backs, and cannot get up of themselves, they are said to be lying *awkward*, in some places *awalt*, and in others *awart*. Is *awkward*, in this sense, the same word as that treated by H. C. K.? S.

Morgan Odoherty (Vol. viii., p. 11.).—In reference to the remarks of Mr. J. S. Warden on the Morgan Odoherty of Blackwood's *Magazine*, I had imagined it was very generally known by literary men that that *nom de guerre* was assumed by the late Captain Hamilton, author of the *Annals of the Peninsular Campaigns*, and other works; and brother of Sir William Hamilton, Professor of Logic in the University of Edinburgh. I had never heard, until mentioned by Mr. Warden, that Dr. Maginn was ever identified with that name. S.

Black Rat (Vol. vii., p. 206.).—In reply to the question of Mr. Shirley Hibberd, whether the original rat of this country is still in existence, I may mention, that in the agricultural districts of Forfarshire, the Black Rat (*Mus rattus*) was in existence a few years ago. On pulling down the remains of an old farm-steading in 1823, after the building of a new one, they were there so numerous, that a greyhound I had destroyed no fewer than seventy-seven of them in the course of a couple of hours. Having used precautions against their lodgment in the new steading, under the floors, and on the tops of the party walls, they were effectually banished from the farm.

Henry Stephens.

Blue Bells of Scotland (Vol. viii., p. 388.).—Your correspondent W. of Philadelphia is in error in supposing that the beautiful song, "Blue Bells of Scotland," has any reference to bells painted blue. That charming melody refers to a very common pretty flower in Scotland, the *Campanula latifolia* of Linnæus, the flowers of which are drooping and bell-shaped, and of a blue colour.

Henry Stephens.

Grammars, &c. for Public Schools (Vol. ix., p. 8., &c.).—Pray add to the list a Latin grammar, under the title of *The Common Accidence Improved*, by the Rev. Edward Owen, Rector of Warrington, and for fifty years Master of the Grammar School founded in that town, under the will of Sir Thomas Boteler, on April 27, 1526. I believe it was first published in 1770, but the copy now before me is of an edition printed in 1800; and the Preface contains a promise (I know not whether afterwards fulfilled) of the early publication of the rules, versified on the plan of Busbey and Ruddiman, under the title of *Elementa Latina Metrica*. J. F. M.

Warville (Vol. viii., p. 516.).—As regards the letter *W*, there is a distinction to be made between proper names and other words in the French language. The exclusion of that letter from the alphabet is sufficient proof that there are no words of French origin that begin with it; but the proper names in which it figures are common enough in recent times. Of these, the greater number have been imported from the neighbouring countries of Germany, Switzerland, and

Belgium: and some too are of local origin or formation.

In the latter category is the name of *Warville*, which is derived from Ouarville, near Chartres, where Brissot was born in 1754. Between the French *ouar* and our "war," there is a close similarity of sound; and in the spirit of innovation, which characterised the age of Brissot, the transition was a matter of easy accomplishment. Hence the *nom de guerre* of Warville, by which he was known to his cotemporaries. HENRY H. BREEN.

St. Lucia.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Camden Society has just issued a volume of domestic letters, which contain much curious illustration of the stirring times to which they refer. The volume is entitled *Letters of the Lady Brilliana Harley, wife of Sir Robert Harley, of Brampton Bryan, Knight of the Bath, with Introduction and Notes*, by the Rev. T. T. Lewis. The writer, Lady Brilliana, was a daughter of Sir Edward Conway, afterwards Baron Conway, and is supposed to have been born whilst her father was Lieut.-Governor of the "Brill." The earlier letters (1625—1633) are addressed to her husband, the remainder (1638—1643) to her son Edward, during his residence at Oxford. The appendix contains several documents of considerable historical interest.

Elements of Jurisprudence, by C. J. Foster, M. A., Professor of Jurisprudence at University College, London, is an able and well-written endeavour to settle the principles upon which law is to be founded. Believing that law is capable of scientific reduction, Professor Foster has in this little work attempted, and with great ability, to show the principles upon which he thinks it must be so reduced.

Mr. Croker has reprinted from *The Times* his correspondence with Lord John Russell on some passages of Moore's *Diary*. In the postscript which he has added, explanatory of Mr. Moore's acquaintance and correspondence with him, Mr. Croker convicts Moore, by passages from his own letters, of writing very fulsomely *to* Mr. Croker, at the same time that he was writing very sneeringly *of* him.

A three days' sale of very fine books, from the library of a collector, was concluded on Wednesday the 22nd ult. by Messrs. Sotheby and Wilkinson, at their house in Wellington Street. The following prices of some of the more rare and curious lots exhibit a high state of bibliographical prosperity, notwithstanding the gloomy aspect of these critical times: — Lot 23, Biographie Universelle, fine paper, 52 vols., 29*l.*; lot 82, Donne's Poems, a fine large copy, 7*l.* 10*s.*; lot 90, Drummond of Hawthornden's Poems, 6*l.*; lot 137, Book of Christian Prayers, known as Queen Elizabeth's Prayer Book, 10*l.*; lot 53, a fine copy of Coryat's Crudities, 10*l.* 15*s.*; lot 184, Breydenbach, Sanctarum Peregrinationum in Montem Syon, first edition, 15*l.* 15*s.*; lot 190, the Book of Fayttes of Armes and Chyvalry, by Caxton, with two leaves in fac-simile, 77*l.*; lot 192, Chaucer's Works, the edition of 1542, 10*l.* 5*s.*; lot 200, Dugdale's Warwickshire, 13*l.* 10*s.*; lot 293, a gorgeous Oriental Manuscript from the Palace of Tippoo Saib, enriched with 157 large paintings, full of subject, 112*l.*; lot 240, Horæ Virginis Mariæ, a charming Flemish Manuscript, with 12 exquisite illuminations of a high class, 100*l.*; lot 229, Milton's Minor Poems, first edition, 6*l.* 6*s.*; lot 315, Navarre Nouvelles, fine paper, 5*l.* 5*s.*; lot 326, Fenton's Certaine Tragicall Discourses, first edition, 11*l.*; lot 330, Gascoigne's Pleasauntest Workes, fine copy, 14*l.*; lot 344, Horæ Virginis Mariæ, beautifully printed upon vellum, by Kerver, 26*l.*; lot 347, Latimer's Sermons, Daye, 1571, 14*l.*; lot 364, Milton's Comus, first edition, 10*l.* 10*s.*; lot 365, Milton's Paradise Lost, first edition, 12*l.* 17*s.* 6*d.*; lot 376, The Shah Nameh, a fine Persian manuscript, 10*l.* 12*s.* 6*d.*; lot. 379, Froissart Chroniques, first edition, 22*l.* 15*s.*; lot 381, a fine copy of Gough's Sepulchral Monuments, five vols., 69*l.*; lot 390, the original edition of Holinshed's Chronicles, 16*l.* 10*s.*; lot 401, Lancelot du Lac, Chevalier de la Table Ronde, Petit, 1533, 16*l.*; lot 406, the original edition of Laud's Book of Common Prayer, 12*l.* 15*s.*; lot 412, Meliadus de Leonnoys, a romance of the round table, 11*l.*; lot 417, a superb copy of Montfaucon's Works, with the La Monarchie Française, 50*l.*; lot 418, Works of Sir Thomas More, with the rare leaf, 14*l.* 5*s.*; lot 563, Shakspeare's Life of Sir John Oldcastle, 11*l.*; lot 564, A Midsomer Night's Dream (1600), 18*l.* 5*s.*; lot 611, Shakspeare's Comedies, fine copy of the second edition, 28*l.*; lot 599, the celebrated Letter of Cardinal Pole, printed on large paper, of which two copies only are known, 64*l.*; lot 601, Purchas, his Pilgrimes, five vols., a fine copy, with the rare frontispiece, 65*l.* 10*s.* The 634 lots produced 2,616*l.* 4*s.* 6*d.*

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Notices to Correspondents.

F. T. *The characteristic description of* The Weekly Pacquet, *by the author of the continuation of Sir James Mackintosh's* History of England, *seems perfectly just. We had marked for quotation, as a sample of its virulent tone,* "*The Ceremony and Manner of Baptizing Antichrist,*" *in No.* 6., p. 47.; *but we found its ribaldry would occupy too much of our valuable space, and after all would perhaps not elicit one Protestant clap of applause even at Exeter Hall.*

JOHN WESTON. *The insertion of paginal figures to the Advertisement pages of* "N. & Q." *was considered at the time the change was made, when it was hinted to us that many of our subscribers would wish to retain those pages. We may probably dispense with them in our next Volume.*

FOREIGNER. *The Canon inquired after will be found to be the* 18*th of the* "*Constitutions and Canons Ecclesiastical,* A. D. 1603." *Its partial observance complained of by our Correspondent has been of late years frequently discussed in the various Church periodicals and newspapers, especially in the* British Magazine, vols. xviii., xix., *and* xx. *See also the official judgment of the Bishop of London on this Canon in his* Charge *of* 1842, p. 43.

PRIMERS OF THE REIGN OF ELIZABETH.—*With reference to the article under this heading in last week's Number, we have been reminded that the* Liturgies and Private Prayers *put forth by authority during the reign of Elizabeth, which were reprinted by the* Parker Society, *have been sold by that Society to Mr. Brown, of Old Street, and may be purchased of him at a very moderate price. The introductions contain much valuable information.*

COMUS. *We cannot learn that there is an edition of* Locke on the Understanding *epitomised published at Oxford. There is one in the* London Catalogue, *published some years ago by Whittaker and Co., price* 4s. 6d., *which may perhaps still be had.*

A BORDERER. *Our Correspondent* MR. C. MANSFIELD INGLEBY *wishes to address a letter to* A BORDERER; *how will it reach him?*

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"To the Right Honourable and Honourable the Commissioners appointed by Her Majesty to inquire into the Law and Jurisdiction of the Ecclesiastical and other Courts in relation to Matters Testamentary.

"My Lords and Gentlemen,

"We, the undersigned, being the President and Council of the Camden Society, for the Publication of Early Historical and Literary Remains, beg to submit to your consideration a copy of a Memorial presented on the 13th April, 1848, by the President and then Council of this Society, to his Grace the Archbishop of Canterbury, praying that such changes might be made in the regulations of the Prerogative Office as might assimilate its practice to that of the Public Record Office, so far as regards the inspection of the books of entry of ancient Wills, or that such other remedy might be applied to the inconveniences stated in that Memorial as to his Grace might seem fit.

"In reply to that Memorial his Grace was pleased to inform the Memorialists that he had no control whatever over the fees taken in the Prerogative Office.

"The Memorialists had not adopted the course of applying to his Grace the Archbishop until they had in vain endeavoured to obtain from the authorities of the Prerogative Office, Messrs. Dyneley, Iggulden, and Gostling, some modification of their rules in favour of literary inquirers. The answer of his Grace the Archbishop left them, therefore, without present remedy.

"The grievance complained of continues entirely unaltered up to the present time.

"In all other public repositories to which in the course of our inquiries we have had occasion to apply, we have found a general and predominant feeling of the national importance of the cultivation of literature, and especially of that branch of it which relates to the past history of our own country. Every one seems heartily willing to promote historical inquiries. The Public Record Offices are now opened to persons engaged in literary pursuits by arrangements of the most satisfactory and liberal character. His Grace the Archbishop of Canterbury gives permission to literary men to search such of the early registers of his See as are in his own possession at Lambeth. Access is given to the registers of the Bishop of London; and throughout the kingdom private persons having in their possession historical documents are almost without exception not only willing but anxious to assist our inquiries. The authorities of the Prerogative Office in Doctors' Commons, perhaps, stand alone in their total want of sympathy with literature, and in their exclusion of literary inquirers by stringent rules, harshly, and in some instances even offensively, enforced.

"We have the honour to be,
"My Lords and Gentlemen,
"Your most obedient and very humble servants,
(Signed) Braybrooke, President.

John Bruce, Director.	W. H. Blaauw.
C. Purton Cooper.	W. Durrant Cooper.
J. Payne Collier, Treas.	Bolton Corney.
W. R. Drake.	Henry Ellis.
Edwd. Foss.	Lambert B. Larking.
Peter Levesque.	Fredk. Ouvry.
Strangford.	Wm. J. Thoms, Sec.

25. Parliament Street, Westminster,
January, 1853."

A Report from that Commission has been laid before Parliament; and a Bill for carrying into effect the recommendations contained in such Report, and transferring the powers of the Prerogative Court to the Court of Chancery, has been introduced into the House of Lords. The Bill contains no specific enactments as to the custody of the Wills.

Now, therefore, is the time for all who are interested in Historical Truth to use their best endeavours to procure the insertion of such clauses as shall place the Wills under the same custody as the other Judicial Records of the country, namely, that of Her Majesty's Keeper of Records.

With Literature represented in the House of Lords by a Brougham and a Campbell, in the Commons by a Macaulay, a Bulwer, and a D'Israeli, let but the real state of the case be once made public, and we have no fear but that the interests of English Historical Literature will be cared for and maintained.

Notes.

"J. R. OF CORK."

My gifted and lamented countryman "The Roscoe of Cork"* deserves more notice in these pages, which he has enriched by his contributions, than the handsome obituary of our Editor (Vol. vii., p. 394.); so a few words with reference to him may be acceptable.

Mr. James Roche was born in Limerick some eighty-three years ago, of an ancient and wealthy family. At an early period of his life he was sent to France, and educated in the Catholic College of Saintes. After completing his studies, and paying a short visit to Ireland, he settled in Bordeaux, where he became acquainted with the most distinguished leaders of the Girondists.

Mr. Roche was in Paris during the horrors of the first Revolution, and in 1793 was arrested there as a British subject, but was released on the death of Robespierre. For some years after his liberation, he passed his time between Paris and Bordeaux. At the close of the last century, he returned to Ireland; and commenced business in Cork as a banker, in partnership with his brother. He resided in a handsome country seat near the river Lee, and there amassed a splendid library.

About the year 1816, a relative of mine, a wealthy banker in the same city, got into difficulties, and met with the kindest assistance from Mr. Roche. In 1819 his own troubles came on, and a monetary crisis ruined him as well as many others. All his property was sold, and his books were brought to the hammer, excepting a few with which his creditors presented him. I have often tried, but without success, to get a copy of the auction catalogue, which contained many curious lots, — amongst others, I am informed, Swift's own annotated copy of *Gulliver's Travels*, which Mr. Roche purchased in Cork for a few pence, but which produced pounds at the sale. Mr. Roche, after this, resided for some time in London as parliamentary agent. He also spent several years in Paris, and witnessed the revolution of 1830. Eventually he returned to Cork, where he performed the duties of a magistrate and director of the National Bank, until his death in the early part of 1853.

Mr. Roche was intimately acquainted with many of the great men and events of his time, especially with everything concerning modern French history and literature.

Mr. Roche was remarkable for accurate scholarship and extensive learning: the affability of his manners, and the earnestly-religious tone of his mind, enhanced his varied accomplishments.

For a number of years he contributed largely to various periodicals, such as the *Gentleman's Magazine*, the *Dublin Review*, and the *Literary Gazette*; and the signature of "J. R. of Cork" was welcome to all, while it puzzled many.

In 1851 he printed *for private circulation*, *Essays Critical and Miscellaneous*, by an Octogenarian, 2 vols.; printed by G. Nash, Cork. Some of these Essays are reprints, others are printed for the first time. The work was reviewed in the *Dublin Review* for October, 1851.

A "Sketch of J. R. of Cork" was published in July, 1848, in Duffy's *Irish Catholic Magazine*, which I have made use of in this Note. My object in the present Note is to suggest that Mr. Roche's Reminiscences and Essays should be given to the public, from whom I am well assured they would receive a hearty welcome. Eirionnach.

* Mr. Roche is thus happily designated by the Rev. Francis Mahony in *The Prout Papers*.

MARMORTINTO, OR SAND-PAINTING.

There appeared in a late number of *The Family Friend*, an article on the above process. The writer attributes its invention to Benjamin Zobel of Bavaria; and states, that although some few persons have attempted its revival, in no instance has success attended such efforts. This is not correct. There was a German confectioner to King George III. whom I knew well. His name was Haas; and those acquainted with Bristol will recollect his well-frequented shop, nearly opposite the drawbridge on the way to College Green, where he resided forty years ago, after retiring from his employment at Court. There he was often engaged in decorating ceilings, lying on his back for weeks together on a scaffold for the purpose. He also ornamented the plateaus for the royal table; and he understood the art of sand-painting, and practised it in the highest perfection. Whether he preceded Zobel, or came after him, at Windsor Castle, I cannot tell; but I can testify that he was perfect master of the art in question. I have seen him at work upon his sand-pictures. He had the marble dust of every gradation of colour in a large box, divided into small compartments; and he applied it to the picture by dropping it from small cones of paper.

The article in *The Family Friend* describes the process of Zobel to have consisted of a previous coating of the panel for the picture with a glutinous solution, over which the marble dust was strewed from a piece of cord. Haas used small cones of paper; and my impression from seeing him at work was, that he sprinkled the sand on the dry panel, and fixed the whole finally at once by some process which he kept a secret. For I remember how careful he was to prevent the window or door from being opened, so as to cause a draught, before he had fixed his picture; and I

have heard him lament the misfortune of having had one or two pictures blown away in this manner.

The effect of his sand-pictures was extraordinary. They stood out in bold relief, and with a brilliancy far surpassing any oil painting. As may be supposed, this style of painting was particularly adapted for landscapes and rocky scenery; and it enabled the artist to finish foliage with a richness which nothing could surpass. Mr. Haas' collection of his sand-paintings was a rich treat to inspect. After his death, they were sold and dispersed; but many must be found in the collections of gentlemen in Bristol and its neighbourhood. F. C. H.

THE SOLDIER'S DISCIPLINE, FROM A BROADSIDE OF THE YEAR 1642.

"*The Grounds of Military Discipline: or, Certain Brief Rules for the Exercising of a Company or Squadron.*

Observed by all.

In march, in motion, troop or stand,
Observe both leader and right hand;
With silence note in what degree
You in the body placed be:
That so you may, without more trouble,
Know where to stand, and when to double.

Distances.

True distance keep in files, in ranks
Open close to the front, reare, flanks,
Backward, forward, to the right, left, or either,
Backward and forward both together.
To the right, left, outward or in,
According to directions given.
To order, close, open, double,
Distance, distance, double, double:
For this alone prevents distraction,
And giveth lustre to the action.

Facings.

Face to the right, or to the left, both wayes to the reare,
Inward, outward, and as you were:
To the front, reare, flanks, and peradventure
To every angle, and to the centre.

Doublings.

To bring more hands in the front to fight,
Double ranks unto the right,
Or left, or both, if need require,
Direct divisionall or intire:
By doubling files accordingly,
Your flanks will strengthened be thereby.
Halfe files and bringers-up likewise
To the front may double, none denies;
Nor would it very strange appear
For th' front half files or double the reare:
The one half ranks to double the other,
Thereby to strengthen one the other.

Countermarches.

But lest I should seem troublesome,
To countermarches next I come.
Which, though they many seem to be,
Are all included in these three:
Maintaining, gaining, losing ground,
And severall wayes to each is found:
By which their proper motion 's guided,
In files, in ranks, in both divided.

Wheeling.

Wheel your battell ere you fight,
For better advantage to the right,
Or left, or round about
To either angle, or where you doubt
Your enemie will first oppose you;
And therefore unto their Foot close you.
Divisionall wheeling I have seen
In sundrie places practis'd been,
To alter either form or figure,
By wheeling severall wayes together.
And, had I time to stand upon 't,
I'de wheele my wings into the front.
By wheeling flanks into the reare,
They'll soon reduce them as they were.
Besides, it seems a pretty thing
To wheel, front, and reare to either wing:
Wheele both wings to the reare and front;
Face to the reare, and having done 't,
Close your divisions; even your ranks,
Wheel front and reare into both flanks:
And thus much know, cause, note I'll smother,
To one wheeling doth reduce the other.

Conversion and Inversion.

One thing more and I have done;
Let files rank by conversion:
To th' right, or th' left, to both, and then
Ranks by conversion fill again:
Troop for the colours, march, prepare for fight,
Behave yourselves like men, and so good night.

The summe of all that hath been spoken may be comprised thus:

Open, close, face, double, countermarch, wheel, charge, retire;
Invert, convert, reduce, trope, march, make readie, fire."

ANON.

LEADING ARTICLES OF FOREIGN NEWSPAPERS.

The foreign correspondence of the English press is an invaluable feature of that mighty engine of civilisation and progress, for which the world cannot be too thankful; but as the agents in it at Paris, Berlin, Vienna, &c., are more or less imbued with the insular views and prejudices which they carry with them from England, Scotland, or Ireland, it were well if the daily journals devoted more attention than they do to the *leading articles* of the Continental press, which is frequently distinguished by great ability and interest, and would

enable Englishmen, not versed in foreign languages, to judge, from another point of view, of Continental affairs — now becoming of surpassing interest and importance. Translations or abstracts of the leading articles of *The Times*, *Morning Chronicle*, *Morning Post*, &c., are constantly to be met with in the best foreign papers. Why should not our great London papers more frequently gratify their readers with articles from the pens of their Continental brotherhood? This would afford an opportunity also of correcting the false statements, or replying to the erroneous judgments put forth and circulated abroad by writers whose distinguished position enables them, unintentionally no doubt, to do the more mischief. A surprising change for the better, however, as respects Great Britain, is manifest in the tone and information of the foreign press of late years. Let us cherish this good feeling by a corresponding demeanour on our part. ALPHA.

Minor Notes.

Materials for a History of Druidism.—

"It would be a commendable, useful, and easy task to collect what the ancients have left us on the subject of Druidism. Such a collection would form a very small but interesting volume. It would supersede, in every library, the idle and tedious dreams and conjectures of the Stukeleys, the Borlases, the Rowlands, the Vallanceys, the Davies's, the Jones's, and the Whitakers. Toland's work on the Druids, though far from unexceptionable, has more solid intelligence than any other modern composition of its kind. It is a pity that he or some other person has not given as faithful translations of the Irish Christian MSS. which he mentions, as these have, no doubt, preserved much respecting Druidical manners and superstitions, of which many vestiges are still existing, though not of the kind usually referred to."

"The Roman history of Britain can only be collected from the Roman writers; and what they have left is very short indeed. It might be disposed of in the way recommended for the History of the Druids." — Douce's notes on Whitaker's *History of Manchester*, vol. i. p. 136. of Corrections in Book i., ibid. p. 148.

ANON.

Domestic Chapels. — There is an interesting example of a domestic chapel, with an upper chamber over it for the chaplain's residence, and a ground floor underneath it for some undiscoverable purpose, to be seen contiguous to an ancient farm-house at Ilsam, in the parish of St. Mary Church, in the county of Devon.

The structure is quite ecclesiastical in its character, and appears to have been originally, as now, detached from the family house, or only connected with it by a short passage leading to the floor on which the chapel itself stood. JOHN JAMES.

Ordinary. — The following is a new meaning for the word *ordinary*: — "Do ye come in and see my poor man, for he is *piteous ordinary* to-day." This speech was addressed to me by a poor woman who wished me to go and see her husband. He was ordinary enough, although she had adorned his head with a *red* night-cap; but her meaning was evidently that he was far from well; and Johnson's *Dictionary* does not give this signification to the word.

A cottage child once told me that the dog opened his mouth "a power wide." W. F.

Thom's Irish Almanac and Official Directory for 1854. — In the advertisement prefixed to this valuable compilation, which, according to the *Quarterly Review*, "contains more information about Ireland than has been collected in one volume in any country," we may find the following words:

"All parliamentary and official documents procurable, have been collected; and their contents, so far as they bore on the state of the country, carefully abstracted; and where any deficiencies have been observable, the want has been supplied by applications to private sources, which, in every instance, have been most satisfactorily answered. He [Mr. Thom] is also indebted to similar applications to the ruling authorities of the several religious persuasions *for the undisputed accuracy of the ecclesiastical department of the Almanac*."

I wish to call attention to the latter words; and in so doing, I assure you, I feel only a most anxious desire to see some farther improvements effected by Mr. Thom.

I cannot allow "the undisputed accuracy of the ecclesiastical department," inasmuch as I have detected, even on a cursory examination, very many inaccuracies which a little care would certainly have prevented. For example, in p. 451. (*Ecclesiastical Directory*, Established Church and Diocese of Dublin), there are at least five grave mistakes, and four in the following page. These pages I have taken at random. I could easily point out other pages equally inaccurate; but I have done enough I think to prove, that while I willingly accord to the enterprising publisher the full meed of praise he so well deserves, a little more attention should be paid in future to the preparation of the ecclesiastical department.

ABIBA.

Antiquity of the Word "Snub."—

"Beware we then euer of discontente, and *snubbe* it betimes, least it overthrowe us as it hath done manie."

"Such *snubs* as these be little cloudes." — *Comfortable Notes on Genesis*, by Gervase Babington, Bishop of Exeter, 1596.

J. R. P.

Charles I. at Little Woolford. — There is an ancient house at Little Woolford (in the south-

east corner of Warwickshire) connected with which is a tradition that Charles I., after the battle of Edge Hill, which is not far distant, secreted himself in an oven there. This oven is preserved for the inspection of the curious.

B. H. C.

Coincidences between Sir Thomas Browne and Bishop Ken.—Sir Thomas Browne wrote his *Religio Medici* in 1533–5; and in it suggested some familiar verses of the "Evening Hymn" of his brother Wykehamist Bishop Ken. The lines are as follows:

Sir Thomas Browne.

"Guard me 'gainst those watchful foes,
Whose eyes are open, while mine close;
Let no dreams my head infest,
But such as Jacob's temples blest:
Sleep is a death: oh, make me try,
By sleeping, what it is to die!
And as gently lay my head
On my grave, as now my bed.
Howe'er I rest, great God, let me
Awake again at last with Thee."

Bishop Ken.

"Let no ill dreams disturb my rest;
No powers of darkness me molest.
Teach me to live, that I may dread
The grave as little as my bed:
Teach me to die, that so I may
Rise glorious at the awful day.
Oh, may my soul on Thee repose,
And with sweet sleep mine eyelids close;
Sleep that may me more vigorous make,
To serve my God when I awake."

I have never seen this curious coincidence noticed by any of the good bishop's biographers, Hawkins, Bowles, or Mr. Anderdon.

MACKENZIE WALCOTT, M.A.

The English School of Painting.—In a note to a volume of poems by Victor Hugo, published in 1836, occur these remarks:

"M. Louis Boulanger, à qui ces deux ballades sont dédiées, s'est placé bien jeune au premier rang de cette nouvelle génération de peintres, qui promet d'élever notre école au niveau des magnifiques écoles d'Italie, d'Espagne, de Flandre, et d'Angleterre."

Does this praise of the English school of painting show a correct appreciation of its claims to distinction? or am I in error in supposing, as I have done, that our school of painting is not entitled to the pompous epithet of "magnifique," nor to be named in the same category with the Italian, Spanish, and Flemish schools? I am aware of the hackneyed and somewhat hyperbolical employment, by French writers and speakers, of such terms as *magnifique*, *superbe*, *grandiose*; and that they do not convey to a French ear the same idea of superiority, as they do to our more sober English judgment; but making every allowance on this score, I confess I was not a little startled to find such a term as *magnifique*, even in its most moderate acceptation, applied to our efforts in that branch of art. *Magnifique*, in truth, must be our school, when the French can condescend to speak of it in such language!

HENRY H. BREEN.

St. Lucia.

"*A Feather in your Cap.*"—My good friend Dr. Wolff mentioned in conversation a circumstance (also stated, I fancy, in his *Journey to Bokhara*) which seemed to afford a solution of the common expression, "That's a feather in your cap." I begged he would give it me in writing, and he has done so. "The Kaffr Seeyah Poosh (meaning the infidels in black clothing) living around Cabul upon the height of the mountains of the Himalaya, who worship a god called Dagon and Imra, are great enemies of the Muhamedans; and for each Muhamedan they kill, they wear a feather in their heads. The same is done among the Abyssinians and Turcomans."

Has the feather head-dress of the American Indian, and the eagle's feather in the bonnet of the Highlander, any connexion with keeping a score of the deaths of the enemies or game they have killed?

ALFRED GATTY.

Queries.

DOMESTIC ARCHITECTURE: LICENCES TO CRENELLATE.

Previous to the publication of the second volume of the *Domestic Architecture of the Middle Ages*, you were kind enough to insert some Queries for me respecting existing remains of houses of the fourteenth century, which elicited some useful Notes, partly through your columns and partly from private friends who were thus reminded of my wants. I am now preparing for the press the third and concluding volume of that work, comprising the period from the reign of Richard II. to that of Henry VIII. inclusive. I shall be glad of information of any houses of that period remaining in a tolerably perfect state, in addition to those mentioned in the *Glossary of Architecture*. I have reason to believe that there are many; and one class, the halls of the different guilds, seem to have been generally overlooked.

With the kind assistance of Mr. Duffus Hardy, I have obtained a complete list of the licences to crenellate contained in the Patent Rolls, and some other records preserved in the Tower. Most of these have the name of the county annexed; but there are a few, of which I add a list, in which no county is mentioned, and local information is necessary in order to identify them. Perhaps some

of your numerous readers will be able to assist me.

Licences to Crenellate.

When granted.	Name of Place.	To whom granted.
22 Edward I.	Melton.	John de Cokefeld.
17 Edward II.	Molun.	Raymond de Grismak.
5 Edward III.	Newton in Makerfeld.	Robert de Langeton.
9 Edward III.	Esselyngton.	Robert de Esselyngton.
12 Edward III.	Cublesdon.	John Trussell.
Ditto.	La Beche.	Nicholas de la Beche.
Ditto.	Beaumes.	Ditto.
15 Edward III.	Pringham.	Reginald de Cobham.
Ditto.	Orkesdene.	Ditto.
Ditto.	Stanstede.	Robert Burghchier.
16 Edward III.	Credonio.	Bernard de Dalham.
Ditto.	Heyheved.	William Lengleys.
18 Edward III.	Chevelyngham.	Thomas de Aeton.

J. H. Parker.

DIXON OF BEESTON.

Will the Editor be kind enough to insert the accompanying letter, for *if true* it is worthy of a place in the heraldic portion of "N. & Q.," and *if not true*, its imposture should stand recorded? On receiving it I sent a copy to my brother, Mr. J. H. Dixon, an able antiquary, and late of the council of the Percy Society, who, somewhat too hastily I think, and without sufficient proof, rejected the information offered. That the family which my brother represents is a "good old" one, is sufficiently attested by the pedigree furnished by Thoresby in the *Ducatus Leodiensis*, and thence copied by Mr. Burke in his *Landed Gentry*; but of its earlier history there is no reliable account, unless that by Mr. Spence can be considered such.

I shall feel very much obliged if any of your correspondents learned in the genealogies of Yorkshire and Cheshire could either corroborate the genuineness of the information tendered by Mr. Spence, or prove the reverse; and it is only fair to that gentleman to add that he is entitled to credibility on the written testimony of the Rev. Mr. Knox, Incumbent of Birkenhead.

R. W. Dixon, J. P.

Seaton Carew, co. Durham.

Sir,

Having been engaged by Miss Cotgreave, of Notherlegh House, near Chester, to inspect and arrange the title-deeds and other documents which belonged to her father, the late Sir John Cotgreave, I find a very ancient pedigree of the Cotgreaves de Hargrave in that county; which family became extinct in the direct male line in the year 1724, but which was represented through females by the above Sir J. C.

It is the work of the great Camden, anno 1598, from documents in the possession of the Cotgreave family, and contains the descents of five generations of the Dixons of Beeston, in the county of York, and Congleton, Cheshire, together with their marriages and armorial bearings, commencing with "Ralph Dixon, Esq., de Beeston and Congleton, living temp. Hen. VI., who was slain whilst fighting on the part of the Yorkists, at the battle of Wakefield, A.D. 1460."

Presuming that you are descended from this ancient family, I will (if you think proper) transmit to you extracts from the aforesaid pedigree, as far as relates to your distinguished progenitors, conditionally that you remunerate me for the information and definition of the armorial bearings, there being five shields, containing twelve quarterings connected with the family of Dixon.

Miss Cotgreave will allow me to make the extracts, and has kindly consented to attest the same.

The arms of Dixon, as depicted in the Cotgreave pedigree, are "Sable, a fleur-de-lis or, a chief ermine," quartering the ensigns of the noble houses of "Robert Fitz-Hugh, Baron of Malpas in the county of Chester, temp. William the Conqueror; Eustace Crewe de Montalt, Lord of Hawarden, Flintshire, during the said reign; Robert de Umfreville, Lord of Tours, and Vian, and Reddesdale, in Northumberland, who flourished in the same reign also; Pole, Talboys, Welles, Latimer," and others.

In the pedigree, Camden states that the aforesaid "Ralph Dixon quartered the ensigns of the above noble families in right of his mother Maude, daughter and co-heiress of Sir Ralph Fitz-Hugh de Congleton and Elton in the county palatine of Chester."

I have the honour to be, Sir,
Your very obedient humble servant,
William Sidney Spence.

Priory Place, Birkenhead,
Chester.
Dec. 14. 1848.

Minor Queries.

Atherstone Family.—Can any of your readers oblige me with information concerning the Atherstone family? Is it an old name, or was it first given some three or four generations back to a foundling, picked up near the town of Atherston?

M. A. B.

Classic Authors and the Jews.—Where can I find a complete or full account of passages in Greek and Latin authors, which refer to Judea and the Jews? It has been said that these references are very few, and that in Cicero, for instance, there is not one. This last is wrong, I know. (See *e. g.* Cic. *Pro L. Flacco*, 28., and *De Prov. Consul.* 5.)

B. H. C.

Bishop Hooper's Argument on the Vestment Controversy.—Glocester Ridley, in his *Life of Bishop Ridley*, p. 315., London, 1763, states, in reference to Bishop Hooper's *Book to the Council against the use of those Habits which were then used by the Church of England in her sacred Ministries*, written October, 1550, "Part of Hooper's book I have by me in MS." Could any one state whether that MS. is now in existence, or where it is to be found? It is of much importance to obtain

an answer to this inquiry, as Bishop Ridley's MS. Reply to Bishop Hooper is, for the first time, about to be printed by the Parker Society, through the kind permission of its possessor, Sir Thomas Phillipps, Bart., in the second volume of the Writings of Bradford which I am editing; and, to make Ridley's reply fully intelligible, access is needed to Bishop Hooper's *Book to the Council.* A. TOWNSEND.

Weston Lane, Bath,
February 23.

The Title of "Dominus."—How is it that at Cambridge the title of *Dominus* is applied to B. A.'s, while at Oxford it is confined to the doctorate? W. FRASER.

Tor-Mohun.

The De Rous Family.—Hugh Rufus, or De Rous, was Bishop of Ossory, A.D. 1202. He had been previously an Augustinian Canon of Bodmin, in Cornwall. Query, Was he a cadet of the ancient family of De Rous; and if so, what was his descent? JAMES GRAVES.

Where was the Fee of S. Sanxon?—At the end of "Ordericus Vitalis," in the *Gesta Normannorum*, is a list called the "Feoda Normanniæ," wherein, under the title "Feoda Ebroic.," occurs the entry:

"S. Sanxon dim. f. in friche."

Francis Drake, in his *Antiquities of York*, London, 1736, p. 70., speaks of "Sampson, or *Sanxo*," the archbishop of that see; and elsewhere mentions the parish church of S. Sampson, "called by some Sanxo."

What I wish to ask is, Where was this half fee of S. Sanxon? Whether it had any connexion with Sanson sur Rille? And whether it was the place from which "Ralph de S. Sanson" or "Sanson Clericus" of the *Domesday Book*, who was afterwards Bishop of Worcester, derived his name? * *

Russian Emperors.—Is there any truth in a rumour that was current two or three years since respecting the limited period that was placed upon the reign of any Russian monarch? Twenty-five years was the time stated, at the termination of which the Emperor had to abdicate. As this period has elapsed, and no abdication has taken place by the present Autocrat, some one may perhaps be able to state how such a statement originated, and upon what grounds?

THOS. CROSFIELD.

Episcopal Insignia of the Eastern Church.—Having seen in a late number of the *Illustrated London News* (Feb. 11, 1854) a peculiarly shaped episcopal staff, with a cross rising from between two in-curved dragons' heads, which is represented in the hand of the metropolitan of Wallachia, I would be glad to know whether this form is peculiar to any branch of the Eastern Church. A reference to a work of authority on the subject will oblige a provincialist. JAMES GRAVES.

Amontillado Sherry.—What is the real meaning of this epithet? A friend, who had travelled in Spain, and visited some famous cellars at Xeres, told me that the peculiar flavour of the Amontillado Sherry was always an accidental result of mixing butts of wine brought to the merchant by a variety of growers. I mentioned this to another friend who had the wine on his table; and he ridiculed the account, saying that the Amontillado Sherry was from a grape peculiar to the district. What district, I could not ascertain.

ALFRED GATTY.

Col. Michael Smith's Family.—Perhaps some of your readers may be enabled to give me some information of the family of Smith, to which Col. Michael Smith, Lieut.-Governor of Nevis about 1750, belongs. A WEST INDIAN.

Pronunciation of Foreign Names.—How shall we pronounce Sinope, Citate, and many other words which are now becoming familiar to our eyes? I think the bookseller who should give us a vocabulary of proper names of foreign persons and places, with the correct pronunciation attached, would be encouraged by an extensive sale. So far as my knowledge extends, such a work is a desideratum. THINKS I TO MYSELF.

Artesian Wells.—One who is about to dig a well on his land would be glad to know:—1. Whether, in all cases, artesian wells are preferable? 2. If yes, why they are not universally adopted, and whether they are more expensive than the common sort? 3. If not preferable in all cases, in what cases they are preferable? STYLITES.

Norman Towers in London.—Can you inform me if there is any other church in the city of London with a Norman tower, besides Allhallows, Mark Lane? which, by the bye, has been colour-washed: I suppose, to preserve it! J. W. BROWN.

Papyrus.—Where, or of whom, can a specimen of Papyrus be obtained? R. H.

Islington.

Mathew, a Cornish Family.—I am anxious to know the connexion of a family of Mathew, late of Tresungar, co. Cornwall, with any stock in Wales; and I will gladly defray any necessary expense of search, if I can attain this object. The descent of a family of the name, apparently the same from the arms, in an old recueil of Devonshire families, is headed "nuper de Wallia;" and a visitation of that county ascribes their bearing

(a stork) to a marriage with an heir of Starkey, which I have been unable to verify. A Visitation of Cornwall, to which I have had access, gives a grant, or probably a confirmation of the arms by Cooke. If this celebrated Herald's grants are on record, some clew would probably be found; but I doubt not that many of your readers well versed in genealogical research can readily answer my Query, and I trust to their kindness to do so. B.

Birkenhead.

Minor Queries with Answers.

Bunyan's Descendants.—As a recent Query respecting John Bunyan may lead to some notices of his descendants, perhaps I may be informed in what edition of his works it is stated that a branch of his family settled in Nottingham? for I find in the burgess-roll of that borough that George Bunyan was entered freeman in 1752. William Bunyan, lieutenant in the navy, 1767; Thomas Bunyan, hosier, 1776. In event of the above story being verified, a pedigree may possibly be extracted hereafter from the parish registers of the town. As far as my own examination goes, the editions in the British Museum afford no corroboration to what I have heard. Furvus.

Plumstead Common.

[We have been favoured with the following article on this subject from George Offor, Esq., of Hackney:

"*Where are John Bunyan's Descendants?*—It is natural to inquire after the ancestors and descendants of great men, although experience proves that intellectual greatness runs not in blood, for earth's *great* and most illustrious sons descended from and left descendants who merged among the masses of her *little* ones. Of his ancestors Bunyan boasted not, but pleaded with the readers of the first edition of his *Sighs from Hell*, 'Be not ashamed to own me because of my low and contemptible descent in the world.' From the life of the great dreamer, appended to my second edition of Bunyan's works (Blackie, Glasgow), it appears that he left three children: Thomas, a valuable member of his church; Joseph, who settled in Nottingham; and Sarah. Joseph is named by one of Bunyan's earliest biographers, who told his father that 'a worthy citizen of London would take him apprentice without money, which might be a great means to advance him; but he replied to me, *God did not send him to advance his family, but to preach the Gospel.*'

"The Rev. J. H. A. Rudd of Bedford and Elstow has most kindly searched the registers of Elstow and Goldington, and has discovered some interesting entries; and, as his numerous engagements will permit, he will search the registry of the parish churches in Bedford and its vicinity. Information would be most acceptable relative to Bunyan's father and mother, his two wives, and his children, John, Elizabeth, and Mary, who died in his life-time; and also as to Joseph. If your correspondent Furvus would search the registers at Nottingham, he might discover some valuable records of that branch of the family. Bunyan is said to have been baptized about 1653; and in the Elstow register it appears that his daughter Mary was registered as *baptized* July 20, 1650, while his next daughter, Elizabeth, is on the register as *born* April 14, 1654, showing the change in his principles, as to infant baptism, to have taken place between those periods. The family Bible given by John Bunyan to his son Joseph, now in my possession, confirms the statement verbally communicated to me by his descendant Mrs. Senegar, that her great-grandfather Joseph, having conformed to please his rich wife, was anxious to conceal his affinity to the illustrious tinker. The registers contained in it begin with Joseph's son Thomas and Susannah his wife, and it is continued to Robert Bunyan, born 1775, and who was lately living at Lincoln. I should be most happy to show the Bible and copies of registers in my possession to any one who will undertake to form a genealogy." George Offor.]

Epigram on Dennis.—

"Should Dennis publish you had stabb'd your brother,
Lampoon'd your monarch, or debauch'd your mother," &c.

is printed as by Savage in Johnson's *Life of Savage*. In the notes to *The Dunciad*, i. 106., it is said to be by Pope. *Utri credemus?* S. Z. Z. S.

[From the fact, that this epigram was not only attributed to Pope, in the notes to the second edition of *The Dunciad*, published in 1729, but also in those of 1743, the joint edition of Pope and Warburton, and both published before the death of Pope, it seems extremely probable that he was the author of it; more especially as he had been exasperated by a twopenny tract, of which Dennis was suspected to be the writer, called *A True Character of Mr. Pope and his Writings*: printed for S. Popping, 1716. D'Israeli however, in his *Calamities of Authors*, art. "The Influence of a bad Temper in Criticism," quoting it from Dr. Johnson, conjectures it was written on the following occasion: "Thomson and Pope charitably supported the veteran Zoilus at a benefit play, and Savage, who had nothing but a verse to give, returned them very poetical thanks in the name of Dennis. He was then blind and old, but his critical ferocity had no old age; his surliness overcame every grateful sense, and he swore as usual, 'They could be no one's but that *fool* Savage's,' an evidence of his sagacity and brutality. This perhaps prompted 'the fool' to take this fair revenge and just chastisement." After all, Dr. Johnson, who was at the time narrating Savage's intimate acquaintance with Pope, may have attributed to the former what seems to have been the production of the latter.]

Football played on Shrove Tuesday.—The people of this and the neighbouring towns invariably play at football on Shrove Tuesday. What is the origin of the custom? and does it extend to other counties? J. P. S.

Dorking.

["Shrove-tide," says Warton, "was formerly a season of extraordinary sport and feasting. There was an-

ciently a feast immediately preceding Lent, which lasted many days, called *Carniscapium*. In some cities of France an officer was annually chosen, called Le Prince d'Amoreux, who presided over the sports of the youth for six days before Ash Wednesday. Some traces of these festivities still remain in our Universities." In these degenerate days more is known, we suspect, of pancakes and fritters, than of a football match and a cock-fight: — the latter, we are happy to say, is now almost forgotten among us. As to the pancake custom, no doubt that is most religiously observed by the readers of "N. & Q.," in obedience to the rubric of the *Oxford Sausage*:

"Let glad Shrove Tuesday bring the pancake thin,
Or fritter rich, with apples stored within."

According to Fitz-Stephen, "After dinner, all the youths go into the fields to play at the ball. The scholars of every school have their ball and bastion in their hands. The ancient and wealthy men of the city come forth on horseback to see the sport of the young men, and to take part of the pleasure, in beholding their agility." And till within the last few years:

". . . . The humble play
Of trap or football on a holiday,
In Finsbury fields,"—

was sufficiently common in the neighbourhood of London and other places. See Brande's *Popular Antiquities*, vol. i. pp. 63—94. (Bohn's edition), and Hone's *Every-Day Book*, vol. i. pp. 244. 255—260.]

Vossioner; its Meaning.—In looking over a parcel of brass rubbings made some years since, I find the word *vossioner* used, and not knowing its signification, I should be glad to be enlightened on the subject; but, in order to enable your readers to judge more correctly, I think it better to copy the whole of the epitaph in which the word occurs. The plate is in Ufton Church, near Southam, county Warwick; it measures eighteen inches in width by sixteen deep.

"Here lyeth the boddyes of Richard Hoddomes, Parsson and Pattron and *Vossioner* of the Churche and Parishe of Oufton, in the Countie of Warrike, who died one Mydsomer Daye, 1587. And Margerye his Wiffe w^th^ *her* seven Childryn, as namelye, Richard, *John*, and *John*, Anne, Jane, Elizabeth, Ayles, *his* iiii Daughters, *whose soule* restethe with God."

I give the epitaph *verbatim*, with its true orthography. There are some curious points in this epitaph. First, the date of the death of the clergyman only is given; second, the children are called *hers*, while the four daughters are *his*; and two of the sons bear the same Christian name, whilst only one *soul* is said to rest with God. The family is represented kneeling. Above the inscription, and between the clergyman and his lady, is a desk, on which is represented two books lying open before them. J. B. WHITBORNE.

[Vossioner seems to be a corruption of the Italian *voseignor*, your lord, or the lord, *i.e.* owner or proprietor. Many similar words were introduced by the Italian ecclesiastics inducted into Church livings during the sixteenth century. The inscription is given in Dugdale's *Warwickshire*, vol. i. p. 358.]

The Game of Chess.—At what period was the noble game of chess introduced into the British Isles; and to whom are we indebted for its introduction among us? B. ASHTON.

[The precise date of the introduction of this game into Britain is uncertain. What has been collected respecting it will be found in the Hon. Daines Barrington's paper in *Archæologia*, vol. ix. p. 28.; and in Hyde's treatise, *Mandragorias, seu Historia Shahiludii*. Oxoniæ, 1694.]

A Juniper Letter.—Fuller, in describing a letter written by Bishop Grosthead to Pope Innocent IV., makes use of a curious epithet, of which I should be glad to meet with another instance, if it be not simply a "Fullerism":

"Bishop Grouthead offended thereat, wrote Pope Innocent IV. such a *juniper letter*, taxing him with extortion and other vicious practices."—*Church History*, book III., A.D. 1254.

J. M. B.

["A juniper lecture," meaning a round scolding bout, is still in use among the canting gentry.]

Replies.

CLARENCE.

(Vol. ix., p. 85.)

Clarence is beyond all doubt the district comprehending and lying around the town and castle of Clare in Suffolk, and not, as some have fancifully supposed, the town of Chiarenza in the Morea. Some of the crusaders did, indeed, acquire titles of honour derived from places in eastern lands, but certainly no such place ever gave its name to an honorary feud held of the crown of England, nor, indeed, has *ever* any English sovereign to this day bestowed a territorial title derived from a place beyond the limits of his own nominal dominions; the latest creations of the kind being the earldoms of Albemarle and Tankerville, respectively bestowed by William III. and George I., who were both nominally kings of Great Britain, *France*, and Ireland. In ancient times every English title (with the exception of Aumerle or Albemarle, which exception is only an apparent one) was either personal, or derived from some place in England. The ancient earls of Albemarle were not English peers by virtue of that earldom, but by virtue of the tenure of lands in England, though, being the holders of a Norman earldom, they were known in England by their higher designation, just as some of the

Barons De Umfravill were styled, even in writs of summons, by their superior Scottish title of Earl of Angos. If these earls had not held English fees, they would not have been peers of England any more than were the ancient Earls of Tankerville and Eu. In later times the strictness of the feudal law was so far relaxed, that in two or three instances English peers were created with territorial titles derived from places in the Duchy of Normandy.

As to the locality of Clarence, see Sandford's *Genealogical History*, 1707, p. 222. There is a paper on the subject in the *Gentleman's Magazine* for November, 1850. The king of arms called Clarenceux, or in Latin *Clarentius*, was, as it has been very reasonably conjectured, originally a herald retained by a Duke of Clarence. (Noble's *History of the College of Arms*, p. 61.) Hoping ere long to send you some notes respecting certain real or seeming anomalies amongst our English dignities, I reserve some particulars which may, perhaps, farther elucidate the present question.

Goldencross.

Your correspondent Honoré de Mareville has wandered too far in going to the Morea to search for this title. Clare in Suffolk was one of the ninety-five manors in that county bestowed by the Conqueror upon Richard Fitzgilbert, who (as well as his successor Gilbert) resided at Tunbridge, and bore the surname of De Tonebruge. His grandson Richard, the first Earl of Hertford, fixed his principal seat at Clare, and thenceforth the family took the surname of De Clare; and in the Latin documents of the time the several members of it were styled *Ricardus* (or *Gilbertus*), *Dominus Clarensis*, *Comes Hertfordiensis*. The name of the lordship thus becoming the family surname, it is easy to see how in common usage the formal epithet *Clarensis* soon became Clarence, and why Lionel, the son of Edward III., upon his marriage with Elizabeth de Burgh, the grand-niece and heiress of the last Gilbertus Clarensis, should choose as the title for his dukedom the surname of the great family of which he had now become the representative.

Vokaros.

MILTON'S WIDOW.

(Vol. viii., pp. 12. 134. 200. 375. 452. 471. 544. 594.)

Garlichithe is again on the wrong scent. In his first communication on this subject, he allowed himself to go astray by mistaking Randle Minshull the *grandfather* for Randle Minshull the *son;* and now, with the like fatality, he fails to discriminate between Richard Minshull the *uncle*, and Richard Minshull the *brother*, of Elizabeth Milton. A second examination of my Reply in Vol. viii., p. 200., will suffice to show him that Richard Minshull, the party to the deed there quoted, was named by me as the *brother*, and not the *uncle*, of Milton's widow, and that therefore his argument, based on disparity of age, &c., falls to the ground. On the other hand, Richard Minshull of Chester, to whom the letter alluded to was addressed, was the brother of Randle Minshull of Wistaston, and by the same token, uncle of Elizabeth Milton, and of Richard Minshull, her brother and co-partner in the deed already referred to.

Garlichithe, and all others who have taken an interest in this discussion, will now, I trust, see clearly that there has been nothing adduced by either Mr. Marsh or myself inconsistent with ages or dates; but that, on the contrary, all our premises and conclusions are borne out by evidence clear, irreproachable, and incontestable.

All objections being now, as I conceive, fully combated and disposed of, the substance of our investigations may be summed up in a very few words. The statement of Pennant, adopted by all succeeding writers, to the effect that Elizabeth, the widow of John Milton, was a daughter of Sir Edward Minshull of Stoke, is clearly proved to be a fiction. It has been farther proved, from the parish registers, as well as from bonds and other documentary evidence, that she was, without doubt, the daughter of Randle Minshull of Wistaston, a village about three miles from Nantwich; that she was the cousin of Milton's familiar friend, Dr. Paget, and as such became entitled to a legacy under the learned Doctor's will, and that she is expressly named by Richard Minshull as *his sister* in the deed before quoted.

T. Hughes.

Chester.

THREE FLEURS-DE-LYS.

(Vol. ix., pp. 35. 113.)

Devoniensis is informed that an example of this occurs in the arms of King James's School, Almondbury, Yorkshire. The impression, as taken from the great seal of the school, in which however the colours are not distinguished, may be imperfectly described as follows: Three lions (two over one) passant gardant ——, on a chief ——, three fleurs-de-lys ——.

As it is not unlikely that some other of King James's foundations may have the same arms, it would be considered a favour if any reader of "N. & Q." possessing the information would communicate the proper colours in this case, or even the probable ones.

Camelodunensis.

Devoniensis is quite right in supposing that the bearing of three fleurs-de-lys alone, horizontal, in the upper part of the shield,—in other words,

in chief, fess-ways,—is a very rare occurrence. I know of no instance of it in English blazon. Coupled with another and principal charge, as a fess, a chevron, a lion, &c.; or in a chief, it is common enough. Nor have I ever met with an example of it in French coat-armour. An English family, named Rothfeld, but apparently of German extraction, gives: Gules, two fleurs-de-lys, in chief, ermine. Du Guesclin bore nothing like a fleur-de-lys in any way. The armorial bearings of the famous Constable were: Argent, a double-headed eagle, displayed, sable, crowned, or, debruised of a bend, gules.

JOHN O' THE FORD.

Malta.

P. S.—Since writing the above, I have read three replies (Vol. ix., p. 84.), which do not appear to me to exactly meet the Query of DEVONIENSIS.

I understand the question to be, does any English family bear simply three fleurs-de-lys, in chief, fess-ways—without any additional charge? And in that sense my reply above is framed.

The first example given by MR. MACKENZIE WALCOTT would be most satisfactory and conclusive of the existence of such a bearing, could it be verified; but, unfortunately, in the *Heraldic Dictionaries* of Berry and Burke, the name even of Trilleck or Trelleck does not occur. And in Malta, I have no opportunity of consulting Edmondson or Robson.

Your correspondent A. B. (p. 113.) has mistaken the three white lilies for fleurs-de-lys in the arms of Magdalen College, Oxford. Waynflete, the founder, was also Provost of Eton, and adopted the device from the bearings of that illustrious school; by which they were borne in allusion to St. Mary, to whom that College is dedicated.

MACKENZIE WALCOTT, M.A.

BOOKS BURNED BY THE COMMON HANGMAN.

(Vol. viii., pp. 272. 346. 625.; Vol. ix., p. 78.)

The well-known law dictionary, entitled *The Interpreter*, by John Cowel, LL.D., was burned (1610) under a proclamation of James I. (D'Israeli's *Calamities of Authors*, ed. 1840, p. 133.)

In June, 1622, the Commentary of David Pare, or Paræus *On the Epistle to the Romans*, was burned at London, Oxford, and Cambridge, by order of the Privy Council. (Wood's *Hist. and Antiq. of Univ. of Oxford*, ed. Gutch, vol. ii. pp. 341—345.; Cooper's *Annals of Cambridge*, vol. iii. pp. 143, 144.)

On the 12th of February, 1634, *Elenchus Religionis Papisticæ*, by John Bastwicke, M.D., was ordered to be burned by the High Commission Court. (Prynne's *New Discovery of the Prelates' Tyranny*, p. 132.)

On the 10th of February, 1640–1, the House of Lords ordered that two books published by John Pocklington, D.D., entitled *Altare Christianum*, and *Sunday no Sabbath*, should be publicly burned in the city of London and the two Universities, by the hands of the common executioner; and on the 10th of March the House ordered the Sheriffs of London and the Vice-Chancellors of both the Universities, forthwith to take care and see the order of the House carried into execution. (*Lords' Journals*, vol. iv. pp. 161. 180.)

On the 13th of August, 1660, Charles II. issued a proclamation against Milton's *Defensio pro Populo Anglicano*, his *Answer to the Portraiture of his Sacred Majesty in his Solitude and Sufferings*, and a book by John Goodwin, late of Coleman Street, London, Clerk, entitled *The Obstructors of Justice*. All copies of these books were to be brought to the sheriffs of counties, who were to cause the same to be publicly burned by the hands of the common hangman at the next assizes. (Kennett's *Register and Chronicle*, p. 207.) This proclamation is also printed in Collet's *Relics of Literature*, with the inaccurate date 1672, and the absurd statement that no copy of the proclamation was discovered till 1797.

In January, 1692–3, a pamphlet by Charles Blount, Esq., entitled *King William and Queen Mary, Conquerors, &c.*, was burned by the common hangman in Palace Yard, Westminster. (Bohun's *Autobiography*, ed. S. W. Rix, vol. xxiv. pp. 108, 109. 113.; Wilson's *Life of De Foe*, vol. i. p. 179 *n.*)

The same parliament consigned to the flames Bishop Burnet's *Pastoral Letter*, which had been published 1689. (Wilson's *Life of De Foe*, vol. i. p. 179.)

On the 31st of July, 1693, the second volume of Anthony à Wood's *Athenæ Oxonienses* was burned in the Theatre Yard at Oxford by the Apparitor of the University, in pursuance of the sentence of the University Court in a prosecution for a libel on the memory of Edward Hyde, Earl of Clarendon. (*Life of Mr. Anthony à Wood*, ed. 1772, p. 377.)

On the 25th of February, 1702–3, the House of Commons ordered De Foe's *Shortest Way with the Dissenters* to be burned by the hands of the common hangman on the morrow in New Palace Yard. (Wilson's *Life of De Foe*, vol. ii. p. 62.)

In or about 1709, John Humphrey, an aged non-conformist minister, having published a pamphlet against the Test, and circulated it amongst the members of parliament, was cited before a committee, and his work was ordered to be burned by the common hangman. (Wilson's *Life of De Foe*, vol. iii. p. 52.)

The *North Briton*, No. 45., was on the 3rd of December, 1763, burned by the common hangman at the Royal Exchange, by order of the House of

Commons. The following account is from Malcolm's *Anecdotes of London*, 4to., 1808, p. 282.:

"The 3rd of December was appointed for this silly ceremony, which took place before the Royal Exchange, amidst the hisses and execrations of the mob, not directed at the obnoxious paper, but at Alderman Harley, the sheriffs, and constables, the latter of whom were compelled to fight furiously through the whole business. The instant the hangman held the work to a lighted link it was beat to the ground, and the populace, seizing the faggots prepared to complete its destruction, fell upon the peace-officers and fairly threshed them from the field; nor did the alderman escape without a contusion on the head, inflicted by a bullet thrown through the glass of his coach; and several other persons had reason to repent the attempt to burn that publicly which the *sovereign people* determined to approve, who afterwards exhibited a large *jack-boot* at Temple Bar, and burnt it in triumph, unmolested, as a species of retaliation."

I am not aware that what Mr. Malcolm terms a "silly ceremony" has been repeated since 1763.

C. H. Cooper.

Cambridge.

I know not whether you have noticed the following:

"Droit le Roy; or, A Digest of the Rights and Prerogatives of the Imperial Crown of Great Britain. By a Member of the Society of Lincoln's Inn. 'Dieu et Mon Droit.' [Royal Arms, with G. R.] London: printed and sold by W. Griffin, in Fetter Lane, MDCCLXIV."

Lord Mahon (*History of England*, vol. v. p. 175.) says:

"It was also observed, and condemned as a shallow artifice, that the House of Lords, to counterbalance their condemnation of Wilkes's violent democracy, took similar measures against a book of exactly opposite principles. This was a treatise or collection of precedents lately published under the title of *Droit le Roy*, to uphold the prerogative of the crown against the rights of the people. The Peers, on the motion of Lord Lyttleton, seconded by the Duke of Grafton, voted this book 'a false, malicious, and traitorous libel, inconsistent with the principles of the Revolution to which we owe the present happy establishment;' they ordered that it should be burned by the hands of the common hangman, and that the author should be taken into custody. The latter part of the sentence, however, no one took any pains to execute. The author was one Timothy Brecknock, a hack scribbler, who, twenty years afterwards, was hanged for being accessary to an atrocious murder in Ireland."

A copy of the book (an octavo of xii. and 95 pages) is in my possession. It was apparently a presentation copy, and formerly belonged to Dr. Disney; at whose sale it was purchased by the late Richard Heber, as his MS. note testifies. Against the political views which this book advocates, I say not one word; as a legal treatise it is simply despicable.

H. Gough.

Lincoln's Inn.

The following extract is at the service of Balliolensis:

"In the seventh year of King James I., Dr. Cowel's *Interpreter* was censured by the two Houses, as asserting several points to the overthrow and destruction of Parliaments, and of the fundamental laws and government of the kingdom. And one of the articles charged upon him to this purpose by the Commons, in their complaint to the Lords, was, as Mr. Petyt says, out of the *Journal*, this that follows:

"'4thly. The Doctor draws his arguments from the imperial laws of the Roman Emperors, an argument which may be urged with as great reason, and with as great authority, for the reduction of the state and the clergy of England to the polity and laws in the time of those Emperors; as also to make the laws and customs of Rome and Constantinople to be binding and obligatory in the cities of London and York.'

"The issue of which complaint was, that the author, for these his outlandish politics, was taken into custody, and his book condemned to the flames: nor could the dedication of it to his then grace of Canterbury save it."— Atterbury's *Rights, Powers, and Privileges of Convocation*, p. 7. of Preface.

Wm. Fraser, B.C.L.

Tor-Mohun.

I possess a copy of *The Case of Ireland being bound by Acts of Parliament in England stated*, by William Molyneux of Dublin, Esq., which appears to have been literally "plucked as brand from the burning," as a considerable portion of it is consumed by fire. I have cut the following from a sale catalogue just sent to me from Dublin:

"Smith's (Matthew) *Memoirs of Secret Service*, Lond. 1696. Written by Charles, Earl of Peterborough, and is very scarce, being burnt by the hangman. MS. note."

James Graves.

Kilkenny.

A decree of the University of Oxford, made July 21, 1683, condemning George Buchanan's treatise *De jure regni apud Scotos*, and certain other books, the names of which I do not know, was on March 25, 1710, ordered by the House of Lords to be burned by the hangman. This was shortly after the trial of Dr. Sacheverel.

W. P. Storer.

Olney, Bucks.

DIFFERENT PRODUCTIONS OF DIFFERENT CARCASES.

(Vol. vi., p. 263.)

Up to a very recent period, it was held, even by philosophers, that each of the four elements, as well as every *living* plant and animal, both

brute and human, generated insects; but of all sources of this equivocal generation, none was considered more potent than the putrefaction or corruption of animal matter: as Du Bartas says:

"God, not contented to each kind to give,
And to infuse the virtue generative,
By His wise power, made many creatures breed,
Of *lifeless bodies* without Venus' deed."
Sixth Day.

Pliny, after giving Virgil's receipt for making bees, gives similar instances:

"Like as dead horses will breed waspes and hornets; and asses carrion, turne to be beetle-flies by a certaine metamorphosis which Nature maketh from one creature to another."— Lib. xi. c. xx.

And soon after he says of wasps:

"All the sorte of these live upon flesh, contrarie to *the manner of bees, which will not touch a dead carcasse.*"

This brings Shakspeare's lines to mind:

"'Tis seldom when the bee doth leave her comb
In the *dead carrion.*"
Henry IV., Part II. Act IV. Sc. 4.

The *Belfast News Letter* of Friday, Aug. 10, 1832, gives one of these rare occurrences:

"A few days ago, when the sexton was digging a grave in Temple Cranney (a burying-place in Portaferry, co. Down), he came to a coffin which had been there two or three years: this he thought necessary to remove. In this operation, he was startled by a great quantity of wild bees issuing forth from the coffin; and upon lifting the lid, it was found that they had formed their combs in the dead man's skull and mouth, which were full. The nest was made of the hair of the head, together with shavings that had been put in the coffin with the corpse."

This quotation is given in an interesting work of Mr. Patterson's, *Letters on the Natural History of the Insects mentioned in Shakspeare's Plays:* London, 1838.

Your correspondent R. T. shows that *serpents* were supposed to be generated by *human* carcases. Pliny says:

"I have heard many a man say that the *marrow of a man's backebone* will breed to a snake."— *Hist. Nat.*, x. 66.

The story of the "fair young German gentleman" reminds me of one of a gentle shepherd and his beloved Amarante, told in De Britaine's *Human Prudence*, 12th edit., Dublin, 1726, Part I. p. 171. The corpse of the "Cæsar," seen by St. Augustine and Monica, was most probably that of Maximus, Emperor of the West, slain by the soldiers of Theodosius, A.D. 388.

Sir Thos. Browne—treating of the conceit that the mandrake grows under gallowses, and arises from the fat, or οὖρον, of the dead malefactor, and hence has the form of a man—says:

"This is so far from being verified of animals in their corruptive mutations into plants, that they maintain not this similitude in their nearer translation into animals. So when the ox corrupteth into bees, or the horse into hornets, they come not forth in the image of their originals. So the corrupt and excrementitious humours in man are animated into lice: and we may observe that hogs, sheep, goats, hawks, hens, and others, have one peculiar and proper kind of vermin."— *Works*, Bohn's edit., vol. i. p. 197.

The editor furnishes the following note:

"The immortal Harvey, in his *De Generatione*, struck the first blow at the root of the irrational system called *equivocal generation*, when he laid down his brief but most pungent law, *Omnia ex ovo.* But the belief transmitted from antiquity, that living beings generated spontaneously from putrescent matter, long maintained its ground, and a certain modification of it is even still advocated by some naturalists of the greatest acuteness. The first few pages of the volume entitled *Insect Transformations* (in *The Library of Entertaining Knowledge*) are occupied by a very interesting investigation of this subject."—See also Sir T. Browne's *Works*, vol. i. p. 378., vol. ii. pp. 523, 524.; and Izaak Walton's *Complete Angler*, passim.

The equivocal generation of bees is copiously dwelt on in Bochart's *Hierozoicon*, London, 1663, fol., Part II. p. 502. Instances of their attaching themselves to dead bodies, in spite of their ordinary antipathy, are given at p. 506. EIRIONNACH.

VANDYKE IN AMERICA.

(Vol. viii., pp. 182. 228.)

To your correspondent C. I would say, that his observation — that the Query was as to an *engraving*, whilst my answer was as to a *picture* — is not true; as I am sure, from memory, that MR. WESTMACOTT used the word "portraits." But I plead in extenuation of my pretended grave offence, 1. That the Query was not propounded by C., but by a gentleman to whom the information given might be, as I supposed, of some interest; more particularly as I referred to the *Travels* of an Englishman, both of which, author and work, were accessible. 2. That, in common with the American readers of "N. & Q.," I regarded it as "a journal of inter-communication," through whose columns information might be asked for, the request to be treated with the same consideration and courtesy as though addressed to each individual subscriber. I may add that LORD BRAYBROOKE and MR. WODDERSPOON (Vol. iv., p. 17.) have urged "the necessity for recording the existence of painted historical portraits, scattered, as we know they are," &c.

Now, as to the expression "worthies, famous in English history." I presume I need do no more concerning its application to Lord Orrery, Sir Robert Walpole, &c., than say, it was used as signifying "men of mark," without intending to endorse their "worth" either morally, mentally, or politically; its application to Colonel Hill and Colonel Byrd, as meaning "men of worth," might, did your limits permit, be defended on high grounds.

Then as to the possibility of Vandyke's having painted the portraits. If C. will have the kindness to look at C. Campbell's *History of Virginia*, he will find, —

"1654. At a meeting of the Assembly, William Hatchin, having been convicted of having called Colonel Edward Hill 'an atheist and blasphemer,' was compelled to make acknowledgment of his offence upon his knees before Colonel Hill and the Assembly."

This Colonel Hill, generally known as Colonel Edward Hill the Elder, a gentleman of great wealth, built the mansion at Shirley, where his portrait, brought from England, hangs in the same place, in the same hall in which he had it put up. It represents a youth in pastoral costume, crook in hand, flocks in the background. By a comparison of dates, C. will find it possible for Vandyke to have painted it. (See Bryan's *Engravers and Painters*.) It has descended, along with the estate, to his lineal representative, the present owner. Its authenticity rests upon *tradition* coupled with the foregoing facts, as far as I know (though the family may have abundant documentary proof), and I doubt very much whether many "Vandykes in England" are better ascertained. I would add that several English gentlemen, among them, as I have heard, a distinguished ambassador recently in this country, recognised it as a Vandyke. This picture, amongst others, was injured by the balls fired from the vessels which ascended the James river, under command of General Arnold, then a British officer. On the younger Mr. Hill's tomb at Shirley is a coat of arms, a copy of which, had I one to send, would probably point out his family in England.*

As to Colonel Byrd's portrait. There were, I believe, three gentlemen of this name and title, more or less confounded in reputation, the second of whom, generally known as "Colonel Byrd the Elder," by reason of his son's history, was born in 1674. The picture is of his *father*, that is, of "old," or "the first Colonel Byrd," and is in the same style as that of Colonel Hill's, representing a shepherd lad. He was an English gentleman of great wealth, and certainly of some benevolence. In Campbell's *Virginia*, p. 104. (see also Oldmixon, vol. i. p. 427.), it is stated, 1690, a large body of Huguenots were sent to Virginia. "The refugees found in Colonel Byrd, of Westover, a generous benefactor. Each settler was allowed a strip of land running back from the river to the foot of the hill (Henrico County). Here they raised cattle," &c. He sent his son to England to be educated under the care of a friend, Sir Robert Southwell. The son became a Fellow of the Royal Society, "was the intimate and bosom friend of the learned and illustrious Charles Boyle, Earl of Orrery," was the author of the *Westover MSS.* (mentioned in Oldmixon's preface, 2nd ed.), portions of which, "Progress to the Mines," "History of the Dividing Line," &c., have been printed, others are in the library of the American Philosophical Society.* His portrait is "by Kneller, a fine old cavalier face," says Campbell. The letters received at Westover might prove not uninteresting even to C., seeing that there were so many titled people among the writers; and to a gentleman of education and intelligence, the Westover library would have been a treasure-house. In the Loganian Library in this city is a large MS. folio, whose title-page declares it to be "a catalogue of books in the library at Westover, belonging to William Byrd, Esq.," from which it appears that in Law there were the English reporters (beginning with Y. B.) and text-writers, laws of France, Scotland, Rome (various editions of Pandects, &c.); Canon Law, with numerous approved commentators on each. In Physic a great many works, which, as I am told, were, and some still are, of high repute: I note only one, *Poor Planter's Physician interleaved.* This, to every one who has been upon a great Virginia plantation, bespeaks the benevolence characteristic of the proprietors of Westover. In Divinity, besides pages of orthodox divines, Bibles in various languages (several in Hebrew, one in seven vols.), are Socinius, Bellarmine, &c. The works on Metallurgy, Natural History, Metaphysics, Military Science, Heraldry, Navigation, Music, &c., are very numerous; and either of the collections of history, or entertainment, or classics, or political science, would form no inconsiderable library of itself.

* It is curious to observe how matters of history appear and disappear as it were. "The mighty Tottipottimoy," says Hudibras (part ii. cant. ii. l. 421.),—on which the Rev. Dr. Nash has this note: "I don't know whether this is a real name or only an imitation of North-American phraseology; the appellation of an individual, or a title of office:"— Tottipottimoy was king of the warlike and powerful Parnunkies, and was defeated and slain by the Virginians, commanded by Colonel Hill, in the action from which Bloody Run takes its name.

* There is a curious passage in the Westover MSS. concerning William Penn, of which Mr. Macaulay should have a copy, unless one has been already sent to him.

An impression of Colonel Byrd's book-plate, given by a friend, is enclosed. I must add that the pictures at Brandon are at that mansion, through the marriage of Mr. Harrison (a signer of the Declaration of Independence) with the daughter of the third Colonel Byrd.

I have occupied much more space than I intended, but I have said enough I hope to show, 1. That it is possible, from dates, from the character, wealth, and position of Mr. Byrd and Mr. Hill, together with the length of time the pictures have remained in the respective families, for Vandyke to have painted these portraits. 2. That as men who directed the energies, developed the resources, of our infant settlements, who brought hither the products of science, literature, and art, who exhibited the refinements of birth, the graces of good breeding, yet were always ready to serve their country in the field or in the council, Mr. Byrd and Mr. Hill are vastly more worthy of commemoration and reverence than all the Earls of Dredlington that ever sat at his majesty's Board of Green Cloth. J. Balch.

Philadelphia.

PHOTOGRAPHIC CORRESPONDENCE.

Cyanide of Potassium. — It may be interesting to your photographic friends to know that cyanide of potassium is capable of replacing hyposulphite of soda in all collodion processes. If used of the strength of five grains to one ounce of water, no danger need be apprehended from it. Its merits are cleanliness, quickness of operation, and the minute quantity of water required for washing the picture fixed therewith.

J. B. Hockin.

Mode of exciting Calotype Paper. — I forgot inserting this plan of exciting in my paper: it is very clean and convenient, simple and sure. Obtain a piece of plate glass, two or three inches larger than your paper, level it on a table with a few bits of wood, pour on it your exciting mixture (say aceto-nitrate and gallic acid, solution of each 20 minims, distilled water 1 ounce), and spread it evenly over with a scrap of blotting-paper. Float your paper two minutes, remove and blot off; this ensures perfect evenness, especially if the paper is large. You may thus excite half a dozen papers with little more trouble than one.

Thos. L. Mansell.

The Double Iodide Solution — Purity of Photographic Chemicals. — The observations of Mr. Leachman upon the solvent powers of iodide of potassium (Vol. ix., p. 182.) are perfectly correct, but I believe our photographic chemicals are often much adulterated. The iodide of potassium is frequently mixed with the carbonate. Dr. Mansell writes me word, in a comment upon your note upon his communication, "What I used was *very* pure, having been prepared by Mr. Arnold with great care: it was some that had gone to the Great Exhibition as a sample of Guernsey make, and obtained a medal." I have this day used exactly seven ounces avoirdupois to make a pint of the iodizing solution, which, within a few grains, agrees with my former results. Nitrate of silver, I am informed upon a most respectable authority, has been adulterated thirty per cent., and without careful testing has eluded detection; but I am inclined to think our cheapest article has come in for its largest share of mixture. I have lately perfectly failed in the removal of the iodide of silver with a *saturated* solution of what I purchased as hyposulphite of soda, but which could have been little else than common Glauber's salts; for upon applying a similar solution of some which was made by M. Butka of Prague, and supplied me by Messrs. Simpson and Maule, the effect was almost immediate, demonstrating how much we are misled in our conclusions, from believing we are manipulating with the same substances, when in fact they are quite different.

Hugh W. Diamond.

Hyposulphite of Soda Baths. — Is there any objection to using the same bath (saturated solution of hyposulphite) for fixing both paper calotype *negatives* and positives printed on albumenized paper from glass collodion negatives? C. E. F.

Replies to Minor Queries.

Daughters taking their Mothers' Names (Vol. viii., p. 586.). — Buriensis asked for instances of temp. Edw. I., II., III., of a daughter adding to her own name that of her mother: as Alice, daughter of Ada, &c. Though I am not able to furnish an instance of a daughter doing so, I can refer him to a few of sons using that form of surname some years earlier, but the practice seems very limited. Thus in *Liber de Antiquis Legibus*, published by the Camden Society, we have, among the early sheriffs of London in 1193, Willielmus filius Ysabelis, or, as in the appendix 222, Ysabel; in 1200, Willielmus filius Alicie; in 1213, Martinus filius Alicie; and in 1233 and 1246, Symon filius Marie, — the same person that, as Simon Fitz-Mary, is known as the founder of the Hospital of St. Mary Bethlehem Without, Bishopsgate. W. S. W.

Middle Temple.

The Young Pretender (Vol. ix., p. 177.). — Will Ceyrep, or any other correspondent, furnish me with particulars of the Young Pretender's marriage with a daughter of the House of Stolberg; her name, place of burial, &c.? She was descended maternally from the noble House of Bruce, through the marriage of Thomas, second Earl of Aylesbury and third Earl of Elgin, with Charlotte (his second wife) Countess of Sannu, or Sannau, of the House of Argenteau. They had a daughter, Charlotte Maria, I suppose an only child, who was married in the year 1722 to the Prince of Horn. These had issue Mary and Elizabeth, whom also I suppose

to have been only children. One of them married the Prince of Stolberg, and the other the Prince of Salm. One of the descendants of this family was an annuitant on the estate of the Marquis of Aylesbury, as recently as twelve or fourteen years ago. Information on any part of this descent would confer an obligation on PATONCE.

A Legend of the Hive (Vol. ix., p. 167.).—With every feeling of gratitude to EIRIONNACH, I cannot receive praise for false metre and erroneous grammar. In the fifth line of the first stanza of the quoted verse, the first of the above legend, "are" is redundant: and in the first line of the next stanza, "bore" should be "bare." I remember that in more cases than one the printer of my published rhymes has perpetrated this latter mistake.

Suffer me to reply to a question of the same courteous critic EIRIONNACH, in Vol. ix., p. 162., about a "Christ-cross-row." This name for the alphabet obtained in the good old Cornish dame-schools when I was a boy. In a book that I have seen, there is a vignette of a monk teaching a little boy to read, and beneath

"*A Christ-Cross Rhyme.*

I.

"Christ his cross shall be my speed!
Teach me, Father John, to read:
That in church, on holy-day,
I may chant the psalm and pray.

II.

"Let me learn, that I may know
What the shining windows show;
Where the lovely Lady stands,
With that bright Child in her hands.

III.

"Teach me letters one, two, three,
Till that I shall able be
Signs to know and words to frame,
And to spell sweet Jesu's name!

IV.

"Then, dear master, will I look
Day and night in that fair book,
Where the tales of saints are told,
With their pictures all in gold.

V.

"Teach me, Father John, to say
Vesper-verse and matin-lay;
So when I to God shall plead,
Christ his cross will be my speed!"

H. OF MORWENSTOW.

Hoby Family (Vol. viii., p. 244.; Vol. ix., pp. 19. 58.).—Sir Philip Hoby, or Hobbie, who was born in 1505, and died in 1558, was not only Gentleman of the Privy Chamber to Henry VIII., but, while he held that office, was attached to the embassy of Sir Thomas Wyatt to the Emperor Charles V. in 1538. He was himself ambassador to the same Emperor in 1548, being sent by the Protector Somerset to replace the Bishop of Westminster. It may be interesting to state that two volumes of papers containing instructions and other letters transmitted to Sir Philip during these embassies, and copies of his replies, together with his correspondence with some eminent reformers, were in the possession of Wm. Hare, Esq., M. P. for the city of Cork in 1796. An account of them, drawn up by the Rev. T. D. Hincks, was read before the Royal Irish Academy on December 17 in that year, and printed in the sixth volume of its *Transactions*. It is probable that these papers had formerly belonged to Rev. Sir Philip Hoby, Bart., who was Dean of Ardfert and Chancellor of St. Patrick's; and died without an heir in 1766. He was descended from Sir Thomas Hoby, younger brother of Sir Philip; who was born in 1530, and died in 1566. The father of these two knights was William Hobbie of Leominster. I presume the two volumes of papers referred to are in the possession of the Earl of Listowel, great-grandson of the gentleman who possessed them in 1796.

E. H. D. D.

Anticipatory Use of the Cross (Vol. viii. *passim*).—

"It is strange, yet well authenticated, and has given rise to many theories, that the symbol of the Cross was already known to the Indians before the arrival of Cortez. In the island of Cozumel, near Yucatan, there were several; and in Yucatan itself there was a stone cross. And there an Indian, considered a prophet amongst his countrymen, had declared that a nation bearing the same as a symbol should arrive from a distant country! More extraordinary still was a temple, dedicated to the Holy Cross by the Toltec nation in the city of Cholula. Near Tulansingo there is also a cross engraved on a rock with various characters, which the Indians by tradition ascribe to the Apostle St. Thomas. In Oajaca, also, there existed a cross, which the Indians from time immemorial had been accustomed to consider as a divine symbol. By order of the Bishop Cervantes it was placed in a sumptuous chapel in the cathedral. Information concerning its discovery, together with a small cup, cut out of its wood, was sent to Rome to Paul V.; who received it on his knees, singing the hymn 'Vexilla regis,' &c."
—*Life in Mexico*, by Madame Calderon de la Barca, Letter XXXVII.

E. H. A.

Longevity (Vols. vii., viii., *passim*).—

"Amongst the fresh antiquities of Cornwall, let not the old woman be forgotten who died about two years since; who was one hundred and sixty-four years old, of good memory, and healthful at that age; living in the parish of Gwithian by the charity of such as came purposely to see her, speaking to them (in default of English) by an interpreter, yet partly understanding it. She married a second husband after she was eighty,

and buried him after he was eighty years of age."—Scawens' *Dissertation on the Cornish Tongue*, written temp. Car. II.

ANON.

As very many, if not all, the instances mentioned in "N. & Q." of those who have reached a very advanced age, were people of humble origin, may we not now refer to those of noble birth? To commence the list, I would name Sir Ralph de Vernon, "who is said to have lived to the age of one hundred and fifty, and thence generally was called the Old Liver." My authority is, Burke's *Peerage and Baronetage*, edit. 1848, p. 1009. W. W.

Malta.

"*Nugget*" (Vol. viii., pp. 375. 481.).—A note from Mundy's *Our Antipodes:*

"The word *nugget*, among farmers, signifies a small compact beast, a runt: among gold-miners, a lump, in contradistinction to the scale or dust-gold."

CLERICUS RUSTICUS.

The fifth Lord Byron (Vol. ix., p. 18.).—I believe it to be an acknowledged fact, that an old man's memory is generally good of events of years past and gone: and as an octogenarian I am not afraid to state that, from the discussions on the subject, I feel myself perfectly correct as to the main point of my observations (Vol. viii., p. 2.), viz. the error committed in the limitation of the ultimate reversion of the estate; but as to the secondary point to which MR. WARDEN alludes, I may perhaps be in error in placing it on the settlement of the son, inasmuch as the effect would be the same if it occurred in the settlement of the father; and MR. WARDEN's observations leave an inference that the mistake may have there occurred; as, in such case, if the error had been discovered,—and by any altercation the son had refused to correct the mistake, which he could and ought to have consented to, after the failure of his own issue,—this alone, between two hasty tempers, would have been a sufficient cause of quarrel, without reference to the question of marrying an own cousin, which is often very justly objectionable. WM. S. HESLEDEN.

Wapple, or Whapple-way (Vol. ix., p. 125.).—This name is common in the south, and means a bridle-way, or road in which carriages cannot pass. In Sussex these ways are usually short cuts through fields and woods, from one road or place to another. (See Halliwell's *Dictionary*, and Cooper's *Sussex Glossary*.) The derivation is not given by either writer. D.

In Manning's *Surrey*, I find not any mention of this term; but apprehend it to be a corruption of the Norman-French, *vert plain*, "a green road or alley:" which, as our Saxon ancestors pronounced the *v* as a *w*, easily slides into *war plain* or *warple*. (See Du Cange, *Supp.*, *in voce* "Plain.") C. H.

The Ducking-stool (Vol. viii., p. 315.).—As late as the year 1824, a woman was convicted of being a common scold in the Court of Quarter Sessions of Philadelphia County, and sentenced "to be placed in a certain instrument of correction called a cucking or ducking-stool," and plunged three times into the water; but the Supreme Court of Pennsylvania, upon the removal of the case by writ of error, decided that this punishment was obsolete, and contrary to the spirit of the age.

Our fathers held the ducking-stool in higher respect, as appears from the following presentments of the grand juries of Philadelphia, the originals of which have been lately discovered. In January, 1717, they say (through William Fishbourne, their foreman),—

"Whereas it has been frequently and often presented by several former grand juries for this city, the necessity of a ducking-stool and house of correction for the just punishment of scolding, drunken women, as well as divers other profligate and unruly persons in this place, who are become a public nuisance and disturbance to this town in general; therefore we, the present grand jury, do earnestly again present the same to this court of quarter sessions for the city, desiring their immediate care, that *those publick conveniences* may not be any longer delayed, but with all possible speed provided for the detection and quieting such disorderly persons."

Another, the date of which is not given, but which is signed by the same foreman, presents "Alsoe that a ducking-stoole be made for publick use, being very much wanting for scolding women," &c. And in 1720, another grand jury, of which Benjamin Duffield was foreman, say:

"The Grand Inquest, we taking in consideration the great disorders of the turbulent and ill-behaviour of many people in this city, we present the great necessity of a ducking-stool for such people according to their deserts."

UNEDA.

Philadelphia.

Double Christian Names (Vol. ix., p. 45.).—It is surely not correct to say that the earliest instance of two Christian names is in the case of a person born in 1635. Surely Henry, Prince of Wales, the son of James I., is an earlier instance. Sir Thomas Strand Fairfax was certainly born before that date. Sir Edmund Berry Godfrey was probably an earlier instance; and Sir Robert Bruce Colton, the antiquary, certainly so. Writing at a distance from my books, I can only appeal to memory; but see Southey's *Common-place Book*, vol. i. p. 510. Venables, in his *Travels in Russia*,

tells us that "a Russian has never more than one Christian name, which must be always that of a saint." To these a patronymic is often added of the father's name, with the addition *vich*, as in the case of the present Czar, Nicholas Paulovich, the son of Paul. W. DENTON.

Torquay.

Pedigree to the Time of Alfred (Vol. viii., p. 586.). — Some ten or twelve years since I was staying at the King's Head Inn, Egham, Surrey (now defunct), when a fresh-looking, respectable man was pointed out to me as Mr. Wapshot, who had held an estate in the neighbourhood from his ancestors prior to the Conquest. He was not represented as a blacksmith, but as farming his own estate. I am not connected with Egham or the neighbourhood, or I would make farther inquiry. S. D.

Palace of Lucifer (Vol. v., p. 275.). — If R. T. has not observed it, I would refer him to the note in the Aldine edition of Milton, vol. iii. p. 263., where I find "Luciferi domus" is the palace of the sun (see *Prolusiones*, p. 120.); and not, as T. WARTON conjectured, the abode of Satan. I. R. R.

Monaldeschi (Vol. viii., p. 34.). — *Relation du Meurtre de Monaldeschi, poignardé par ordre de Christine, reine de Suède*, by Father de Bel, is to be found in a collection of curious papers printed at Cologne, 1664, in 12mo. It is given at length in *Christina's Revenge, and other Poems*, by J. M. Moffatt, London, printed for the author, 1821. E. D.

Anna Lightfoot (Vol. vii., p. 595.). — T. H. H. is referred to an elegantly printed pamphlet called *An Historical Fragment relative to her late Majesty Queen Caroline*, printed for J. & N. L. Hunt, London, 1824, which, from p. 44. to p. 50., contains a very circumstantial account of this extraordinary occurrence. E. D.

Lode (Vol. v., p. 345.). — It would not appear that this word means "an artificial watercourse," at least from its use at Tewkesbury, where there is still the *Lower Lode*, at which a ferry over the Severn still exists; and there was also the *Upper Lode*, until a bridge was erected over the river at that place. Will this help to show its proper meaning? I. R. R.

"*To try* and *get*" (Vol. ix., p. 76.). — UNEDA inquires the origin of this erroneous mode of expression? Doubtless euphony, to avoid the alliteration of so many T's: "*to the theatre to try* and get," &c. But evidently the word *to* is understood, though not supplied after the word *and*. Thus, "to try and (to) get," &c. CELCRENA.

Abbott Families (Vol. ix., p. 105.). — In reply to MR. ABBOTT's Query, I have a pedigree of Samuel Abbott, born in 1637 or 1638; second son of Wm. Abbott of Sudbury, who was born 1603, and who was son to Charles Abbott of Hawkden and Sudbury, an alderman, which Charles was son to Wm. Abbott of Hawkden. This Samuel married Margaret, daughter to Thomas Spicer. Should MR. ABBOTT wish it, I would forward him a copy of the pedigree. I can trace no connexion between this family and that of Archbishop Abbott, whose father, Maurice Abbott of Guildford, was son of —— Abbott of Farnham, co. Surrey.

I wish especially to know what became of Thomas Abbott, only son of Robert, Bishop of Sarum; which Thomas dedicated his father's treatise against Bellarmine in 1619 to his uncle the Archbishop, calling himself in the preface, "imbellis homuncio." His sister was wife to Sir Nathaniel Brent, whose younger son Nathaniel left all his property to his cousin Maurice Abbott, of St. Andrew's, Holborn, Gent., in 1688; which Maurice was possibly son to Thomas. G. E. ADAMS.

36. Lincoln's Inn Fields.

"*Mairdil*" (Vol. viii., p. 411.). — Is there any affinity between the word *mairdil*, which is used in Forfarshire, to be overcome with fatigue by any oppressive or intricate piece of work, and the word *mardel* or *mardle*, which signifies to gossip in Norfolk, as stated by MR. J. L. SISSON? What will H. C. K. say to this subject? Jamieson confines *mairdil* to an adjective, signifying unwieldy; but I have often heard work-people in Forfarshire declare they were "perfectly *mairdiled*" with a piece of heavy work, using the word as a passive verb. *Trachled* has nearly the same meaning, but it is chiefly confined to describe fatigue arising from walking a long distance. HENRY STEPHENS.

Bell at Rouen (Vol. viii., p. 448.). — Your valuable correspondent W. SPARROW SIMPSON, B.A., has probably taken his account of the great bell in the cathedral at Rouen from a note made before the French Revolution of 1792–3, because the George d'Ambois, which was once considered the largest bell in Europe (it was thirteen feet high, and eleven feet in diameter), excepting that at Moscow, shared the destructive fate of many others at that eventful period, and was melted down for cannon. In 1814 the bulb of its clapper was outside the door of a blacksmith's shop, as you go out of the city towards Dieppe. It was pointed out to me by a friend with whom I was then travelling — a gentleman of the neighbourhood, who was at Rouen at the time it was brought there — and there, if I mistake not, but I cannot find my note, I saw it again within the last ten years. H. T. ELLACOMBE.

Rectory, Clyst St. George.

Smiths and Robinsons (Vol. ix., p. 148.). — Arms of Smith of Curdley, co. Lancaster: Argent, a cheveron sable between three roses gules, barbed, vert seeded, or.

Robinson (of Yorkshire): Vert, a cheveron between three roebucks trippant or. Crest, a roebuck as in the arms. Motto, "Virtute non verbis."

Robinson of Yorkshire, as borne by Lord Rokeby: Vert, on a cheveron or, between three bucks trippant of the last, as many quatrefoils gules. Crest, a roebuck trippant or. CID.

Churchill's Grave (Vol. ix., p. 123.). — If I am not mistaken, there is a tablet to the memory of Churchill, with a more lengthy inscription, within the church of St. Mary, Dover, towards the western end of the south aisle.

W. SPARROW SIMPSON.

Miscellaneous.

NOTES ON BOOKS, ETC.

Before proceeding to notice any of the books which we have received this week, we will call the attention of the publishing world to two important works which we know to be now wanting a publisher, namely, I. *A Syriac-English Lexicon to the New Testament and Book of Psalms*, arranged alphabetically, with the derivatives referred to their proper roots, and a companion of the principal words in the cognate languages; and II. *A Syriac-English Grammar*, translated and abridged from Hoffman's larger work.

Samuel Pepys is the dearest old gossip that ever lived; and every new edition of his incomparable Diary will serve but to increase his reputation as the especial chronicler of his age. Every page of it abounds not only in curious indications of the tone and feelings of the times, and the character of the writer, but also in most graphic illustrations of the social condition of the country. It is this that renders it a work which calls for much careful editing and illustrative annotation, and consequently gives to every succeeding edition new value. Well pleased are we, therefore, to receive from Lord Braybrooke a fourth edition, revised and corrected, of the *Diary and Correspondence of Samuel Pepys*, and well pleased to offer our testimony to the great care with which its noble editor has executed his duties. Thanks to his good judgment, and to the great assistance which he acknowledges to have received from Messrs. Holmes, Peter Cunningham, Yeowell, &c., his fourth edition is by far the best which has yet appeared, and is the one which must hereafter be referred to as the standard one. The Index, too, has been revised and enlarged, which adds no little to the value of the book.

Mr. Murray has broken fresh ground in his *British Classics* by the publication of the first volume of Gibbon's *Decline and Fall of the Roman Empire, with Notes and Preface by Dean Milman and M. Guizot*, and edited, with Notes, by Dr. Smith. If the publisher showed good tact in selecting Mr. P. Cunningham for editor of *Goldsmith*, he has shown no less in entrusting the editing of his new Gibbon to Dr. Smith, whose various Dictionaries point him out as peculiarly fitted for such a task. In such well practised hands, therefore, there can be little doubt as to the mode in which the labour of editing will be conducted; and a very slight glance at the getting up of this first volume will serve to prove that, for a library edition of Gibbon, while this is the cheapest it will be also the handsomest ever offered to the public.

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R. N. (Liverpool). *There are many letters of Charles I. among the MSS. in the British Museum. We do not know where the Cabinet taken at Naseby is preserved.*

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Errata.—Vol. ix., p. 75., col. 1. 9th line, for "previous" read "precious"; p. 136., col. 1. line 3, for "carre" read "cane;" p. 200., col. 1. 12th line from bottom, for "Richard I." read "Henry I."

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LONDON, SATURDAY, MARCH 18, 1854.

Notes.

GOSSIPING HISTORY.

"This is the Jew
That Shakspeare drew."

I do not know by whom or when the above couplet was first imputed to Pope. The following extracts will show how a story grows, and the parasites which, under unwholesome cultivation, adhere to it. The restoration of Shakspeare's text, and the performance of Shylock as a serious part, are told as usual.

"In the dumb action of the trial scene he was amazingly descriptive, and through the whole displayed such unequalled merit, as justly entitled him to that very comprehensive, though concise, compliment paid to him by Mr. Pope, who sat in the stage-box on the third night of the reproduction, and who emphatically exclaimed, —

'This is the Jew
That Shakspeare drew.'

Life of Macklin, by J. T. Kirkman, vol. i. p. 264.: London, 1799, 2 vols. 8vo.

The book is ill-written, and no authorities are cited.

"A few days after, Macklin received an invitation to dine with Lord Bolingbroke at Battersea. He attended the rendezvous, and there found Pope and a select party, who complimented him very much on the part of Shylock, and questioned him about many little particulars, relative to his getting up the play, &c. Pope particularly asked him why he wore a *red hat*, and he answered, because he had read that Jews in Italy, particularly in Venice, wore hats of that colour. 'And pray, Mr. Macklin,' said Pope, 'do players in general take such pains?' 'I do not know, sir, that they do; but as I had staked my reputation on the character, I was determined to spare no trouble in getting at the best information.' Pope nodded, and said, 'It was very laudable.'" — *Memoirs of Macklin*, p. 94., Lond. 1804.

The above work has not the author's name, and is as defective in references as Mr. Kirkman's. It is, however, not quite so trashy. Being published five years later, the author must have seen the preceding *Life*, and his not repeating the story about the couplet is strong presumption that it was not then believed. It appears again in the *Biographia Dramatica*, vol. i. p. 469., London, 1812:

"Macklin's performance of this character (Shylock) so forcibly struck a gentleman in the pit, that he as it were involuntarily exclaimed, 'This is,' &c. It has been said that this gentleman was Mr. Pope."

I am not aware of its alteration during the next forty years, but this was the state of the anecdote in 1853:

"Macklin was a tragedian, and the personal friend of Alexander Pope. He had a daughter, a beautiful and accomplished girl, who was likewise on the stage. On one occasion Macklin's daughter was about to take a benefit at Drury Lane Theatre, and on the morning of that evening, whilst the father and daughter were at breakfast, a young nobleman entered the apartment, and, with the most undisguised ruffianism, made overtures of a dishonourable character to Macklin for his daughter. The exasperated father, seizing a knife from the table, rushed at the fellow, who on the instant fled, on which Macklin pursued him along the street with the knife in his hand. The cause of the tragedian's wild appearance in the street soon got vent in the city. Evening came, and Old Drury seldom saw so crowded a house. The play was the *Merchant of Venice*, Macklin sustaining the part of Shylock, and his interesting daughter that of Jessica. Their reception was most enthusiastic; but in that scene where the Jew is informed of his daughter being carried off, the whole audience seemed to be quite carried away by Macklin's acting. The applause was immense, and Pope, who was standing in the pit, exclaimed, —

'That's the Jew that Shakspeare drew.'

Macklin was much respected in London. He was a native of Monaghan, and a Protestant. His father was a Catholic, and died when he was a child; and his mother being a Protestant, he was educated as such." — *Dublin Weekly Telegraph*, Feb. 9, 1853.

One more version is given in the *Irish Quarterly Review*, and quoted approvingly in *The Leader*, Dec. 17, 1853.

"The house was crowded from the opening of the doors, and the curtain rose amidst the most dreadful of all awful silence, the stillness of a multitude. The Jew enters in the third scene, and from that point, to the famous scene with Tubal, all passed off with considerable applause. Here, however, and in the trial scene, the actor was triumphant, and in the applause of a thousand voices the curtain dropped. The play was repeated for nineteen successive nights with increased success. On the third night of representation all eyes were directed to the stage-box, where sat a little deformed man; and whilst others watched *his* gestures, as if to learn his opinion of the performers, he was gazing intently upon Shylock, and as the actor panted, in broken accents of rage, and sorrow, and avarice — 'Go, Tubal, fee me an officer, bespeak him a fortnight before: I will have the heart of him, if he forfeit; for were he out of Venice, I can make what merchandise I will: go, Tubal, and meet me at our synagogue; go, good Tubal; at our synagogue, Tubal.' — the little man was seen to rise, and leaning from the box, as Macklin passed it, he whispered, —

'This is the Jew,
That Shakspeare drew.'

The speaker was Alexander Pope, and, in that age, from his judgment in criticism there was no appeal."

No reference to cotemporary testimony is given by these historians.

Galt, in his *Lives of the Players*, Lond. 1831, does not notice the story.

Pope was at Bath on the 4th of February, 1741, as appears from his letter to Warburton of that date; but as he mentions his intention to return to London, he may have been there on the 14th. That he was not in the pit we may be confident; that he was in the boxes is unlikely. His health was declining in 1739. In his letter to Swift, quoted in Croly's edition, vol. i. p. lxxx., he says:

"Having nothing to tell you of my poetry, I come to what is now my chief care, my health and amusement; the first is better as to headaches, worse as to weakness and nerves. The changes of weather affect me much; the mornings are my life, *in the evenings I am not dead indeed, but sleepy and stupid enough.* I love reading still better than conversation, but my eyes fail, and the hours when most people indulge in company, I am tired, and find the labour of the past day sufficient to weigh me down; *so I hide myself in bed, as a bird in the nest, much about the same time,* and rise and chirp in the morning."

I hope I have said enough to stop the farther growth of this story; but before laying down my pen, I wish to call attention to the practice of giving anecdotes without authorities. This is encouraged by the newspapers devoting a column to "varieties," which are often amusing, but oftener stale. A paragraph is now commencing the round, telling how a lady took a linendraper to a barber's, and on pretence of his being a mad relative, had his head shaved, while she absconded with his goods. It is a bad version of an excellent scene in Foote's *Cozeners*. H. B. C.

Garrick Club.

WORKS ON BELLS.

I have a Note of many books on bells, which may be acceptable to readers of "N. & Q." Those marked *, Cancellieri, in his work, calls Protestant writers on the subject.

*Anon. Recueil curieux et édifiant sur les Cloches de l'Eglise, avec les Cérémonies de leur Bénédiction. Cologne, 1757.

Barraud (Abb.). Notice sur les Cloches. 8vo., Caen, 1844.

Bocmeri (G. L.). Programma de Feudo Campanario. Gottingæ, 1755.

Buonmattei (Ben.). Declamazione delle Campane, dopo le sue Cicalate delle tre Sirocchie. Pisa, 1635.

Campani (Gio. Ant.). Opera. The frontispiece a large bell. Roma, 1495.

Cancellieri (F.). Descrizione della nuova Campana Magiore della Basilica Vaticana. Roma, 1786.

Cancellieri (F.). Descrizione delle due nuove Campane di Campidoglio benedite del Pio VII. Roma, 1806, 4to.

*Cave (G. G.). An Turrium et Campanarum Usus in Repub. Christ. Deo displiceat? Leipsiæ, 1709, 4to.

Conrad (Dietericus). De Campanis. Germanice.

*Eggers (Nic.). Dissertatio de Campanarum Materia et Forma.

Eggers (Nic.). Dissertatio de Origine et Nomine Campanarum. Ienæ, 1684.

Eschenwecker. De eo quod justum est circa Campanas.

Fesc (Laberanus du). Des Cloches. 12mo., Paris, 1607–19.

*Goezii. Diatriba de Baptismo Campanarum. Lubecæ, 1612.

Grimaud (Gilb.). Liturgie Sacrée, avec un Traité des Cloches. Lyons, 1666, 4to. Pavia, 1678, 12mo.

*Hilschen (Gio.). Dissertatio de Campanis Templorum. Leipsiæ, 1690.

*Homberg (Gas.). De Superstitiosis Campanarum pulsibus, ad eliciendas preces, quibus placentur fulmina, excogitatis. 4to., Frankfortiæ, 1577.

Lazzarini (Alex.). De vario Tintinnabulorum Usu apud veteres Hebræos et Ethnicos. 2 vols. 8vo., Romæ, 1822.

Ludovici (G. F.). De eo quod justum est circa Campanas. Halæ, 1708 et 1739.

Magii (Hier.). De Tintinnabulis, cum notis F. Swertii et Jungermanni. 12mo., Amstelodamæ et Hanoviæ, 1608, 1664, 1689. "A learned work."—Parr.

Martène. De Ritibus Ecclesiæ.

*Medelii (Geo.). An Campanarum Sonitus Fulmina, Tonitura, et Fulgura impedire possit. 4to. 1703.

Mitzler (B. A.). De Campanis.

*Nerturgii (Mar.). Campanula Penitentiæ. 4to., Dresden, 1644.

Paciaudi. Dissertazione su due Campane di Capua. Neapoli, 1750.

Pacichelli (Ab. J. B.). De Tintinnabulo Nolano Lucubratio Autumnalis. Neapoli, 1693. Dr. Parr calls this "a great curiosity."

Pagii. De Campanis Dissertatio.

Rocca (Ang.). De Campanis Commentarius. 4to., Romæ, 1612.

*Reimanni (Geo. Chris.). De Campanis earumque Origine, vario Usu, Abusu, et Juribus. 4to., Isenaci, 1769.

Saponti (G. M.). Notificazione per la solenne Benedizione della nuova Campana da Collocarsi nella Metropolitana di S. Lorenzo. Geneva, 1750.

Seligmann (Got. Fr.). De Campana Urinatoria. Leipsiæ, 1677, 4to.

*Stockflet (Ar.). Dissertatio de Campanarum Usu. 4to., Altdorfii, 1665, 1666.

*Storius (G. M.). De Campanis Templorum. 4to., Leipsiæ, 1692.

Swertius (Fran.).

Thiers (G. B.). Des Cloches. 12mo., Paris, 1602, 1619.

Thiers (J. B). Traité des Cloches. Paris, 1721.

*Walleri (Ar.). De Campanis et præcipuis earum Usibus. 8vo., Holmiæ, 1694.

Willietti (Car.). Ragguaglio delle Campane di Viliglia. 4to., Roma, 1601.

Zech (F. S.). De Campanis et Instrumentis Musicis.

Without enumerating any Encyclopædias (in most of which may be found very able and interesting articles on the subject), in the following works the best treatises for all *practical* purposes will be found:

Pirotechnia, del Vannuccio Biringuccio, nobile Senese, 1540, 1550, 1559, 1678. There is a French translation of it by Jasper Vincent, 1556—1572, 1627. The tenth chapter is about bells. Magius refers to it in these words:—"In illa, perscriptum in Italico Sermone, et delineatum quisque reperiet, quicquid ad artem ediscendam conducit, usque adeo, ut et quo pacto, Campanæ in turribus constituantur ac moveantur, edoceat, optimeque figuris delineatis commonstret."

Ducange in Glossario, in vocibus Æs, Campana, Codon, Cloca, Crotalum, Glogga, Lebes, Nola, Petasus, Signum, Squilla, Tintinnabulum.

Mersenni (F. M.). Harmonicorum Libri XII. Paris, 1629, 1643. (Liber Quartus de Campanis.) This and Biringuccio contain all the art and mystery of bell-casting, &c. &c.

Puffendorff. De Campanarum Usu in obitu Parochiani publice significando, in ejus Observationibus. Jur. Univers., p. iv. No. 104.

And now with regard to our English authors; their productions seem to be confined chiefly to the *Art of Ringing*, as the following list will show:

Tintinalogia, or the Art of Ringing improved, by T. W[hite]. 18mo., 1668. This is the book alluded to by Dr. Burney, in his *History of Music*, vol. iv. p. 413.

Campanalogia, or the Art of Ringing improved. 18mo., 1677. This was by *Fabian Steadman*.

Campanalogia, improved by I. D. and C. M., London scholars. 18mo., 1702.

Ditto	2nd edition	18mo., 1705.
Ditto	3rd edition	18mo., 1733.
Ditto	4th edition	18mo., 1753.
Ditto	5th edition, by J. Monk.	18mo., 1766.

The School of Recreation, or Gentleman's Tutor in various Exercises, one of which is *Ringing*. 1684.

Clavis Campanalogia, by Jones, Reeves, and Blackmore. 12mo., 1788. Reprinted in 1796 and 1800?

The Ringer's True Guide, by S. Beaufoy. 12mo., 1804.

The Campanalogia, or Universal Instructor in the Art of Ringing, by William Shipway. 12mo., 1816.

Elements of Campanalogia, by H. Hubbard. 12mo., 1845.

The Bell: its Origin, History, and Uses, by Rev. A. Gatty. 12mo., 1847.

Ditto, enlarged. 1848.

Blunt's Use and Abuse of Church Bells. 8vo., 1846.

Ellacombe's Practical Remarks on Belfries and Ringers. 8vo., 1850.

Ellacombe's Paper on Bells, with Illustrations, in the Report of Bristol Architectural Society. 1850.

Croome's Few Words on Bells and Bell-ringing. 8vo., 1851.

Woolf's Address on the Science of Campanology. Tract. 1851.

Plain Hints to Bell-ringers. No. 47. of *Parochial Tracts*. 1852?

The Art of Change-ringing, by B. Thackrah. 12mo., 1852.

To these may be added, as single poetical productions,

The Legend of the Limerick Bell Founder, published in the *Dublin University Mag.*, Sept. 1847.

The Bell, by Schiller.

Perhaps some courteous reader of "N. & Q." may be able to correct any error there may be in the list, or to add to it.

There is a curious collection of MSS. on the subject by the late Mr. Osborn, among the *Additional MSS.*, Nos. 19,368 and 19,373.

H. T. Ellacombe.

Rectory, Clyst St. George.

INEDITED LETTER OF LORD NELSON.

I have in my possession a long letter written by Lord Nelson, sixteen days before the battle of Trafalgar, to the Right Hon. Lord Barham, who was at that time First Lord of the Admiralty. As an autograph collector, I prize it much; and I think that the readers of "N. & Q." might be glad to see it. It has not yet, as far as I am aware, been published:

Victory, Oct. 5th, 1805.

My Dear Lord,

On Monday the French and Spanish ships took their troops on board which had been landed on their arrival, and it is said that they mean to sail the first fresh Levant wind. And as the Carthagena ships are ready, and, when seen a few days ago, had their topsail yards hoisted up, this looks like a junction. The position I have taken for this month, is from sixteen to eighteen leagues west of Cadiz; for, although it is most desirable that the fleet should be well up in the easterly winds, yet I must guard against being caught with a westerly wind near Cadiz: for a fleet of ships, with so many three-deckers, would inevitably be forced into the Straits, and then Cadiz would be perfectly free for them to come out with a westerly wind—as they served Lord Keith in the late war. I am most anxious for the arrival of frigates: less than eight, with the brigs, &c., as we settled, I find are absolutely inadequate for this service and to be with the fleet; and Spartel, Cape Cantin, or Blanco, and the Salvages, must be watched by fast-sailing vessels, in case any squadron should escape.

I have been obliged to send six sail of the line to water and get stores, &c. at Tetuan and Gibraltar; for if I did not begin, I should very

soon be obliged to take the whole fleet into the Straits. I have twenty-three sail with me, and should they come out, I shall immediately bring them to battle; but although I should not doubt of spoiling any voyage they may attempt, yet I hope for the arrival of the ships from England, that, as an enemy's fleet, they may be annihilated. Your Lordship may rely upon every exertion from

Your very faithful and obedient servant,

NELSON AND BRONTE.

I find the Guerrier is reduced to the command of a Lieutenant; I hope your Lordship will allow me to seek Sir William Bolton, and to place him in the first vacant frigate; he will be acting in a ship when the Captains go home with Sir Robert Calder. This will much oblige *me*.

If any valuable autographs come into my possession hereafter, you may expect to receive some account of them. EUSTACE W. JACOB.

Crawley, Winchester.

FOLK LORE.

Herefordshire Folk Lore. — Pray make an imperishable Note of the following concentration of Herefordshire folk lore, extracted from the "Report of the Secretary of the Diocesan Board of Education," as published in *The Times* of Jan. 28, 1854:

"The observation of unlucky days and seasons is by no means unusual. The phases of the moon are regarded with great respect: in one medicine may be taken; in another it is advisable to kill a pig; over the doors of many houses may be found twigs placed crosswise, and never suffered to lose their cruciform position; and the horse-shoe preserves its old station on many a stable-door. Charms are devoutly believed in. A ring made from a shilling offered at the Communion is an undoubted cure for fits; hair plucked from the crop of an ass's shoulder, and woven into a chain, to be put round a child's neck, is powerful for the same purpose; and the hand of a corpse applied to a neck is believed to disperse a wen. Not long since, a boy was met running hastily to a neighbour's for some holy water, as the only hope of preserving a sick pig. The 'evil eye,' so long dreaded in uneducated countries, has its terrors amongst us; and if a person of ill life be suddenly called away, there are generally some who hear his 'tokens,' or see his ghost. There exists, besides, the custom of communicating deaths to hives of bees, in the belief that they invariably abandon their owners if the intelligence be withheld."

May not any one exclaim:

"O miseras hominum mentes! O pectora cæca!
Qualibus in tenebris vitæ, quantisque periclis
Degitur hoc ævi, quodcunque est!"

S. G. C.

Greenock Fair. — A very curious custom existed in this town, and in the neighbouring town of Port-Glasgow, within forty years; it has now entirely disappeared. I cannot but look upon it as a last remnant of the troublous times when arms were in all hands, and property liable to be openly and forcibly seized by bands of armed men. This custom was, that the whole trades of the town, in the dresses of their guilds, with flags and music, each man armed, made a grand rendezvous at the place where the fair was to be held, and with drawn swords and array of guns and pistols, surrounded the booths, and greeted the baillie's announcement by tuck of drum, "that Greenock fair was open," by a tremendous shout, and a straggling fire from every serviceable barrel in the crowd, and retired, bands playing and flags flying, &c., home. Does any such *wappenschau* occur in England on such occasions now?

C. D. LAMONT.

Greenock.

Dragons' Blood. — A peculiar custom exists amongst a class, with whom unfortunately the schoolmaster has not yet come very much in contact, when supposed to be deserted or slighted by a lover, of procuring dragons' blood; which being carefully wrapped in paper, is thrown on the fire, and the following lines said:

"May he no pleasure or profit see,
Till he comes back again to me."

R. J. S.

Charm for the Ague. —

"Cut a few hairs from the cross marked on a donkey's shoulders. Enclose these hairs in a small bag, and wear it on your breast, next to the skin. If you keep your purpose secret, a speedy cure will be the result."

The foregoing charm was told to me a short time since by the agent of a large landed proprietor in a fen county. My informant gravely added, that he had known numerous instances of this charm being practised, and that in every case a cure had been effected. From my own knowledge, I can speak of another charm for the ague, in which the fen people put great faith, viz. a spider, covered with dough, and taken as a pill.

CUTHBERT BEDE, B.A.

PSALMS FOR THE CHIEF MUSICIAN — HEBREW MUSIC.

The words למנצח בנגינות at the head of Psalms iv., liv., lv., lxvii., and lxxvi., are rendered in the Septuagint and Vulgate *εἰς τὸ τέλος*, *in finem*, as if they had read לְנֶצַח, omitting the ם formative. The Syriac and Arabic versions omit this superscription altogether, from ignorance of the

musical sense of the words. The Chaldee reads לשבחא על חנגיתא, "to be sung on the pipe." The word למנצח is (from נצח, to overcome, excel, or accomplish) a performance, and Aquila translates the entire title, τῷ νικοποιῷ ἐν ψαλμοῖς μελῴδημα τῷ Δαυίδ; and Jerome, *Victori in Canticis, Psalmus David.* But Symmachus, ἐπινίκιος διὰ ψαλτηρίων ᾠδή; and Theodotius, εἰς τὸ νῖκος ἐν ὕμνοις, who must have read לנצח. The best reading is that of the present text, למנצח, which Jarchi, Aben Ezra, and Kimchi render chief singer, or leader of the band (=*moderatorem chori musici*), as appropriate for a psalm to be sung and played in divine service. Therefore the proper translation is, "For the leading performer upon the neginoth." The neginoth appear from the Greek translations, διὰ ψαλτηρίων and ἐν ψαλμοῖς (ψάλλειν = playing on strings), and from its root, נגן, *to strike*, to be stringed instruments, struck by the fingers or hand.

The words למנצח אל הנחילות at the head of Psalm v. (for this is the only one so superscribed) should, perhaps, be read with על instead of אל, meaning, "For the leading performer on the nehiloth." The nehiloth appear from the root חלל, *to bore through*, and in Piel, *to play the flute*, to be the same instruments as the *ná-y* of the Arabs, similar to the old English flute, blown, not transversely as the German flute, but at the end, as the oboe. But the Septuagint, Aquila, Symmachus, and Theodotius translate ὑπὲρ τῆς κληρονομούσης: and hence the Vulgate *pro ea, quæ hereditatem consequitur*; and Jerome, *pro hereditatibus.* Suidas explains κληρονομοῦσα by ἐκκλησία, which is the sense of the Syriac.

Psalm vi. is headed בנגינות על השמינית, and Psalm vi. על שמינית, without the "neginoth;" and the "sheminith" is also mentioned (Chron. xv. 21.). The Chaldee and Jarchi translate "Harps of eight strings." The Septuagint, Vulgate, Aquila, and Jerome, ὑπὲρ τῆς ὀγδοής, appear also to have understood an instrument of eight strings.

T. J. Buckton.

Birmingham.

Minor Notes.

"*Garble.*"—Mr. C. Mansfield Ingleby has called attention to a growing corruption in the use of the word "eliminate," and I trust he may be able to check its progress. The word *garble* has met with very similar usage, but the corrupt meaning is now the only one in which it is ever used, and it would be hopeless to try and restore it to its original sense.

The original sense of "to *garble*" was a good one, not a bad one; it meant a selection of the good, and a discarding of the bad parts of anything: its present meaning is exactly the reverse of this. By the statute 1 Rich. III. c. 11., it is provided that no bow-staves shall be sold "ungarbled:" that is (as Sir E. Coke explains it), until the good and sufficient be severed from the bad and insufficient. By statute 1 Jac. I. c. 19., a penalty is imposed on the sale of spices and drugs not "garbled;" and an officer called the *garbler* of spices is authorised to enter shops, and view the spices and drugs, "and to *garble* and make clean the same." Coke derives the word either from the French *garber*, to make fine, neat, clean; or from *cribler*, and that from *cribrare*, to sift, &c. (4 Inst. 264.)

It is easy to see how the corruption of this word has taken place; but it is not the less curious to compare the opposite meanings given to it at different times. E. S. T. T.

Deaths in the Society of Friends, 1852–3.—In "N. & Q.," Vol. viii., p. 488., appeared a communication on the great longevity of persons at Cleveland in Yorkshire. I send you for comparison a statement of the deaths in the Society of Friends in Great Britain and Ireland, from the year 1852 to 1853, the accuracy of which may be depended on; from which it appears that one in three have attained from 70 to 100 years, the average being about 74½; and that thirty-seven attain from 80 to 90, and eight from 90 to 100. It would be useful to ascertain to what the longevity of the inhabitants of Cleveland may be attributed, whether to the situation where they reside, or to their social habits.

The total number of the Society was computed to be from 19,000 to 20,000, showing the deaths to be rather more than 1½ per cent. per annum. Great numbers are total abstainers from strong drink.

Ages.	Male.	Female.	Total.
Under 1 year -	13	8	21
Under 5 years -	18	13	31
From 5 to 10 -	4	2	6
„ 10 to 15 -	5	6	11
„ 15 to 20 -	5	3	8
„ 20 to 30 -	7	10	17
„ 30 to 40 -	8	8	16
„ 40 to 50 -	7	14	21
„ 50 to 60 -	16	14	30
„ 60 to 70 -	26	34	60
„ 70 to 80 -	20	46	66
„ 80 to 90 -	13	24	37
„ 90 to 100 -	2	6	8
All ages - -	144	188	332

W. C.

Plymouth.

The Eastern Question.—The following extract from *Tatler*, No. 155., April 6, 1710, appears remarkable, considering the events of the present day:

"The chief politician of the Bench was a great assertor of paradoxes. He told us, with a seeming concern, 'that by some news he had lately read from Muscovy, it appeared to him there was a storm gathering in the Black Sea, which might in time do hurt to the naval forces of this nation.' To this he added, 'that, for his part, he could not wish to see the Turk driven out of Europe, which he believed could not but be prejudicial to our woollen manufacture.' He then told us, 'that he looked upon those extraordinary revolutions which had lately happened in those parts of the world, to have risen chiefly from two persons who were not much talked of; and those,' says he, 'are Prince Menzicoff and the Duchess of Mirandola.' He backed his assertions with so many broken hints, and such a show of depth and wisdom, that we gave ourselves up to his opinions."

F. B. Relton.

Jonathan Swift, Dean of St. Patrick's, Dublin.—It is remarkable (and yet it has not been noticed, I believe, by his biographers) that Dean Swift was suspended from his degree of B.A. in Trinity College, Dublin, for exciting disturbances within the college, and insulting the junior dean. He and another were sentenced by the Board to ask pardon publicly of the junior dean, on their knees, as having offended more atrociously than the rest. These facts afford the true solution of Swift's animosity towards the University of Dublin, and account for his determination to take the degree of M.A. at Oxford; and the solution receives confirmation from this, that the junior dean, for insulting whom he was punished, was the same Mr. Owen Lloyd (afterwards professor of divinity and Dean of Down) whom Swift has treated with so much severity in his account of Lord Wharton.

Abhba.

English Literature. — Some French writer (Victor Hugo, I believe) has said that English literature consists of four distinct literatures, English, American, Scottish, and Irish, each having a different character. Has this view of our literature been taken, and exhibited in all its aspects, by any English writer; and if so, by whom? J. M.

Oxford.

Irish Legislation.—I have met with the following statement: is it to be received as true? In May, 1784, a bill, intended to limit the privilege of franking, was sent from Ireland for the royal sanction; and in it was a clause enacting that any member who, from illness or other cause, should be unable to write, might authorise some other person to frank for him, provided that on the back of the letter so franked the member gave at the same time, under his hand, a full certificate of his inability to write. Abhba.

Anecdote of George IV. and the Duke of York.—The following letter was written in a boy's round hand, and sent with some China cups:

Dear Old Mother Batten,

Prepare a junket for us, as Fred. and I are coming this evening. I send you these cups, which we have stolen from the old woman [the queen]. Don't you say anything about it.

George.

The above was found in the bottom of one of the cups, which were sold for five guineas on the death of Mr. Nichols, who married Mother Batten. The cups are now in possession of a Mr. Toby, No. 10. York Buildings, St. Sidwells, Exeter.

Julia R. Bockett.

Southcote Lodge.

Queries.

ANONYMOUS WORKS: "POSTHUMOUS PARODIES," "ADVENTURES IN THE MOON," ETC.

A remote correspondent finds all help to fail him from bibliographers and cotemporary reviewers in giving any clue to the authorship of the works described below. But he has been conversant enough with the "N. & Q." to perceive that no Query, that he is aware, has yet been started in its pages involving a problem, for which somebody among its readers and contributors has not proved a match. Encouraged thereby, he tenders the three following titles, in the full faith that his curiosity, which is pretty strong, will not have been transmitted over the waste of waters but to good result.

1. *Posthumous Parodies, and other Pieces*, by several of our most celebrated poets, but not before published in any former edition of their works: John Miller, London, 12mo., 1814. This contains some twenty imitations or over, of the more celebrated minor poems, all of a political cast, and breathing strongly the tone of the anti-Jacobin verse; executed for the most part, and several of them in particular, with great felicity. Among that sort of *jeux d'esprit* they hardly take second place to *The Knife Grinder*, the mention of which reminds me to add that it is manifest enough, from half-a-dozen places in the volume, that Canning is the "magnus Apollo" of the satirist. The final piece (in which the writer drops his former vein) is written in the spirit of sad earnest, in odd contrast with the preceding *facetiæ*, and betokening, in some lines, a disappointed man. Yet, strange to tell, through all the range of British criticism of that year, there is an utter unconsciousness of its existence. Whether there be another copy on this side the Atlantic, besides the one which enables me to

make these few comments, your correspondent greatly doubts. One living person there is on the other side, it is believed, who could throw light on this question, if these lines should be so fortunate as to meet his eye; since he is referred to, like many others, by initials and terminals, if not in full — Mr. John Wilson Croker.

2. *Adventures in the Moon and other Worlds:* Longman & Co., sm. 8vo., 1836. Of this work, a friend of the writer (who has but partially read it as yet himself), of keen discernment, says: "It is a work of very marked character. The author is an uncommonly skilful and practical writer, a philosophical thinker, and a scholar familiar with foreign literature and wide reaches of learning. He has great ingenuity and fancy withal; so that he is at the same time exceedingly amusing, and suggestive of weighty and subtle thoughts." This, too, is neglected by all the reviews.

3. *Lights, Shadows, and Reflections of Whigs and Tories:* Lond. 12mo., 1841. This is a retrospective survey of the several administrations of George III. from 1760 (his accession) to the regency in 1811; evincing much political insight, with some spirited portraits, and indicative both of a close observation of public measures and events, and of personal connexion or intercourse with men in high place. There is a notice of this in the *London Spectator* of 1841 (May 29th), and in the old *Monthly Review;* but neither, it is plain, had the author's secret. HARVARDIENSIS.

Cambridge, Massachusetts, N.E.

P. S. — Two articles of recent time in the *London Quarterly Review*, the writer would fain trace to their source; "The Life and Correspondence of Robert Southey," edited by the Rev. Charles Cuthbert Southey, No. 175. (1851), and "Physiognomy," No. 179. (1852), having three works as the caption of the article, Sir Charles Bell's celebrated work being one.

BLIND MACKEREL.

Can any of your numerous contributors, who may be lovers of ichthyology, inform me whether or not the mackerel is blind when it first arrives on our coasts? I believe it to be blind, and for the following reasons: — A few years ago, while beating up channel early in June, on our homeward-bound voyage from the West Indies, some of the other passengers and myself were endeavouring to kill time by fishing for mackerel, but without success.

When the pilot came on board and saw what we were about, he laughed at us, and said, "Oh, gentlemen, you will not take them with the hook, because the fish is blind." We laughed in our turn, thinking he took us for flat-fish, and wished to amuse himself at our expense. Observing this he said, "I will convince you that it is so," and brought from his boat several mackerel he had taken by net. He then pointed out a film over the eye, which he said prevented the fish seeing when it first made our coast, and explained that this film gradually disappeared, and that towards the middle of June the eye was perfectly clear, and that the fish could then take the bait.

I have watched this fish for some years past, and have invariably observed this film quite over the eye in the early part of the mackerel season, and that it gradually disappears until the eye is left quite clear. This film appears like an ill-cleared piece of calf's-foot jelly spread over the eye, but does not strike you as a natural part of the fish, but rather as something extraneous. I have also remarked that when the fish is boiled, that this patch separates, and then resembles a piece of discoloured white of egg. This film may be observed by any one who takes the trouble of looking at the eye of the mackerel.

I have looked into every book on natural history I could get hold of, and in none is the slightest notice taken of this; therefore I suppose my conclusion as to its blindness is wrong; but I do not consider this to be conclusive, as all we can learn from books is, "*Scomber* is the mackerel genus, and is too well known to require description." I believe less is known about fish than any other animals; and should you think this question on natural history worthy a place in your "N. & Q.," I will feel obliged by your giving it insertion. AN ODD FISH.

Minor Queries.

Original Words of old Scotch Airs. — Can any one tell me where the original words of many fine old Scotch airs are to be found? The wretched verses of Allan Ramsay, and others of the same school, are adapted to the "Yellow-haired Laddie," "Ettrick Banks," "The Bush aboon Traquair," "Mary Scott," and hundreds of others. There must exist old words to many of these airs, which at least will possess some local characteristics, and be a blessed change from the "nymphs" and "swains," the "Stephens" and "Lythias," which now pollute and degrade them. Any information on this subject will be received most thankfully. I particularly wish to recover some old words to the air of "Mary Scott." The only verse I remember is this, —

> "Mary's black, and Mary's white,
> Mary is the king's delight;
> The king's delight, and the prince's marrow,
> Mary Scott, the Flower of Yarrow."

L. M. M. R.

Royal Salutes. — When the Queen arrives at any time in Edinburgh after sunset, it has been

remarked that the Castle guns are never fired in salute, in consequence, it is said, of the existence of a general order which forbids the firing of salutes after sunset. Is there such an order in existence? I would farther ask why twenty-one was the number fixed for a royal salute? S.

"*The Negro's Complaint.*" — Who was the author of this short poem, to be found in all the earlier collections of poetry for the use of schools? It begins thus:

> "Wide o'er the tremulous sea,
> The moon spread her mantle of light;
> And the gale gently dying away,
> Breath'd soft on the bosom of night."

HENRY STEPHENS.

"*The Cow Doctor.*" — Who is the author of the following piece? — *The Cow Doctor*, a Comedy in Three Acts, 1810. Dedicated to the Rev. Thomas Pennington, Rector of Thorley, Herts, and Kingsdown, Kent; author of *Continental Excursions*, &c.

This satire is addressed to the Friends of Vaccination.* S. N.

Soomarokoff's "*Demetrius.*" — Who translated the following drama from the Russian?

Demetrius, a Tragedy, 8vo., 1806, translated by Eustaphiere. This piece, which is a translation from a tragedy of Soomarokoff, one of the most eminent dramatic authors of Russia, is said to be the first (and I think it is still the only) Russian drama of which there is an English translation. S. N.

Polygamy.—1. Do the Jews at present, in any country, practise polygamy? 2. If not, when and why was that practice discontinued among them? 3. Is there any religious sect which forbids polygamy, besides the Christians (and the Jews, if the Jews do forbid it)? 4. Was Polygamy permitted among the early Christians? Paul's direction to Timothy, that a bishop should be "the husband of one wife," seems to show that it was; though I am aware that the phrase has been interpreted otherwise. 5. On what ground has polygamy become forbidden among Christians? I am not aware that it is directly forbidden by Scripture. STYLITES.

[* On the title-page of a copy of this comedy now before us is written, "With the author's compliments to Dr. Lettsom;" and on the fly-leaf occurs the following riddle in MS.:

> "Who is that learned man, who the secret disclos'd
> Of a book that was printed before 'twas composed?
>
> *Answer.*
>
> He is harder than iron, and as soft as a snail,
> Has the head of a viper, and a file in his tail."—ED.]

Irish, Anglo-Saxon, Longobardic, and Old English Letters.—I would be glad to know the earliest date in which the Irish language has been discovered inscribed on stone or in manuscript; also the earliest date in which the Anglo-Saxon, Longobardic, and Old English letter has been known in England and Ireland. E. F.

Youghal.

Description of Battles.—Judging from my own experience, historical details of battles are comparatively unintelligible to non-military readers. Now that, unhappily, we shall probably be compelled to "hear of battles," would not some of our enterprising publishers do well to furnish to the readers of history and of the bulletins, a popular "Guide to the Battle Field," drawn up by some talented military officer? It must contain demonstratively clear diagrams, and such explanations of all that needs to be known, as an officer would give, on the spot, to his nonprofessional friend. The effects of eminences, rivers, roads, woods, marshes, &c., should be made plain; in short, nothing should be omitted which is necessary to render an account of a battle intelligible to ordinary readers, instead of being, as is too often the case, a mere chaotic assemblage of words. THINKS I TO MYSELF.

Do Martyrs always feel Pain?—Is it not possible that an exalted state of feeling—approaching perhaps to the mesmeric state—may be attained, which will render the religious or political martyr insensible to pain? It would be agreeable to think that the pangs of martyrdom were ever thus alleviated. It is certainly possible, by a strong mental effort, to keep pain in subjection during a dental operation. A firmly fixed tooth, under a bungling operator, may be wrenched from the jaw without pain to the patient, if he will only determine not to feel. At least, I know of one such case, and that the effort was very exhausting. In the excitement of battle, wounds are often not felt. One would be glad to hope that Joan of Arc was insensible to the flames which consumed her: and that the recovered nerve which enabled Cranmer to submit his right hand to the fire, raised him above suffering. ALFRED GATTY.

Carronade.—What is the derivation of the term *carronade*, applied to pieces of ordnance shorter and thicker in the chamber than usual? Here the idea is that they took their name from the Carron foundries, where they were cast. In the early years of the old war-time, there were carron pieces or carron guns, and only some considerable time thereafter carronades. How does this stand? and is there any likelihood of the folk story being true? C. D. LAMONT.

Greenock.

Darcy, of Platten, co. Meath. — It is on record that, in the year 1486, the citizens of Dublin, encouraged by the Earl of Kildare and the Archbishop, received Lambert Simnel, and actually crowned him King of England and Ireland in Christ's Church; and that to make the solemnity more imposing, they not only borrowed a crown for the occasion from the head of the image of the Virgin that stood in the church dedicated to her service at Dame's Gate, but carried the young impostor on the shoulders of "a monstrous man, one Darcy, of Platten, in the county of Meath."

Did this "monstrous man" leave any descendants? And if so, is there any representative, and where, at the present day? Platten has long since passed into other hands. ABHBA.

Dorset. — In Byrom's MS. Journal, about to be printed for the Chetham Society, I find the following entry:

"May 18, 1725. I found the effect of last night drinking that foolish Dorset, which was pleasant enough, but did not at all agree with me, for it made me very stupid all day."

Query, What is Dorset? R. P.

"*Vanitatem observare.*" — Can any of your readers explain the following extract from the Council of Ancyra, A.D. 314? I quote from a Latin translation:

"Mulieribus quoque Christianis non liceat in suis lanificiis vanitatem observare; sed Deum invocent adjutorem, qui eis sapientiam texendi donavit."

What is meant by "vanitatem observare?"

R. H. G.

King's Prerogative. — A writer in the *Edinburgh Review*, vol. lxxiv. p. 77., asserts, on the authority of Blackstone (but he does not refer to the volume and page of the *Commentaries*, and I have in vain sought for the passages), that it is to *this day* a branch of the king's prerogative, at the death of *every bishop*, to have his kennel of hounds, or a compensation in lieu of it. Does the writer mean, and is it the fact, that if a bishop die without having a kennel of hounds, his executors are to pay the king a compensation in lieu thereof? And if it is, what is the amount of that compensation? Is it merely nominal? I can understand the king claiming a bishop's kennel of hounds or compensation in feudal times, when bishops were hunters (vide Raine's *Auckland Castle*, a work of great merit, and abounding with much curious information); but to say, to *this day* it is a branch of the king's prerogative, is an insult alike to our bishops and to religious practices in the nineteenth century. Of hunting bishops in feudal times, I beg to refer your readers, in addition to Mr. Raine's work, to an article in the fifty-eighth volume of the *Quarterly Review*, p. 433., for an extract from a letter of Peter of Blois to Walter, Bishop of Rochester, who at the age of eighty was a great hunter. Peter was shocked at his lordship's indulgence in so unclerical a sport. It is obvious neither Peter nor the Pope could have heard of the hunting Bishops of Durham. FRA. MEWBURN.

Quotations in Cowper. — Can any of your correspondents indicate the sources of the following quotations, which occur in Cowper's Letters (Hayley's *Life and Letters of Cowper*, 4 vols., 1812)? In vol. iii. p. 278. the following verses, referring to the Atonement, are cited:

"Τοῦ δὲ καθ' αἷμα ῥέεν καὶ σοὶ καὶ ἐμοὶ καὶ ἀδελφοῖς
Ἡμετέροις, αὐτοῦ σωζομένοις θανάτῳ."

In vol. iv. p. 240. it is stated that Twining applied to Pope's translation of Homer the Latin verse —

"Perfida, sed quamvis perfida, cara tamen."

L.

Cawley the Regicide. — Mr. Waylen, in his *History of Marlborough*, just published, shows that Cawley of Chichester, the regicide, has in Burke's *Commoners* been confounded with Cawley of Burderop, in Wiltshire; and he adds, "the fact that a son of the real regicide (the Rev. John Cawley) became a rector of the neighbouring parish of Didcot," &c. has helped to confound the families. May I ask what is the authority for stating that the Rev. J. Cawley was a son of the regicide? C. T. R.

Minor Queries with Answers.

Dr. John Pocklington. — Can any of your correspondents oblige me with information respecting the family, or the armorial bearings of Dr. John Pocklington? He wrote *Altare Christianum* and *Sunday no Sabbath.* The parliament deprived him of his dignities A.D. 1640; and he died Nov. 14, 1642. Dr. Pocklington descended from Ralph Pocklington, who, with his brother Roger, followed Margaret of Anjou after the battle of Wakefield, A.D. 1460. He is said to have settled in the west, where he lived to have three sons. The family is mentioned in connexion with the county of York, as early as A.D. 1253. X. Y. Z.

[John Pocklington was first a scholar at Sidney Sussex College, B.D. in 1621, and afterwards a Fellow of Pembroke Hall, Cambridge. He subsequently became Rector of Yelden in Bedfordshire, Vicar of Waresley in Huntingdonshire, prebend of Lincoln, Peterborough, and Windsor; and was also one of the chaplains to Charles I. "On the 15th May, 1611, the Earl of Kent, with consent of Lord Harington, wrote to Sidney College to dispense with Mr. Pocklington's holding a small living with cure of souls.

See the original letter in the college treasury, box 1 or 6." (Cole's MSS., vol. xlvi. p. 207.). Among the King's Pamphlets in the British Museum is "The Petition and Articles exhibited in Parliament against John Pocklington, D.D., Parson of Yelden, in Bedfordshire, anno 1641." The petition "humbly sheweth, That John Pocklington, D.D., Rector of the parish of Yelden in the county of Bedford, Vicar of Waresley in the county of Huntingdon, Prebend of Lincoln, Peterborough, and Windsor, hath been a chief author and ringleader in all those innovations which have of late flowed into the Church of England." The Articles exhibited (too long to quote) are singularly illustrative of the ecclesiastical usages in the reign of Charles I., and would make a curious appendix to the Rev. H. T. Ellacombe's article at p. 257. of the present Number. Having rendered himself obnoxious to the popular faction by the publication of his *Altare Christianum* and *Sunday no Sabbath*, the parliament that met on Nov. 3, 1640, ordered these two works to be burnt by the common hangman in both the Universities, and in the city of London. He died on November 14, and was buried Nov. 16, 1642, in the churchyard of Peterborough Cathedral. On his monumental slab is the following inscription: "John Pocklington, S.S. Theologia Doctor, obiit Nov. 14, 1642." A copy of his will is in the British Museum (Lansdown, 990, p. 74.). It is dated Sept. 6, 1642; and in it bequests are made to his daughters Margaret and Elizabeth, and his sons John and Oliver. His wife Anne was made sole executrix. He orders his body "to be buried in Monk's churchyard, at the foot of those monks martyrs whose monument is well known: let there be a fair stone with a great crosse cut upon it laid on my grave." For notices of Dr. Pocklington, see Willis's *Survey of Cathedrals*, vol. iii. p. 521.; Walker's *Sufferings of the Clergy*, Part II. p. 95.; and Fuller's *Church History*, book xi. cent. xvii. sect. 30—33.]

Last Marquis of Annandale.—1. When and where did he die? 2. Any particulars regarding his history? 3. When and why was Lochwood, the family residence, abandoned? 4. How many marquisses were there, and were any of them men of any note in their day and generation?

Annandale.

[The first marquis was William Johnstone, third Earl of Annandale and Hartfell, who was advanced 4th June, 1701, to the Marquisate of Annandale. He died at Bath, 14th January, 1721, and was succeeded by his son James, who died 21st February, 1730. George, his half-brother, born 29th May, 1720, was the third and last Marquis of Annandale. An inquest from the Court of Chancery, 5th March, 1748, found this marquis a lunatic, and incapable of governing himself and his estate, and that he had been so from the 12th December, 1744. He died at Turnham Green on the 29th April, 1792, in the seventy-second year of his age, and was buried at Chiswick, 7th May following. (*Gent. Mag.*, May, 1792, p. 481.) Since his decease the honours of the house of Annandale have remained dormant, although they have been claimed by several branches of the family. (Burke's *Extinct Peerages.*) Before the union of the two crowns the Johnstones were frequently wardens of the west borders, and were held in enthusiastic admiration for their exploits against the English, the Douglasses, and other borderers. During the wars between the two nations, they effectually suppressed the plunderers on the borders; hence their device, a winged spur, and their motto, "Alight thieves all," to denote their authority in commanding them to surrender. Lochwood, the ancient seat of the Marquisses of Annandale, was inhabited till 1724, three years after the death of the first marquis, when it was finally abandoned by the family, and suffered gradually to fall into decay. In *The New Statistical Account of Scotland*, vol. iv. p. 112., we read "that the principal estate in the parish of Moffat has descended to Mr. Hope Johnstone of Annandale, to whom it is believed the titles also, in so far as claimed, of right belong, and whose restoration to the dormant honours of the family would afford universal satisfaction in this part of Scotland; because it is the general feeling that he has a right to them, and that in his family they would not only be supported, but graced." Some farther particulars of the three marquisses will be found in Douglass' *Peerage of Scotland* (by Wood), vol. i. p. 75., and in *The Scots Compendium*, edit. 1764, p. 151.]

Heralds' College.—Richard III. incorporated the College of Arms in 1483, and that body consisted of three kings of arms, six heralds, and four pursuivants. Can you inform me of the names of these *first* members of that Heraldic body?

Escutcheon.

—— Vicarage.

[Mark Noble, in his *History of the College of Arms*, p. 57., remarks, "There is nothing more difficult than to obtain a true and authentic series of the heralds, previous to the foundation of the College of Arms, or, to speak more properly, the incorporation of that body. Mr. Lant, Mr. Anstis, Mr. Edmondson, and other gentlemen, who had the best opportunities, and whose industry was equal to their advantage, have not been able to accomplish it; and from that time, especially in Richard's reign, it is not practicable. Some idea may be formed of the heraldic body at the commencement of this reign, by observing the names of those who attended the funeral of Edward IV. Sandford and other writers mention Garter, Clarenceux, Norroy, March, and Ireland, *kings* at arms; Chester, Leicester, Gloucester, and Buckingham, *heralds*; and Rouge-Croix, Rose-Blanch, Calais, Guisnes, and Harrington, *pursuivants*."]

Teddy the Tiler.—Who was Teddy the Tiler?

W. P. E.

[This is a fire-and-water farce, taken from the French by G. Herbert Rodwell, Esq., ending with one element and beginning with the other. Mr. Power's performance of Teddy, as many of our readers will remember, kept the audience in one broad grin from beginning to end. It will be found in Cumberland's *British Theatre*, vol. xxv., with remarks, biographical and critical.]

Duchess of Mazarin's Monument.—I read yesterday, in an interesting French work, that the beautiful Hortense Mancini, a niece of Mazarin, and sister to Mary Mancini, the early love of Louis XIV., after various peregrinations, died at Chelsea, in England, on July 2, 1699. Although not an important question, I think I may venture to ask whether any monument or memorial of this remarkable beauty exists at Chelsea, or in its neighbourhood? W. ROBSON.

[Neither Faulkner nor Lysons notices any monumental memorial to the Duchess of Mazarin, whose finances after the death of Charles II. (who allowed her a pension of 4,000*l.* per annum) were very slender, so much so that, according to Lysons, it was usual for the nobility and others, who dined at her house, to leave money under the plates to pay for their entertainment. She appears to have been in arrear for the parish rates during the whole time of her residence at Chelsea.]

Halcyon Days.—What is the derivation of "halcyon days?" W. P. E.

[The halcyon, or king's fisher, a bird said to breed in the sea, and that there is always a calm during her incubation; hence the adjective figuratively signifies placid, quiet, still, peaceful: as Dryden says,—

"Amidst our arms as quiet you shall be,
As halcyons brooding on a winter's sea."

"The halcyon," says Willsford, in his *Nature's Secrets*, p. 134., "at the time of breeding, which is about fourteen days before the winter solstice, foreshews a quiet and tranquil time, as it is observed about the coast of Sicily, from whence the proverb is transported, the halcyon days."]

Replies.

DOGS IN MONUMENTAL BRASSES.

(Vol. ix., p. 126.)

I may refer MR. B. H. ALFORD to the Oxford *Manual of Monumental Brasses*, p. 56., for an answer to his Query:

"Knights have no peculiar devices besides their arms, unless we are to consider the lions and dogs beneath their feet as emblematical of the virtues of courage, generosity, and fidelity, indispensable to their profession. One or two dogs are often at the feet of the lady. They are probably intended for some favourite animal, as the name is occasionally inscribed," &c.

Neither dog nor lion occurs at the feet of the following knights represented on brasses prior to 1460:

"c. 1450. Sir John Peryent, Jun., Digswell, Herts. (engd. Boutell.)

1455. John Daundelyon, Esq., Margate. (ditto.)

c. 1360. William de Aldeburgh, Aldborough, Yorkshire. (engd. *Manual.*)

c. 1380. Sir Edward Cerue, Draycot Cerue, Wiltshire. (eng. Boutell.)

1413. c. 1420. John Cressy, Esq., Dodford, Northants. (ditto.)

1445. Thomas de St. Quintin, Esq., Harpham, Yorkshire. (ditto.)"

Whilst a dog is seen in the following:

"1462. Sir Thomas Grene, Green's Norton, Northants. (ditto.)

1510. John Leventhorpe, Esq., St. Helen's, Bishopsgate. (*Manual.*)

1471. Wife of Thomas Colte, Esq., Roydon, Essex.

c. 1480. Brass at Grendon, Northants.

c. 1485. Brass, Latton, Essex.

1501. Robert Baynard, Esq., Laycock, Wilts."

These examples are described or engraved in the works of the Rev. C. Boutell, or in the Oxford *Manual*, and I have little doubt that my own collection of rubbings (if I had leisure to examine it) would supply other examples under both of these sections. W. SPARROW SIMPSON.

It is usually asserted that the dog appears at the feet of the lady in monumental brasses as a symbol of fidelity; while the lion accompanies her lord as the emblem of strength and courage. These distinctions, however, do not appear to have been much attended to. The dog, in most cases a greyhound, very frequently appears at the feet of a knight or civilian, as on the brasses of the Earl of Warwick, 1401, Sir John Falstolf at Oulton, 1445, Sir John Leventhorpe at Sawbridgeworth, 1433, Sir Reginald de Cobham at Lingfield, 1403, Richard Purdaunce, Mayor of Norwich, 1436, and Peter Halle, Esquire, at Herne, Kent, 1420. Sir John Botiler, at St. Bride's, Glamorganshire, 1285, has a dragon; and on the brass of Alan Fleming, at Newark, 1361, appears a lion with a human face seizing a smaller lion. On a very late brass of Sir Edward Warner, at Little Plumstead, Norfolk, 1565, appears a greyhound; a full century after the date assigned by B. H. ALFORD for the cessation of these symbolical figures.

Sometimes the lady has two little dogs, as Lady Bagot, at Baginton, Warwickshire, 1407; and in one instance, that of Lady Peryent, at Digswell, Herts, 1415, there is a hedgehog, the meaning of which is sufficiently obvious. B. H. ALFORD, in noticing the omission of the dog in the brass of Lady Camoys, at Trotton, 1424, has not mentioned a singular substitute which is found for it, namely, the figure of a boy or young man, standing by the lady's right foot: but what this means I cannot attempt to determine; perhaps her only son.

It may be interesting to add that some brasses of ecclesiastics exhibit strange figures, not easy to interpret, if meant as symbolical. The brass at

Oulton, of the priest —— de Bacon, 1310, has a lion; that of the Abbot Delamere, at St. Albans, 1375, two dragons; that of a priest at North Mimms, about 1360, a stag; and, still more extraordinary, that of Laurence Seymour, a priest, at Higham Ferrers, 1337, two dogs contending for a bone. F. C. H.

SNEEZING.

(Vol. viii., pp. 366. 624.; Vol. ix., p. 63.)

I can add another item of the folk lore to those already quoted. One of the salutations, by which a sneezer is greeted amongst the lower class of Romans at the present day, is *Figli maschi*, "May you have male children!"

The best essay on *sneezing*, that I am acquainted with, is to be found in Strada's *Prolusions*, book iii. Prol. 4., in which he replies at some length, and not unamusingly, to the Query, "Why are sneezers saluted?" It seems to have arisen out of an occurrence which had recently taken place at Rome, that a certain *Pistor Suburranus*, after having sneezed twenty-three times consecutively, had expired at the twenty-fourth sneeze: and his object is to prove that Sigonius was mistaken in supposing that the custom of saluting a sneezer had only dated from the days of Gregory the Great, when many had died of the plague in the act of sneezing. In opposition to this notion, he adduces passages from Apuleius and Petronius Arbiter, besides those from Ammianus, Athenæus, Aristotle, and Homer, already quoted in your pages by Mr. F. J. Scott. He then proceeds to give five causes from which the custom may have sprung, and classifies them as religious, medical, facetious, poetical, and augural.

Under the first head, he argues that the salutation given to sneezers is not a mere expression of good wishes, but a kind of veneration: "for," says he, "we rise to a person sneezing, and humbly uncover our heads, and deal reverently with him." In proof of this position, he tells us that in Ethiopia, when the emperor sneezed, the salutations of his adoring gentlemen of the privy chamber were so loudly uttered as to be heard and re-echoed by the whole of his court; and thence repeated in the streets, so that the whole city was in simultaneous commotion.

The other heads are then pursued with considerable learning, and some humour; and, under the last, he refers us to St. Augustin, *De Doctr. Christ.* ii. 20., as recording that —

"When the ancients were getting up in the morning, if they chanced to sneeze whilst putting on their shoes, they immediately went back to bed again, in order that they might get up more auspiciously, and escape the misfortunes which were likely to occur on that day."

One almost wishes that people now-a-days would sometimes consent to follow their example, when they have "got out of bed the wrong way."

C. W. Bingham.

SIR JOHN DE MORANT.

(Vol. ix., p. 56.)

In answer to the Query of H. H. M., I beg to state that the Sir John de Morant chronicled by Froissart was Jean de Morant, Chevalier, Seigneur d'Escours, and other lordships in Normandy. He was fourth in descent from Etienne de Morant, Chevalier, living A.D. 1245, and son of Etienne de Morant and his wife Marie de Pottier. His posterity branched off into many noble Houses; as the Marquis de Morant, and Mesnil-Garnier, the Count de Panzès, the Barons of Fontenay, Rupierre, Biéville, Coulonces, the Seigneurs de Courseulles, Brequigny, &c.

The Sire Jean de Morant, born A.D. 1346, was the hero of the following adventure, quoted from an ancient chronicle of Brittany, by Chesnaye-Desbois. It appears that the Sire de Morant was one of five French knights, who fought a combat *à l'outrance* against an equal number of English challengers, with the sanction, and in the presence, of John of Gaunt, Duke of Lancaster, A.D. 1381–2. The result was in favour of the French. The chronicle proceeds:

"Le Sire de Morant s'étant principalement distingué dans cette action, un Chevalier Anglois lui proposa de venger, tête-à-tête, la défaite de ses compatriotes, et qu'ils en vinrent aux mains; mais que l'Anglois, qu'une indisposition aux genouils avoit forcé de combattre sans bottes garnies, avoit engagé son adversaire de quitter les siennes, en promettant, parole d'honneur, de ne point abuser de cette condescendance, à quoi le Sire de Morant consentit: le perfide Anglois ne lui tint pas parole, et lui porta trois coups d'épée dans la jambe. Le Duc de Lancastre, qui en fut témoin, fit arrêter ce lâche, et le fit mettre entre les mains du Sire de Morant, pour tirer telle vengeance qu'il jugeroit à propos, ou du moins le contraindre à lui payer une forte rançon. Le Seigneur de Morant remercia ce Prince, en lui disant 'qu'il étoit venu de Bretagne non pour de l'or, mais pour l'honneur,' et le supplia de recevoir en grace l'Anglois, attribuant à son peu d'adresse ce qui n'étoit que l'effet de sa trahison. Le Duc de Lancastre, charmé d'une si belle réponse, lui envoya une coupe d'or et une somme considérable. Morant refusa la somme, et se contenta de la coupe d'or, par respect pour le Prince."

There is a short account of the branch of Morant de Mesnil-Garnier in the *Généalogie de France*, by Le Père Anselme, vol. ix.; but a very full and complete pedigree is contained in the eighth volume of the *Dict. de la Noblesse Française*, by M. de la Chesnaye-Desbois.

As the Rev. Philip Morant was a native of Jersey, it is more than probable that he was an offset of the ancient Norman stock, though their armorial bearings are widely different. The latter bore, Azure, three cormorants argent; but the family of Astle, of Colne Park in Essex, are said to quarter for Morant, Gules, on a chevron argent, three talbots passant sable.

Having only a daughter and heiress, married to Thomas Astle, Keeper of the Records in the Tower of London, the reverend historian of Essex could hardly have been the ancestor of the Morants of Brockenhurst.

There was also another family in Normandy, named Morant de Bois-ricard, in no way connected with the first, who bore Gules, a bend ermine.

John o' the Ford.

Malta.

INN SIGNS.

(Vol. ix., p. 148.)

Alphege will find a good paper on the origin of signs in the *Mirror*, vol. ii. p. 387.; also an article on the present specimens of country alehouse signs, in the first volume of the same interesting periodical, p. 101. In Hone's *Every-Day Book*, vol. i., are notices of curious signs at pp. 1262. and 1385. In vol. ii. some very amusing specimens are given at p. 789. Others occur in Hone's *Table-Book*, at pp. 448. 504. and 756.

F. C. H.

I can answer Alphege's Query, having some notes by me on the subject. He will pardon my throwing them, in a shapeless heap, jolting out as you unload stones.

The Romans had signs; and at Pompeii a pig over the door represents a wine-shop within. The Middle Ages adopted a bush. "Good wine needs no bush," &c., answering to the gilded grapes at a modern vintner's. The bush is still a common sign. At Charles I.'s death, a cavalier landlord painted his bush black. Then came the modern square sign, formerly common to all trades. Old signs are generally heraldic, and represent royal bearings, or the blazonings of great families. The White Hart was peculiar to Richard II; the White Swan of Henry IV. and Edward III.; the Blue Boar of Richard III.; the Red Dragon came in with the Tudors. Then we have the Bear and Ragged Staff of Leicester, &c. Monograms are common; as Bolt and Tun for *Bolton;* Hare and Tun for *Harrington.* The Three Suns is the favourite bearing of Edward IV.; and all Roses, white or red (as at Tewkesbury), are indications of political predilection. Other signs commemorate historical events; as the Bull and Mouth, Bull and Gate (the Boulogne engagement in Henry VIII.'s time, and alluded to by Shakspeare). The Pilgrim, Cross Keys, Salutation, Catherine Wheel, Angel, Three Kings, Seven Stars, St. Francis, &c., are medieval signs. Many are curiously corrupted; as the Cœur Doré (Golden Heart) to the Queer Door; Bacchanals (the Bag of Nails); Pig and Whistle (Peg and Wassail Bowl); the Swan and Two Necks (literally Two *Nicks*); Goat and Compasses (God encompasseth us); The Bell Savage (La Belle Sauvage, or Isabel Savage); the Goat in the Golden Boots (from the Dutch, Goed in der Gooden Bootc), Mercury, or the God in the Golden Boots. The Puritans altered many of the monastic signs; as the Angel and Lady, to the Soldier and Citizen. In signs we may read every phase of ministerial popularity, and all the ebbs and flows of war in the Sir Home Popham, Rodney, Shovel, Duke of York, Wellington's Head, &c. At Chelsea, a sign called the "Snow Shoes," I believe, still indicates the excitement of the American war.

I shall be happy to send Alphege more instances, or to answer any conjectures.

G. W. Thornbury.

A century ago, when the houses in streets were unnumbered, they were distinguished by signboards. The chemist had the dragon (some astrological device); the pawnbroker the three golden pills, the arms of the Medici and Lombardy, as the descendant of the ancient bankers of England; the barber-chirurgeon the pole for the wig, and the parti-coloured ribands to bind up the patient's wounds after blood-letting; the haberdasher and wool-draper the golden fleece; the tobacconist the snuff-taking Highlander; the vintner the bunch of grapes and ivy-bush; and the Church and State bookseller the Bible and crown. The Crusaders brought in the signs of the Saracen's Head, the Turk's Head, and the Golden Cross. Near the church were found the Lamb and Flag, The Bell, the Cock of St. Peter, the Maiden's Head, and the Salutation of St. Mary. The Chequers commemorated the licence granted by the Earls of Arundel, or Lords Warrenne. The Blue Boar was the cognizance of the House of Oxford (and so The Talbots, The Bears, White Lions, &c. may usually be reasonably referred to the supporters of the arms of noble families, whose tenants the tavern landlords were). The Bull and Mouth, the hostelry of the voyager to Boulogne Harbour. The Castle, The Spread Eagle, and The Globe (Alphonso's), were probably adopted from the arms of Spain, Germany, and Portugal, by inns which were the resort of merchants from those countries. The Belle Sauvage recalled some show of the day; the St. George and Dragon commemorated the badge of the Garter; the Rose and Fleur-de-Lys, the Tudors; The Bull, The Falcon,

and Plume of Feathers, Edward IV.; the Swan and Antelope were the arms of Henry V.; the chained or White Hart of Richard II.; the Sun and Boar of King Richard III.; the Greyhound and Green Dragon of Henry VII. The Bag o' Nails disguised the former Bacchanals; the Cat and Fiddle the Caton Fidele; the Goat and Compasses was the rebus of the Puritan motto "God encompasseth us." The Swan with Two Nicks represented the Thames swans, so marked on their bills under the "conservatory" of the Goldsmiths' Company. The Cocoa Tree and Thatched House tell their own tale; so the Coach and Horses, reminding us of the times when the superior inns were the only posting-houses, in distinction to such as bore the sign of the Pack-Horse. The Fox and Goose denoted the games played within; the country inn, the Hare and Hounds, the vicinity of a sporting squire.

MACKENZIE WALCOTT, M.A.

ALPHEGE will find some information on this subject in Lower's *Curiosities of Heraldry*, *The Beaufoy Tokens* (printed by the Corporation of London), and the *Journal of the Archæological Association* for April, 1853. WILLIAM KELLY.

Leicester.

There are a series of articles on this subject in the *Gentleman's Magazine*, vol. lxxxviii., parts i. and ii., and vol. lxxxix. parts i. and ii. Taylor the Water-poet wrote *A Catalogue of Memorable Places and Taverns within Ten Shires of England*, London, 1636, 8vo. Much information will also be found in Akerman's *Tokens*, and Burn's *Catalogue of the Beaufoy Cabinet*. ZEUS.

"CONSILIUM DELECTORUM CARDINALIUM."

(Vol. viii., p. 54.; Vol. ix., pp. 127–29.)

NOVUS did not require correction; but MR. B. B. WOODWARD has elaborately confounded the genuine *Consilium* of 1537 with Vergerio's spurious Letter of Advice, written in 1549. *Four* cardinals, and not *nine* (as MR. WOODWARD supposes), subscribed the authentic document; but perhaps *novem* may have been a corruption of *novum*, applied to the later Bolognese *Consilium;* or else the word was intended to denote the number of *all* the dignitaries who addressed Pope Paul III. R. G.

"This Consilium was the result of an assembly of four cardinals, among whom was our Pole, and five prelates, by Paul III. in 1537, charged to give him their best advice relative to a reformation of the church. The corruptions of that community were detailed and denounced with more freedom than might have been expected, or was probably desired; so much so, that when one of the body, Cardinal Caraffa, assumed the tiara as Paul IV., he transferred his own *advice* into his own list of prohibited books. The Consilium became the subject of an animated controversy. M'Crie, in his *History of the Reformation in Italy*, has given a satisfactory account of the whole, pp. 83, &c. The candid Quirini could maintain neither the spuriousness of this important document, nor its non-identity with the one condemned in the Index. (See Schelhorn's Two Epistles on the subject, Tiguri, 1748.) And now observe, gentle reader, the pontifical artifice which this discussion has produced. Not in the Index following the year 1748, namely, that of 1750 (that was too soon), but in the next, that of 1758, the article appears thus: 'Consilium de emendanda Ecclesia. *Cum Notis vel Præfationibus Hæreticorum. Ind. Trid.*' The whole, particularly the Ind. Trid., is an implied and real falsehood."—Mendham's *Literary Policy of the Church of Rome*, pp. 48, 49.

M. Barbier, in his *Dictionnaire des Pseudonymes*, has given his opinion of the genuineness of the Consilium in the following note, in reply to some queries on the subject:

"Monsieur.—Le *Consilium quorundam Episcoporum, &c.*, me paraît une pièce bien authentique, puisque Brown déclare l'avoir trouvé non-seulement dans les œuvres de Vergerio, mais encore dans les *Lectiones Memorabiles*, en 2 vol. in fol. par Wolphius. *Je ne connais rien contre* cette pièce.

"J'ai l'honneur, &c.

"BARBIER."

The learned Lorente has reprinted the "Concilium" also in his work entitled *Monumens Historiques concernant les deux Pragmatiques Sanctions*. There can, therefore, be no just grounds for doubting the character of this precious article.

BIBLIOTHECAR. CHETHAM.

PULPIT HOUR-GLASSES.

(Vol. viii., pp. 82. 209. 279. 328. 454. 525.)

I should be glad to see some more information in your pages relative to the *early* use of the pulpit hour-glass. It is said that the ancient fathers preached, as the old Greek and Roman orators declaimed, by this instrument; but were the sermons of the ancient fathers an hour long? Many of those in St. Augustine's ten volumes might be delivered with distinctness in seven or eight minutes; and some of those of Latimer and his contemporaries, in about the same time. But, Query, are not the *printed* sermons of these divines merely outlines, to be filled up by the preacher *extempore?* Dyos, in a sermon preached at Paul's Cross, in 1570, speaking of the walking and profane talking in the church at sermon time, also laments how they grudged the preacher his *customary hour*. So that an hour seems to have been the practice at the Reformation.

The hour-glass was used equally by the Catholics and Protestants. In an account of the fall of the house in Blackfriars, where a party of Romanists were assembled to hear one of their preachers, in 1623, the preacher is described as—

"Having on a surplice, girt about his middle with a linnen girdle, and a tippet of scarlet on both his shoulders. He was attended by a man that brought after him his book and *hour-glass*."—See *The Fatal Vespers*, by Samuel Clark, London, 1657.

In the Preface to the Bishops' *Bible*, printed by John Day in 1569, Archbishop Parker is represented with an *hour-glass* at his right hand. And in a work by Franchinus Gaffurius, entitled *Angelicum ac Divinum opus Musice*, printed at Milan in 1508, is a curious representation of the author seated in a pulpit, with a book in his hand; an *hour-glass* on one side, and a bottle on the other; lecturing to an audience of twelve persons. This woodcut is engraved in the second volume of Hawkins' *History of Music*, p. 333.

Hour-glasses were often very elegantly formed, and of rich materials. Shaw, in his *Dresses and Decorations of the Middle Ages*, has given an engraving of one in the cabinet of M. Debruge at Paris. It is richly enamelled, and set with jewels. In the churchwardens' accounts of Lambeth Church are two entries respecting the hour-glass: the first is in 1579, when 1*s.* 4*d.* was "payd to Yorke for the frame in which the *hower* standeth;" and the second in 1615, when 6*s.* 8*d.* was "payd for an iron for the *hour-glasse*." In an inventory of the goods and implements belonging to the church of All Saints, Newcastle-upon-Tyne, taken about 1632, mention is made of "one *whole* hour-glasse," and of "one *halfe* hour-glasse." (See Brand's *Newcastle*, vol. i. p. 370.).

Fosbroke says, "Preaching by the *hour-glass* was put an end to by the Puritans" (*Ency. of Antiq.*, vol. i. pp. 273. 307.). But the account given by a correspondent of the *Gentleman's Magazine* (1804, p. 201.) is probably more correct:

"Hour-glasses, in the puritanical days of Cromwell, were made use of by the preachers; who, on first getting into the pulpit, and naming the text, turned up the glass; and if the sermon did not hold till the glass was out, it was said by the congregation that the preacher was lazy: and if he continued to preach much longer, they would yawn and stretch, and by these signs signify to the preacher that they began to be weary of his discourse, and wanted to be dismissed."

Butler speaks of "gifted brethren preaching by a carnal *hour-glass*" (*Hudibras*, Part I., canto III., v. 1061.). And in the frontispiece of Dr. Young's book, entitled *England's Shame, or a Relation of the Life and Death of Hugh Peters*, London, 1663, Peters is represented preaching, and holding an *hour-glass* in his left hand, in the act of saying: "I know you are good fellows, so let's have another *glass*." The same words, or something very similar, are attributed to the Nonconformist minister, Daniel Burgess. Mr. Maidment, in a note to "The New Litany," printed in his *Third Book of Scottish Pasquils* (Edin., 1828, p. 49.), also gives the following version of the same:

"A humorous story has been preserved of one of the Earls of Airly, who entertained at his table a clergyman, who was to preach before the Commissioner next day. The glass circulated, perhaps too freely; and whenever the divine attempted to rise, his Lordship prevented him, saying, 'Another glass, and then.' After 'flooring' (if the expression may be allowed) his Lordship, the guest went home. He next day selected a text: 'The wicked shall be punished, and that RIGHT EARLY.' Inspired by the subject, he was by no means sparing of his oratory, and the hour-glass was disregarded, although repeatedly warned by the precentor; who, in common with Lord Airly, thought the discourse rather lengthy. The latter soon knew why he was thus punished by the reverend gentleman, when reminded, always exclaiming, *not* sotto voce, 'Another glass, and then.'"

Hogarth, in his "Sleeping Congregation," has introduced an hour-glass on the left side of the preacher; and Mr. Ireland observes, in his description of this plate, that they are "still placed on some of the pulpits in the provinces." At Waltham, in Leicestershire, by the side of the pulpit was (or is) an hour-glass in an iron frame, mounted on three high wooden brackets. (See Nichols' *Leicestershire*, vol. ii. p. 382.) A bracket for the support of an hour-glass is still preserved, affixed to the pulpit of Hurst Church, in Berkshire: it is of iron, painted and gilt. An interesting notice, accompanied by woodcuts, of a number of existing specimens of hour-glass frames, was contributed to the *Journal of the British Archæological Association*, vol. iii., 1848, by Mr. Fairholt, to which I refer the reader for farther information. EDWARD F. RIMBAULT.

I remember to have seen it stated in some antiquarian journal, that there are only three hour-glass stands in England where any portion of the glass is remaining. In Cowden Church, in Kent, the glass is nearly entire. Perhaps some of your readers will be able to mention the two other places. W. D. H.

In Salhouse Church, near Norwich, an iron hour-glass stand still remains fixed to the pulpit; and a bell on the screen, between the nave and the chancel. C—s. T. P.

At Berne, in the autumn of last year, I saw an hour-glass stand *still* attached to the pulpit in the minster. W. SPARROW SIMPSON.

PHOTOGRAPHIC CORRESPONDENCE.

A Prize for the best Collodion. — Your "Hint to the Photographic Society" (Feb. 25) I much approve of, but I have always found more promptness from individuals than from associated bodies; and all photographers I deem to be under great obligations to *you* in affording us a medium of communication before a Photographic Society was in existence. During the past month your valuable articles, from some of our most esteemed photographists, show that your pages are the agreeable medium of publishing their researches. I would therefore respectfully suggest that you should yourself offer a prize for the best mode of making a good useful collodion, and that that prize should be a complete set of your valuable journal, which now, I believe, is progressing with its ninth volume. You might associate two independent names with your own, in testing the merits of any sample supplied to you, and a condition should be that the formula should be published in "N. & Q." Your observations upon the manufacturers of paper, respecting the intrinsic value of a premium, are equally applicable to this proposition, because, should the collodion prepared by any of the various dealers who at present advertise in your columns be deemed to be the most satisfactory, your sanction and that of your friends alone would be an ample recompense. I would also suggest that samples sent to you should be labelled with a motto, and a corresponding motto, *sealed*, should contain the name and address, the name and address of the successful sample *alone* to be opened: this would effectually preclude all preconceived notions entertained by the testing manipulators who are to decide on the merits of what is submitted to them.

A Reader of "N. & Q." and a Photographer.

[We are obliged to our correspondent not only for the compliment he has paid to our services to photography, but also for his suggestion. There are many reasons, and some sufficiently obvious, why *we* should not undertake the task proposed; and there are as obvious reasons why it should be undertaken by the Photographic Society. That body has not only the means of securing the best judges of such matters, but an invitation from such a body would probably call into the field of competition all the best photographers, whether professional or amateur.]

Double Iodide of Silver and Potassium. — I shall feel greatly indebted to you, or to any correspondent of "N. & Q.," for information as to the proportion of iodide of silver to the ounce of water, to be afterwards taken up by a *saturated solution* of iodide of potassium, and converted into the double iodide of silver and potassium.

I generally pour all waste solution of silver into a jar of iodide of potassium solution; and last year, having washed some of the precipitated iodide of silver, I redissolved it in a solution of iodide of potassium of an unknown strength. Paper prepared with this solution answered very satisfactorily, kept well after excitation, and was very clear and intense; but this was purely accidental: and if you can tell me how to insure like success this summer, without a series of experiments, for which I have but little time just now, the information will be very acceptable to me, and probably to many others.

I excite my paper with equal proportions of saturated solution of gallic acid and aceto-nitrate of silver, one or two drops of each to the drachm of distilled water. I always plunge the bottle of gallic acid solution into hot water when first made, which enables it to take up more of the acid; on cooling, the excess crystallises at the bottom. This ensures an even strength of solution: it will keep any length of time, if a small piece of camphor be allowed to float in it.

J. W. Walrond.

Wellington.

[The resultant iodide from fifteen grains of nitrate of silver, precipitated by means of the iodide of potassium, will give the requisite quantity of iodide for every ounce of water; or about twenty-seven grains of the dried iodide will produce the same effect. It is however far preferable, and more economical, to convert all waste into chloride of silver, from which the pure metal may be again so readily obtained. Iodide of silver, collected in the manner described by our correspondent, is very likely to lead to disappointment.]

Albumenized Paper. — I have by careful observation found that the cause of the albumen settling and drying in waving lines and blotches on my paper, arose from some parts of the paper being more absorbent than others, the gelatinous-like nature of the albumen assisting to retard its ready ingress into the unequal parts, and, consequently, that those places becoming the first dried, prevented the albumen, still slowly dripping over the now more wetted parts, from running down equally and smoothly, thereby causing a check to its progress; and as at last these became also dry, thicker and irregular patches of albumen were deposited, forming the mischief in question.

The discovery of the cause suggested to me the propriety of either giving each sheet a prolonged floating of from ten to fifteen minutes on the salted albumen, or until every part had become fully and equally saturated; or, as a preliminary to the floating and hanging up by one corner on a line, of putting overnight between each sheet a damped piece of bibulous paper, and placing the whole between two smooth plates of stone, or other non-absorbent material.

Either method produces equally good results; but I now always use the latter, thereby avoiding the necessity of otherwise having several dishes of albumen at work at once.

Henry H. Hele.

Cyanide of Potassium (Vol. ix., p. 230.). — I have for a long time been in the habit of using a solution of the above-named substance for fixing collodion *positives*, because the reduced silver has a much *whiter* appearance when thus fixed, than when the hyposulphite of soda is used for the same purpose; but I cannot quite agree with Mr. Hockin that it is *equally* applicable to negatives, though in many cases it will do very well. I find the reduced metal is more pervious to light when fixed with the cyanide solution, particularly in weak negatives. Lastly, I find that a small quantity of the

silver salts being added to the solution before using, produces less injury to the half-tones, and this not by merely weakening the solution, as one of double the strength with the silver is better than one without it, though only half as powerful.

Your correspondent C. E. F. (*ibid.*) will find his positives will not stand a saturated solution of hyposulphite of soda, unless he prints them so intensely dark that all traces of a picture by reflected light are obliterated; but I have sometimes accidentally exposed my positives a *whole day*, and retained a fair proof by soaking the apparently useless impressions in such a solution. GEO. SHADBOLT.

Replies to Minor Queries.

Saw-dust Recipe (Vol. ix., p. 148.). — See Herschel's *Discourse on the Study of Natural Philosophy*, published in Lardner's *Cyclopædia*, p. 64., where he says:

"That sawdust itself is susceptible of conversion into a substance bearing no remote analogy to bread; and though certainly less palatable than that of flour, yet no way disagreeable, and both wholesome and digestible, as well as highly nutritive."

To which passage the following note is appended:

"See Dr. Prout's account of the experiments of Professor Autenrieth of Tubingen, *Phil. Trans.*, 1827, p. 381. This discovery, which renders famine next to *impossible*, deserves a higher degree of celebrity than it has obtained."

J. M. W.

Though not exactly the recipe for *saw-dust biscuits* which I have heard of, there is an account of the process of making bread from bark in Laing's "Norway" (Longman's *Traveller's Lib.*), part ii. p. 219., where, on the subject of pine-trees, it is stated:

"Many were standing with all their branches dead, stripped of the bark to make bread, and blanched by the weather, resembling white marble,—mere ghosts of trees. The bread is made of the inner rind next the wood, taken off in flakes like a sheet of foolscap paper, and is steeped or washed in warm water, to clear off its astringent principle. It is then hung across a rope to dry in the sun, and looks exactly like sheets of parchment. When dry it is pounded into small pieces mixed with corn, and ground into meal on the hand-mill or quern. It is much more generally used than I supposed. There are districts in which the forests suffered very considerable damage in the years 1812 and 1814, when bad crops and the war, then raging, reduced many to bark bread. The Fjelde bonder use it, more or less, every year. It is not very unpalatable; nor is there any good reason for supposing it unwholesome, if well prepared; but it is very costly. The value of the tree, which is left to perish on its root, would buy a sack of flour, if the English market were open."

Now, if G. D., or any enterprising individual, could succeed in converting saw-dust into wholesome food, or fit for admixture with flour, somewhat after the above manner, it would indeed be a "happy discovery," considering the present high price of "the staff of life." Bread has also been made from the horse-chesnut; but the expense of preparation, removing the strong bitter flavour, is no doubt the obstacle to its success. What could be done with the Spanish chesnut?

WILLO.

The saw-dust recipe is to be found in the *Saturday Magazine*, Jan. 3, 1835, taken from No. 104. of the *Quarterly Review*. It is entitled, "How to make a Quartern Loaf out of a Deal Board."

J. C.

Your correspondent G. D. may find something to his purpose in a little German work, entitled *Wie kann man, bey grosser Theuerung und Hungersnoth, ohne Getreid, gesundes Brod verschaffen?* Von Dr. Oberlechner: Xav. Duyle, Salzburg, 1817. W. T.

Brydone the Tourist (Vol. ix., p. 138.). — The literary world would feel obliged to J. MACRAY to tell us the name of the writer of the criticism who says, "Brydone never was on the summit of Etna." Did the scholars of Italy know more of what was done by Englishmen in Sicily in Brydone's day than they do at present? How are the dates reconciled? Brydone would be 113 years old. Mr. Beckford, I think, must have been some thirteen or fourteen years younger. Brydone was always considered to be in his relations in life a man of probity and honour. I used to hear much of him from one nearly related to me, whose father was first cousin to Brydone's wife.

H. R. NÉE F.

Etymology of "Page" (Vol. ix., p. 106.). — *Paggio* Italian, *page* French and Spanish, *pagi* Provençal, is derived by Diez, *Etymologisches Wörterbuch der Romanischen Sprachen* (Bonn, 1853), p. 249., from the Greek παιδίον. This derivation is evidently the true one. I may take this opportunity of recommending the above-cited work to all persons who feel an interest in the etymology of the Romance languages. It is not only more scientific and learned, but more comprehensive, than any other work of the kind. L.

Longfellow (Vol. ix., p. 174.). — There was a family of the name of Longfellow resident in Brecon, South Wales, about fifty or sixty years ago, who were large landowners in the county; and one of them (Tom Longfellow, alluded to in the lines below) kept the principal inn, "The Golden Lion," in that town. His son occupied a farm a few miles from Brecon, about thirty years ago; and two of his sisters resided in the town. The family was frequently engaged in law suits (perhaps from the *proverbially* litigious disposition

of their Welsh neighbours), and was ultimately ruined. Many of the old inhabitants of that part of the Principality could, no doubt, give a better and fuller account of them.

The following lines (not very flattering to the landlord, certainly), said to have been written by a commercial traveller on an inside-window shutter of "The Golden Lion," when Mr. Longfellow was the proprietor, may not be out of place in "N. & Q.:"

"Tom Longfellow's name is most justly his due,
Long his neck, long his bill, which is very long too;
Long the time ere your horse to the stable is led,
Long before he's rubbed down, and much longer till fed;
Long indeed may you sit in a comfortless room,
Till from kitchen, long dirty, your dinner shall come;
Long the often-told tale that your host will relate,
Long his face whilst complaining how long people eat;
Long may Longfellow long ere he see me again,—
Long 'twill be ere I long for Tom Longfellow's inn."

C. H. (2)

Yesterday I happened to be looking over an old Bristol paper (Sarah Farley's *Bristol Journal*, Saturday, June 11, 1791), and the name of Longfellow, which I had before only known as borne by the poet, caught my eye. At the end of the paper there is a notice in these words:

"Advertisements are taken in for this paper by agents in various places, and by Mr. Longfellow, Brecon," &c.

HENRY GEO. TOMKINS.

Park Lodge, Weston-super-Mare.

There is now living at Beaufort Iron Works, Breconshire, a respectable tradesman, bearing the name of Longfellow. He himself is a native of the town of Brecon, as was his father also. But his grandfather was a settler; though from what part of the country this last-named relative originally came, he is unfortunately unable to say. He has the impression, however, that it was from Cornwall or Devonshire. Perhaps this information will partly answer the question of OXONIENSIS.

E. W. I.

It is by no means improbable that the name is a corruption of *Longvillers*, found in Northamptonshire as early as the reign of Edward I., and derived, I imagine, from the town of Longueville in Normandy. There is a Newton Longville in this county.

W. P. STORER.

Olney, Bucks.

Canting Arms (Vol. ix., p. 146.). — The introduction to the collection of arms alluded to was *not* written by Sir George Naylor, but by the Rev. James Dallaway, who had previously published his *Historical Enquiries*, a work well known.

G.

Holy Loaf Money (Vol. ix., p. 150.). — At some time before the date of present rubrics, it was the custom for every house in the parish to provide in rotation bread (and wine) for the Holy Communion. By the first book of King Edward VI., this duty was devolved upon those who had the cure of souls, with a provision "that the parishioners of every parish should offer every Sunday, at the time of the offertory, *the just value and price of the holy loaf* . . . to the use of the pastors and curates" who had provided it; "and that in such order and course as they were wont to find, and pay the said holy loaf." This is, I think, the correct answer to the Query of T. J. W.

J. H. B.

"*Could we with ink*," *&c.* (Vol. viii., pp. 127. 180.). — The idea embodied in these lines was well known in the seventeenth century. The following "rhyme," extracted from a rare miscellany entitled *Wits Recreations*, 12mo., 1640, has reference to the subject.

"*Interrogativa Cantilena.*

"If all the world were paper,
And all the sea were inke;
If all the trees were bread and cheese,
How should we do for drinke?

"If all the world were sand'o,
Oh then what should we lack'o;
If as they say there were no clay,
How should we take tobacco?

"If all our vessels ran'a,
If none but had a crack'a;
If Spanish apes eat all the grapes,
How should we do for sack'a?

"If fryers had no bald pates,
Nor nuns had no dark cloysters;
If all the seas were beans and pease,
How should we do for oysters?

"If there had been no projects,
Nor none that did great wrongs;
If fiddlers shall turne players all,
How should we doe for songs?

"If all things were eternall,
And nothing their end bringing;
If this should be, then how should we
Here make an end of singing?"

EDWARD F. RIMBAULT.

Mount Mill, and the Fortifications of London (Vol. ix., p. 174.). — B. R. A. Y. will find that the name is still applied to an obscure locality in the parish of St. Luke, situated close to the west end of Seward Street on the north side. The parliamentary fortifications of London are described in Maitland's *Hist.*, and Mount Mill is noticed in Cromwell's *Clerkenwell*, pp. 33. 396. This writer supposes that the *Mount* (long since levelled) originated in the interment of a great number of persons during the plague of 1665; but

this, I think, is a mistake, for the Mount is mentioned in a printed broadside which, if I remember rightly, bears an earlier date. I cannot furnish its title, but it will be found in the British Museum, with the press-mark 669. f. $\frac{8}{22}$. A plan of the city and suburbs, as fortified by order of the parliament in 1642 and 1643, was engraved by George Vertue, 1738; and a small plan of the same works appeared in the *Gentleman's Magazine* a few years afterwards (1749?).

W. P. STORER.

Olney, Bucks.

Standing while the Lord's Prayer is read (Vol. ix., p. 127.).—A custom noted to prevail at Bristol: in connexion with it, it would be interesting to ascertain in what churches there still remain *any* usages of by-gone days, but which have generally got into desuetude. It is probable that in some one or other church there may still exist a usage handed down by tradition, which is not generally recognised nor authorised in the present day. Perhaps by means of our widely spread "N. & Q.," and the notes of its able contributors, this may be ascertained. By way of example, and as a beginning, I would mention the following:—

At St. Sampson's, Cricklade (it was so before 1820), the people say, "Thanks be to Thee, O God!" after the reading of the Gospel; a usage said to be as old as St. Chrysostom.

At Talaton, Devon, where the congregation turn towards the singing gallery at the west end, during the singing of the "Magnificat" and other psalms, at the "Gloria" they all turn round to the *east*.

At Bitton, Gloucestershire, two parishioners, natives of Lincolnshire, always gave me notice before they came to Holy Communion, as it was their *custom* always to do.

When a boy, I remember an old gentleman, who came from one of the Midland Counties, always stood up at the "Glory" in the Litany. In many country churches, the old women make a courtesy.

In many country churches, the old men bow and smooth down their hair when they enter the church; and women make a courtesy.

H. T. ELLACOMBE.

Rectory, Clyst St. George.

In a late Number of your miscellany, you say it is a general practice for congregations in churches to *stand* during the reading of the Lord's Prayer, when it occurs in the order of Morning Lessons. In my experience, I do not remember any such custom prevalent in this part of the country; but may mention, as a curious and (as far as I know, or ever heard of) singular example of kneeling at the reading of St. Matt. vi. and St. Luke xi., that at Formby, a retired village on the Lancashire coast, my first cure, the people observed this usage. The children in the schools were instructed to kneel whenever they read the section of these chapters which contains the Lord's Prayer. And at the "Burial of the Dead," as soon as the minister came to that portion of the ceremony where the use of the Lord's Prayer is enjoined, all the assembled mourners (old and young, and however cold or damp the day) would devoutly kneel down in the chapel yard, and remain in this posture of reverence until the conclusion of the service. I observed that their Roman Catholic neighbours, who often attended at funerals, when they happened to be present, did the same. So that it seemed to be "a tradition derived from their fathers," and handed down "from one generation to another."

R. L.

Great Lever, Bolton.

This custom is observed in the Cathedral at Norwich, but not (I believe) in the other churches in that city. I remember seeing it noticed in a very old number of the *Gentleman's Magazine*, and should be glad if any of your correspondents could tell me which number it is. I have looked through the Index in vain. The writer denounced it as a *Popish* custom!

W.

A dead Sultan, with his Shirt for an Ensign (Vol. ix., p. 76.).—MR. WARDEN will find a long and interesting description of Saladin in Knolles' *Turkish History*, pp. 33. 57., published in London by Adam Islip in 1603. I take from this learned work the following curious anecdote:

"About this time (but the exact period is not stated) died the great Sultan Saladin, the greatest terrour of the Christians; who, mindfull of man's fragilitie, and the vanitie of worldly honours, commanded at the time of his death no solemnitie to be vsed at his buriall, but only his shirt in manner of an ensigne, made fast vnto the point of a lance, to be carried before his dead bodie as an ensigne. A plaine priest going before and crying aloud vnto the people in this sort: '*Saladin Conquerour of the East, of all the greatnesse and riches hee had in this life, carrieth not with him after his death anything more than his shirt.*'"—"A sight (says Knolles) woorthie so great a king, as wanted nothing to his eternall commendation, more than the true knowledge of his salvation in Christ Jesu."

W. W.

Malta.

"*Hovd maet of laet*" (Vol. ix., p. 148.).—One of your correspondents desires an explanation of *this* phrase, which he found in the corner of an old Dutch picture. It is a Flemish proverb; I translate it thus:

"Keep within bounds, though 'tis late."

It may either be the motto which the artist adopted to identify his work while he concealed

his name; or it may be descriptive of the picture, which then would be an illustration of *this* proverb. Inscribed either by the artist himself, or by some officious person, who thus "tacked the moral full in sight."

I think I have seen a similar inscription somewhere in Flanders on an antique drinking-cup, a very appropriate place for such wholesome counsel.

I should like to know the subject of the picture your correspondent refers to. In modern Dutch the proverb reads thus:

"Houd maat of laat."

E. F. WOODMAN.

The above Dutch proverb means, in English:

"Keep within bounds, or leave off."

Ἁλιεύς.

Captain Eyre's Drawings (Vol. ix., p. 207.).—The mention of Captain Eyre's drawings of the Fortifications in London, and the editorial note appended thereto, remind me of an inquiry I have long been desirous of making respecting the curious, if authentic, drawings by this same Captain Eyre, illustrative of Shakspeare's residence in London, described in one of your earlier volumes (Vol. vii., p. 545.). I have not myself had an opportunity of consulting Mr. Halliwell's first volume, but a friend who looked at it for me says he could not find any account of them there. In whose possession are they now? M. A.

Shrewsbury.

Sir Thomas Browne and Bishop Ken (Vol. ix., p. 220.).—Had MR. MACKENZIE WALCOTT referred to a preceding volume of "N. & Q." (Vol. viii., p. 10.), he would have seen that the "coincidences" between these writers had been already noticed in your pages by one of the bishop's biographers.

The life of Ken, from the pen of your correspondent, is omitted in MR. MACKENZIE WALCOTT's list, and may be equally unknown to that gentleman as the note before mentioned; but in the *Quarterly Review* (vol. lxxxix. p. 278.), and in many pages of Mr. Anderdon's valuable volume, MR. MACKENZIE WALCOTT will find ample mention of the work in question.

J. H. MARKLAND.

Unfinished Works (Vol. ix., p. 148.).—J. M. is informed that Dr. Shirley Palmer's *Medical Dictionary* is finished. From the Preface it appears to have been finished in 1841; but not published (in a complete form) till 1845, with the title *A Pentaglot Dictionary of the Terms employed in Anatomy*, &c.; London, Longman & Co.; Birmingham, Langbridge. M. D.

"*The Lounger's Common-place Book*" (Vol. ix., p. 174.).—The editor of this publication was Jeremiah Whitaker Newman, who died July 27, 1839, aged eighty years. Some information respecting him and his work, supplied by me, appeared in the *Gentleman's Magazine*, June, 1846.

J. R. W.

Bristol.

Miscellaneous.

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Notices to Correspondents.

We are unavoidably compelled to postpone our usual NOTES ON BOOKS, &c.

MR. FERGUSON, *of the Exchequer Record Office, Dublin, returns his best thanks to* J. O. *for his most acceptable present of a book of poems.*

F *Will* AN OLD F.S.A., F.R.S., F.S.A., *who writes to us that the "Eyre drawings are authentic," oblige us with his name? It is obvious that anonymous testimony can have little weight in such a case, when opposed to that of* known and competent authorities.

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C. R. *will find scattered through our Volumes many modern instances of the* mode of discovering the drowned, *to which his communication refers.*

ABHBA. *Our Correspondent should procure a valuable tract, entitled* An Argument for the Greek Origin of the Monogram IHS," *published by the Cambridge Camden Society (Masters), which clearly shows that this symbol is formed out of the first two and the last letter of the Greek word* ΙΗΣΟΥΣ.

P. H. F. *The communication forwarded on* "Lines attributed to Hudibras," *will be found in our* 1st Volume, p. 210.

F. T. *The* Weekly Pacquet *and the* Popish Courant *is one and the same periodical, the latter being merely an appendix to the former, and printed continuously, as shown by the running paginal figures; so that when Chief Justice Scroggs prohibited the publication of the former, he at the same time suppressed the latter.*

A BEGINNER. *We again repeat that we cannot point out particular warehouses for the purchase of photographic materials. Our advertising columns will show where they are to be purchased at every variety of price.*

C. K. P. (Newport). *From the specimen forwarded, we doubt whether the paper is Turner's; if it is, it is not his desirable make. The negative it is evident, from its redness and want of gradation of tint throughout, has been far too long exposed. We have seen the brown spots complained of occur when the paper has been too long excited before use.*

E. Y. (Rochester). *It is probable that the spot of which you complain is from light reflected from the bottom of the camera, not from the interior of the lens. If so, the application of a piece of black velvet would remedy this. As the spot is always in one place, it must depend upon light reflected from some one spot.*

M. DE S. (Tendring). *We trust to be able to send a very satisfactory reply in the course of a few days. We have delayed answering only from a desire to accomplish our Correspondent's object.*

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ORIGINAL ENGLISH ROYAL LETTERS TO THE GRAND MASTERS OF MALTA.

(*Continued from* Vol. ix., p. 101.)

It will be remembered that the last English royal letters which we sent were translations of those from Henry VIII. to L'Isle Adam; and finding none recorded of Edward VI., Mary I., Elizabeth, James I., Charles I. (or from Cromwell), we come to the reign of Charles II. We have now before us ten letters bearing the autograph of this monarch, all of which we hope to forward in due course according to their dates. The two of the earliest date are as follow. The first was written to introduce the English Admiral, Sir Thomas Allen, who had been sent with a squadron into the Mediterranean to protect English commerce; and the second, to claim from the Order a large amount of property which belonged to Roger Fowke, the English consul at Cyprus, and had been seized by a Maltese commander in one of his cruises against the Turks in the neighbourhood of that island. Their perusal will serve to show the deep interest taken by Charles II. in all which related to the commercial affairs or legal rights of his subjects.

WILLIAM WINTHROP.

Malta.

No. VII.

Charles the Second by the grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, &c.

To the most illustrious and most high Prince, the Lord Nicholas Cottoner, Grand Master of the Order of Malta, our well-beloved cousin and friend — Greeting:

Most illustrious and most high Prince, our well-beloved cousin and friend.

Having deemed it fitting to despatch a squadron of ships under the command of our well-beloved and valiant Sir Thomas Allen, Knight, for the protection of the freedom of navigation and commerce of our subjects in the Mediterranean Sea, which is never too sure, and sometimes becomes endangered, we have determined to request your highness, by right of amity, to permit him and our ships under his command, as friends, to touch, in case of need, at any of the coasts of your highness' dominions; and also to allow our ships to make use of your highness' harbours, whenever it may become necessary to refit or re-victual them; and that they may purchase at a proper price those things which they may require, and experience such other offices of friendship and humanity as may be needful: and as we no way doubt of your highness' amicable feelings towards us and ours, we are desirous that your highness should be assured that on any opportunity offering, we will reciprocate with equal readiness and benevolence.

It only remains for us to express our wishes for your highness' perfect health and prosperous success everywhere.

Given in our Palace of Westminster, on the 17th day of the month of January, in the year of our Lord 1667–68.

Your Highness' good Cousin and Friend,

CHARLES REX.

No. VIII.

Charles the Second by the grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, &c.

To the most illustrious and most high Prince, the Lord Nicholas Cottoner, Grand Master of the Order of Malta, our well-beloved cousin and friend — Greeting:

Most illustrious and most high Prince, our well-beloved cousin and friend.

Some years have elapsed since we first addressed letters to your highness concerning certain goods and merchandise, to the value of 4500 pieces of eight, which had been unjustly seized by some of the ships which it is customary to despatch annually from your highness' island to cruise against the Turks in the neighbourhood of Cyprus, from our subject Roger Fowke, a person for many reasons by us well beloved, and our consul in the island of Cyprus; and also concerning the sentence which, after many delays and much trouble, had been at last unjustly given in favour of your people.

Farther complaints have, however, been received from our subject, stating that our letters have had little effect with your highness, and that he, already wearied with long expectation, has not had anything restored, that his expenses are increasing to a great amount, and that little or no hope remains of reparation for his loss.

Painful, indeed, was it to us to hear our subject relate such injustice on the part of the Knights of Malta; we, however, thought it right to make it clearly appear that nothing has remained untried to bring back to more sane counsels the generous minds of the Maltese; and therefore, under the advice of our Privy Council, we deemed proper to refer, without loss of time, the complaint of our subject, together with the letters which we formerly addressed to your highness, and those which your highness latterly wrote to us, to our advocate in our High Court of Admiralty, Sir Robert Wyseman, Knight; who, having well considered the whole, has expressed his opinion in the following terms:

"I have read and seriously pondered the petition of Roger Fowke, transmitted to me by your

Majesty's special mandate; as also the letters written by your Majesty to the Grand Master of the Order of Malta in favour of the above-mentioned, and those from the said Grand Master in reply; and it is evident to me, after mature examination, that your Majesty has done so much, and that it is proved that the sentence of the Maltese Tribunal against the said Roger Fowke was pronounced contrary to right and justice (as is clearly shown in the letters written by your Majesty to the Grand Master); that therefore it appears to be incumbent on me only to set forth to your Majesty, and to the Lords of the Privy Council, whether it be my opinion that sufficient satisfaction has been given by the Grand Master's letters to your Majesty, who by the above-cited letters demand restitution; and if not, whether in consequence it be lawful to your Majesty to grant the so-called letters of reprisal, on which subject I beg humbly to submit to your Majesty, and to the singular prudence and judgment of the above-mentioned Lords, this my opinion; that is to say, that the answers of the Grand Master are so far from being in any way satisfactory, that from them it may be easily perceived that the above-mentioned Grand Master, although he does not deny in express terms reparation for his loss to the above Roger, nevertheless does not decree anything certain on this head; from which your Majesty may reasonably conclude that the said reparation was refused. Nor does it tend to his defence that he asserts that all that was done by his tribunal was done by solemn sentence, that the judges were men of great reputation, and that it is to be believed that the reasons produced by both sides were justly considered; for judicial authority is not of the same value as regards foreigners and subjects. It is not lawful for subjects to demand a re-examination of the sentence pronounced by their superiors, although to foreign princes it entirely appertains to make such demand, in cases interesting themselves or their subjects; otherwise, if all given sentences were considered as freeing nations from reprisals, such decrees might perhaps be obtained in any case, even though manifestly unjust; and consequently it is by all agreed to be a just cause for reprisals, not only when justice is not rendered, but also when in any case, not of a doubtful nature, judgment may have been given against right; although certainly, in cases of a doubtful nature, the presumption would be in favour of those who may have been elected as public judges. Had the Grand Master indicated to your Majesty that the said Roger Fowke might have preferred an appeal against the sentence pronounced against him to a superior tribunal, and that by the negligence of the said Roger the first sentence had become affirmed, in that case the remedy demanded by your Majesty would have been untenable; but the said Grand Master makes no mention of such appeal: I am therefore of opinion that nothing in the law of nations could militate against the lawfulness of your Majesty's granting letters of reprisal in the manner demanded.

(Signed) Robert Wyseman."

Without doubt the law of nations would warrant our extorting from the hands of your highness' subjects, by issuing letters of reprisal, that which we have not been able to obtain after so many years by means of the letters written in favour of our beloved subject and friend; and the deplorable state of the said Roger requires that we should now exact by our own authority that which we have in vain sought to obtain by means of simple communications. But taking into serious consideration the lamentable present state of Christianity, and the daily augmentation of the large empire of our common enemy, and how distinguished has been the valour of the Maltese knights, always constantly exposing themselves as a bulwark to so pertinacious an enemy, it would be very painful to us to be compelled to have recourse to reprisals, or to any such severe mode of proceeding, for the reparation of the loss. The glory also of the Christian name, so often valiantly defended, has caused us willingly to believe that we must not yet despair of obtaining from your highness' authority that reparation for his loss which our subject hopes to obtain by reprisal, and therefore, putting aside the remedy of right, and our Privy Council persuading us to milder measures, we have thought proper by this letter to seriously request your highness, by that justice which is the duty of princes, and of the defenders of Christianity, to deign to procure without delay to our trustworthy subject, who has suffered so great an injustice from the Maltese Tribunal, and who is exhausted by the delays of so many years, full compensation for all his losses, including also the amount of his expenses; so that we may never have cause to regret that we, putting aside the law of nations, have till now abstained from reprisal, and so that henceforth the world may eulogise the Maltese as not being less just than valiant.

We have only now to recommend your highness and all your Knights to the most good and most great God.

Given in our Palace of Whitehall on the 29th day of April, of the year of Human Redemption 1668, and of our reign the twentieth.

Your Highness'
Good Cousin and Friend,
Charles Rex.

Raphael Cottoner, to whom the last letter was addressed, ascended the Maltese throne in October, 1663, on the decease of his brother Raphael.

All historians agree in stating that he was a man of a noble carriage, high and honourable character, and withal a clever diplomatist. He died in March, 1680, after a happy and glorious rule, in the seventy-third year of his age, and seventeenth of his reign. The following letter written by him may be of sufficient interest to excuse its length. Its perusal will show the great respect which was paid by the Order of St. John to an English monarch, and the "incorruptible" manner in which justice was administered at this island nearly two centuries ago.

To the King of Great Britain.

Most serene and invincible King:

A short time since John Ansely, the attorney of Roger Fowke, delivered to us your most serene Majesty's gracious letters, in reply to mine regarding the affair of the said Roger; from which, not without great disturbance of mind, I perceived how incorrectly what had taken place had been reported to your Majesty. But my grief was in some measure assuaged by your Majesty's continued benignant protection of this my Order; through which it came to pass that it was determined to abstain from granting the letters of reprisal which it was the opinion of your Majesty's advocate in the High Court of Admiralty, inserted in the above-mentioned Royal Letters, might have been granted to the aforenamed Roger, for which I truly return your Majesty my most sincere and humble thanks. The above Roger still claims of right the sum of 4,500 pieces of eight, which he asserts had been formerly seized by some armed ships of this island; from which sum, together with the expenses incurred, or to be incurred, he forms another greater sum of about 24,500, which he also claims.

But as it would sufficiently appear from your Majesty's letter, which contains the above-mentioned opinion of the said advocate, and also from the verbal report made to me by the said John Ansely, that your Majesty felt persuaded that the said Roger had both lost his cause before the Judge of the Prize Court, and subsequently been denied an appeal to the Supreme Court, and, lastly, that his attorney had been treated with violence, rather than under any order of right, I, to confess the truth, being much mortified, cannot but endeavour, with all due respect in my power, to demonstrate the real state of the case to your Majesty; and hope, by a more faithful narrative of all that occurred, to convince your Majesty of that equal distribution of justice which in this place is constantly observed, both to the inhabitants and foreigners, with incorruptible honesty.

Before, however, beginning to explain the affair from its commencement, it behoves me to inform your Majesty, that not only subjects of Christian Princes, but Greeks and Armenians, and other persons subject to the rule of the Turks, the bitterest enemies of this Order, are continually coming to these islands for the purpose of instituting or continuing suits at law against the captains of our ships and other inhabitants, yet we have never heard from them that justice is either denied or refused. I therefore humbly beseech your Majesty to consider, and with benignant mind to reflect, what faith ought to be given to those who have dared to affirm that any contrary course had been pursued or tolerated by me against the said Roger; and the more so, as it has been the constant wish of my Order to deserve well of your Majesty's subjects, and to take particular care of all foreigners. This we trust will be sufficiently shown from the fact of our always having employed one of the principal lawyers to undertake the defence of foreigners; not indeed altogether gratuitously, but under such laws and restrictions that he must remit to them the third part of the usual stipend which it is customary to receive from the inhabitants, and even my knights. From which it may be concluded how well and how honourably foreigners are treated here, and how unlikely it is that justice should be denied to any of those who it is proved are favoured with such grace and love.

But to return to the affair in question, I humbly submit to your Majesty, that in the year of our salvation 1661, John, called De St. Amand, acting as attorney in the name of the above-mentioned Roger, appeared before the aforesaid judge of the Prize Court, demanding the restitution of different kinds of merchandise, which he asserted had been seized by certain captains of ships; but it not appearing to the said judge that he had produced convincing proofs of the fact, they were declared inadequate, and not sufficiently legal. From this decision the said attorney, as is usual in such controversies, appealed, on the 10th of July, 1662, to the Supreme Court of Audience in council, at which I, together with the Chief Grand Crosses of my Order, assist; but he afterwards of his own accord neglected to follow up said appeal.

Subsequently, in the year 1665, there appeared another attorney of the said Roger furnished with letters from your most serene Majesty, to whom I immediately explained that I had no right to order the actual restitution of the money demanded; but that if he would act according to law, and seek it by a judgment, I promised to give my co-operation, which I undoubtedly would have done; so that he might have been permitted by the said Court of Audience to recommence the suit, although it had been in a former instance deserted. But the attorney having replied that he was not furnished with this authority, left the island of his own free will and accord.

From that time no other person has appeared, except the above-mentioned John Ansely, who

recently delivered to me your Majesty's above-mentioned letter; which I having thought proper to communicate to my Council, I procured that the venerable brethren Henry de Estampes Valancay, the Grand Prior of Campania, and Don Gregory Caraffa, Prior of Rocella, should be deputed commissioners to examine this case. And they having heard what the said Ansely had to say, offered to him in my name, and in that of all my Order, an opportunity to make an appeal which had been deserted; but the said Ansely, for want of proper authority as he stated, did not accept the proposition.

Such being the case, I reverently submit to your most serene Majesty the following arguments, to which I earnestly entreat your Majesty to apply your Royal attention, and your Majesty's accustomed serenity and clemency.

In the first place, it is possible that the said Roger may have been really deprived of his property; but it does not follow that the proofs adduced by him of that fact were perfectly convincing, or entirely in accordance with the law. And even if they had been such, they might have appeared otherwise to the said judge of the Prize Court; and it is on this account that the Superior of Ten rescind the decrees of the Inferior Tribunals.

Secondly, the omission to continue the above-cited appeal, can in no way be attributed to the judges of this island; neither is it true that any threats were made use of towards the above-mentioned attorney. Such a course would have been diametrically opposed to the statutes of my Order; neither would its members have dared to act in such a manner, either against foreigners or the inhabitants my subjects, without incurring a heavy responsibility.

Finally, as it is impossible for my knights, putting aside the order of right, and neglecting the rule of our statutes, to restore to the above-mentioned Roger that which he claims, nothing remains in our power but to grant him the faculty of again prosecuting his right before the above-mentioned Court of Audience as in law so often and earnestly offered to the aforenamed attorney. Nor certainly can it be presumed, that your Majesty in your clemency and justice can desire anything farther. To this conclusion I am the more drawn from the decision of the advocate of the Admiralty himself, for he proposes the granting of letters of reprisal not for any other reason than that he supposed justice had been denied to the said Roger, and that he had been precluded from the remedy of a Court of Appeal. This having been an erroneous conclusion, the entire foundation of the above-mentioned opinion is wholly removed. And it is the more to be hoped that this decision will be approved of by your most serene Majesty, as my necessary subjection to the Apostolic See and to the Roman Pontiff cannot be unknown to your Majesty. From which it necessarily results that so large a sum could not be taken arbitrarily or by force from the parties concerned, without grave reprehension and prejudice, and also without infringing the forms of right as prescribed in the statutes above alluded to.

Confiding therefore in the singular clemency of your Majesty, I entertain a hope that your Majesty, moved by so many and such valid reasons, and considering also the high respect of this my Order towards your Majesty, will be pleased to direct the said Roger not to prosecute his right by other means than by action at law before the said Court of Audience. And that he at length will cease to excite the mind of your Majesty against the innocent by any such vain and unjust complaints; and that he refrain from any more seeking so inopportune and final a remedy of right, as the concession of letters of reprisal against an Order obediently subject to the wishes of your Majesty, and most ready to do anything for the advantage and utility of your Majesty's subjects, as those who daily touch at these islands to revictual or refit their ships can testify. And now, in my own name, and in that of my Order, I humbly submit all this to your Majesty by these letters, as I shall also do shortly by a Nuncio, whom I shall send to your Majesty with the necessary documents, in *order more clearly to prove the truth of my statements.*

In the mean time, most submissively kissing your Majesty's most serene hands, I devotedly implore the benignity of the Most High and the Most Great God to grant to your Majesty prosperity in all things.

Given at Malta, on the eighteenth day of February, in the year 1669.

Your Serene Majesty's
Most obedient Servant,
COTTONER.

To the above submissive letter the following reply was sent:

No. IX.

Charles the Second by the Grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, &c. &c. &c.

To the most illustrious and most high Prince, the Lord Nicholas Cottoner, Grand Master of the Order of Malta. Our well-beloved cousin and friend, Greeting:

Most illustrious and most high Prince, our well-beloved cousin and friend.

Your highnesses letters of —— February, having been delivered to us by the Nuncio selected by your highness for that purpose, we caused Roger Fowke, our subject and Consul in the island of Cyprus, in whose favour we sometime since addressed your highness, to be summoned before

Us, and having well pondered the grounds and reasons in which your highness' replies are based, we judged it right to announce farther to our said subject, that in our opinion the power of appeal to the Supreme Court of Audience offered to him by your highness, after his attorney's previous neglect in the first instance, ought not by any means to be slighted; and that it did not seem to Us there remained, all things considered, any other hope of future remedy. This we did the more willingly, in order to prove to your highness more clearly, that being so dear, and so highly esteemed by Us, as is your highness personally, and all your knights, that we have preferred accepting any mode of properly settling this affair, rather than, by recurring to any harsher measures, diminish our friendship and affection towards so celebrated an Order. This, our determination, We have also made known by our letters to the Grand Prior of France; and of which testimony may be borne by the bearer of the present, to whom we have thought proper particularly to recommend the urging of your highness, in Our name, to see that such certain and speedy method of justice be established in the affair of our subject as may be lawful, and as was offered; and such as may afford new and sound proof of our ancient amity, and establish and affirm a mutual faith worthy of the Christian name.

In the mean time, We, from our heart, recommend your highness, and all your knights, to the safeguard of the Most Good and Most Great God.

Given from our Palace of Westminster on the 7th day of June, in the year of our Lord 1669, and of our reign the twenty-first.

Your Highness' good Cousin and Friend,

CHARLES REX.

No. X.

Charles by the Grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, &c. &c. &c.

To the most eminent Prince, the Lord Nicholas Cottoner, Grand Master of the Order of Malta, our very dear cousin and friend, Greeting:

We apprehend that long since it must have come to the knowledge of your eminence, that a vessel of war of our Royal fleet, named the "Sapphire," went ashore some months ago on the coasts of Sicily; and was so much damaged, that she became entirely unseaworthy. We have however heard, that some guns which belonged to the said ship have been taken to the island of Malta, and there preserved. Having, in consequence, ordered our well-beloved and faithful subject Rudolf Montague, the Master of the Horse of our most serene Consort, and our Minister near his most Christian Majesty, to send there some fitting person to inquire after any remains of the said wreck, and to dispose of them in a manner most advantageous to Us, we, as friends, beg your eminence to be pleased to interpose your authority; so that the persons already sent, or hereafter to be sent by our said Minister, may experience no delays nor impediments, but rather find all favour and due aid from each and every chief of the arsenal, ports and customs, and other officers to whom it may appertain; which we, in a similar case, will endeavour fully to reciprocate to your eminence.

In the mean time we recommend, with all our heart, your eminence to the protection of the Most Good and Most Great God.

Given from our Palace of Whitehall, on the 28th day of November, 1670.

Your Eminence's good Cousin and Friend,

CHARLES REX.

FATA MORGANA.

Not having met with the following account in any English newspaper, of a phenomenon said to have been witnessed quite recently in Germany, I beg to send you a translation from the *Allgemeine Zeitung* (generally quoted in England by the name of the *Augsburgh Gazette*) of February 13, detailing, in a communication from Westphalia, the particulars of a phenomenon, new, perhaps, to your pages, but by no means new to the world.

"WESTPHALIA. — If the east has its *Fata Morgana*, we, in Westphalia, have also quite peculiar natural phenomena, which, hitherto, it has been as impossible to explain satisfactorily, as to deny. A rare and striking appearance of this description forms now the subject of universal talk and comment in our province. On the 22nd of last month a surprising prodigy of nature was seen by many persons at Büderich, a village between Unna and Werl. Shortly before sunset, an army, of boundless extent, and consisting of infantry, cavalry, and an enormous number of waggons, was observed to proceed across the country in marching order. So distinctly seen were all these appearances, that even the flashing of the firelocks, and the colour of the cavalry uniform, which was white, could be distinguished. This whole array advanced in the direction of the wood of Schafhauser, and as the infantry entered the thicket, and the cavalry drew near, they were hid all at once, with the trees, in a thick smoke. Two houses, also, in flames, were seen with the same distinctness. At sunset the whole phenomenon vanished. As respects the fact, government has taken the evidence of fifty eye-witnesses, who have deposed to a universal agreement respecting this most remarkable appearance. Individuals are not wanting who affirm that similar phenomena were observed in former times in this region. As the fact is so well attested as to place the phenomenon beyond the possibility of successful disproof, people have not been slow in giving a meaning to it, and in referring it to the great battle of the nations at Birkenbaum, to which the old legend, particularly since 1848, again points."

J. MACRAY.

ON THE DESTRUCTION OF MONUMENTAL BRASSES.

Any person might naturally be led to suppose, on seeing the many costly and learned works which, within the last few years, have appeared on the subject of monumental brasses, that their value was now fully appreciated, and that all due care was taken to ensure their preservation, or at least prevent their wanton destruction. But, unhappily, such is far from being the case; and though rubbings of brasses are to be found in every antiquarian society, and in the possession of very many private individuals, the churchwardens and other parties on whom their preservation principally depends, are for the most part wilfully blind to their importance as historical memorials, and with impunity allow them to be mutilated or stolen. In many of our country, and I may also add town churches, are these interesting records of the dead stowed away as useless lumber in the vestry, or hidden by some ugly modern pew. The writer wishes to make known, through the medium of your valuable journal, some instances which have fallen under his own observation, in the hope that those who read may make some exertions to rectify such acts of desecration where they have already occurred, and to prevent their future recurrence.

To begin, then, with the most important as regards the loss incurred by the antiquary, though all show an equal want of good feeling and neglect of things sacred, I will first offer the substance of a few notes taken during a recent excursion to Cobham, Kent. The brasses in this church have long been noted as presenting some of the most interesting early examples of this species of monument, extending from the year 1320 to 1529. They exemplify almost every variety of costume that prevailed during that period, executed with the most artistic skill, and accompanied with the most elegant accessories in the shape of canopies, brackets, and allegorical designs. Imagine, then, the feelings of the antiquary, who, upon approaching the chancel where most of these brasses lie, finds that it is flooded with water! The roof has gradually fallen to decay, and the Earl of Darnley, whose property the chancel is, has refused to repair it. And yet this same nobleman can spend thousands of pounds in adorning his seat, Cobham Hall, the ancient domain of the family, in whose commemoration most of these brasses are laid down. I may also here mention that part of the rood-screen which forms the back of the earl's pew has been glazed, in order, I suppose, to keep out the damp of the chancel, while a portion on the other side has been entirely cut away. This is by far the most flagrant case of neglect which I have ever witnessed; but there are several minor instances which well demand exposure. At Mendlesham, Suffolk, is a fine large figure of John Knyvet, Esq., in armour, almost entirely concealed by a pew passing up the whole length of the brass. Now, for a very little expense, the slab might be removed and laid down again in the chancel. At Polstead, in the same county, is a small brass of a civilian and family, date about 1490, hidden in the same manner; and a figure of a priest in the chasuble, lying loose in the vestry. Also at Little Waldingfield is a brass in memory of Robert Appleton and wife, 1526, of which the male figure is covered by a pew. In Upminster Church, Essex, were found, not very long since, during the progress of some alterations, two loose female figures under the flooring of a pew, which are still left to be tossed about in the vestry. One is an elegant figure of a lady in heraldic mantle and horned head-dress, with a dog at her feet, date about 1450, the other about 1630. At St. James's, Colchester, the head of a figure was long left loose, till at last it has been stolen. And, to conclude, pews have lately been built over two brasses at Margate, one of which is an early example of a skeleton. To these instances, which have fallen under my own observation, I doubt not that every collector can add several others of the same description; but these are sufficient to show the wide extent of the evil, and the necessity of correction. F. G.

ORIGINAL LETTER OF THE COUNTESS OF BLESSINGTON TO SIR WILLIAM DRUMMOND.

My dear Sir William Drummond.—The perusal of your beautiful poem *Odin* has delighted me so much, that I cannot deny myself the gratification of expressing my thanks to its author; and at the same time demanding, why so exquisite a poem remains unfinished?

It is cruel to your readers, and unjust to England, to leave such a work incomplete; it is like the unfinished statues of Michael Angelo, which no hand has ever been found hardy enough to touch, for I am persuaded that we have no living poet who could write a sequel to *Odin*.

Do not think me presumptuous for venturing to give my opinion on poetry; I have studied it from my infancy, and my admiration for it is so enthusiastic, that I feel more strongly than I can reason on the subject. With this passion for poetry, you can more easily imagine than I can describe, the delight that *Odin* gave me. I have copied many passages from it in my Album under different heads: such as Contemplation; Love of Country; Liberty; Winter; Morning; Meditation on a Future State; Immortality of the Soul; Superstition; Vanity of Life; Jealousy; and many others too numerous to mention. And they are of such transcendent merit, as to be above all comparison, except with Shakspeare or

Milton. In the sublimity and harmony of your verses, you have equalled, if not surpassed, the latter; and in originality of ideas and variety, you strikingly resemble the former; but neither can boast of anything superior to your beautiful episode of "Skiold and Nora."

Hitherto, my dear Sir William Drummond, I have looked on you as one of the first scholars and most elegant prose writers of the age; but, at present, permit me to say that I regard you as the *first poet.*

When I have been charmed with the productions of writers, who were either personally unknown to me, or unhappily dead, how have I regretted not being able to pour out my thanks for the pleasure they had afforded me: in this instance I rejoice that I have the happiness of knowing you, and of being able to express, though feebly, the admiration with which your genius inspires me; and of offering up my fervent prayers that you may be long spared to adorn and do honour to the age which is, and ought to be, proud to claim you. In writing to you I abandon my pen to the guidance of my heart, which feels with all the warmth for which *Irish hearts* are so remarkable. A *poet* can understand and pardon this Irish warmth, though a *philosopher* might condemn it; but in addressing you, I forget that I am writing to one of the most eminent of the last class, and only remember that I am talking of *Odin* to the most admirable of the first.

I am at present reading *Academical Questions*, which, if *I dare* take possession of, should not again find their way to Chiaja; *Odin* I shall most *unwillingly* resign, as I find it belongs to Lady Drummond; but if you have any other of your works by you, will you have the goodness to lend them to me? Pray name what day you will dine with us, accompanied by Mr. Stewart, to whom I owe my best acknowledgments for having lent me *Odin.*

Believe me,
My dear Sir William Drummond, to be
With unfeigned esteem,
Sincerely yours,
Marguerite Blessington.

Villa Gallo, April 24th, 1825.

The above Letter is copied from the original in my possession. A. G.

Edinburgh.

Minor Notes.

The late Judge Talfourd.—Some years since I ventured to request information as to the proper way of pronouncing the word *Elia*, from the talented and kind-hearted Judge Talfourd, whose days have just been brought to a close under such truly awful circumstances. The ready reply which he gave to an unknown inquirer, whilst it illustrates the courtesy and cordiality of his character, may prove interesting to your readers.

Temple, June 15, 1838.

Sir,

I have the honour to acknowledge the receipt of your letter of the 11th, and to express my pleasure at finding that you sympathise with me in genial admiration of the delightful person to whom it refers. All I know respecting the signature of *Elia* will be found at p. 65 of the second volume of Lamb's Letters. It was the real name of a coxcombical clerk thirty years dead, whom Lamb remembered at the South Sea House, and prefixed to his first essay (which was on the "Old South Sea House") in the *London Magazine.* The editor afterwards used it to distinguish Lamb's articles, and he finally adopted it. The *i* is short (*Elĭa*). It is an Italian name.

I have the honour to be,
Sir,
Your obedient and faithful servant,
T. N. Talfourd.

C. W. B.

Authors' Trustee Society.—Authors, as a class, are perhaps the most unfit men in the world to make the most of their own property; and were they ever so competent, it will often happen that their works do not attain to any great value as copyrights till after the poor author is laid in his grave. It is then, when his family are sometimes exposed to severe distress, that more favourable terms might be obtained from publishers; but there is no one left who is capable of acting for the benefit of the widow or children.

A Society might be formed to take charge as trustees of the property of an author in his works, to make engagements with booksellers for the privilege of publishing future editions as they may be required, and to take care that the *honorarium* for each edition be duly paid into the hands of the person who is entitled to receive it.

No expense would attend the formation of such a Society. Its meetings could be held at scarcely any cost. The advertisements, to announce from time to time what works are open for offers from printers, booksellers, and publishers, would amount to a very small sum in the course of the year—I dare say the Editor of "N. & Q." would insert them gratuitously. But, if necessary, a small percentage on the fees paid would cover all the disbursements of the Society. L. P. K.

The Old Clock at Alderley.—In the investigation of this very old and curious piece of mechanism by the Rev. Joseph Bockett, in the year 1833, an inscription was found signifying that it was presented to the church of Alderley by the great Sir Matthew Hale. It was copied, *verbatim*

et literatim, by the said reverend gentleman, and is as follows:

"This is the Guift of the Right Honourable the Lord Cheif Justice Heale to the Parish Church of Alderly. John Mason, Bristol, Fecit, Novēm. 1st 1673."

It appears, by this inscription, to have been presented on his birth-day; which, from his tomb, was found to be November 1. Alderley is the family place of the Hale family to this day.

JULIA R. BOCKETT.

Southcote Lodge.

The Olympic Plain, &c.—The success which has attended the excavations of Dr. Layard at Nineveh, has rekindled the curiosity of the antiquary and the classical scholar with regard to the buried remains of ancient Greece and Rome:

"The Tiber at Rome," Dodwell says, "is supposed to contain a vast assemblage of ancient sculpture; and thoughts are entertained of turning its course, in order to explore its hidden treasures."

The same distinguished traveller remarks (*Classical and Topog. Tour through Greece*) that—

"It was a favourite plan of the learned Winkelmann to raise a subscription for the excavation of the Olympic plain. If such a project should ever be consummated, we may confidently hope that the finest specimens of sculpture, as well as the most curious and valuable remains, will be brought to light. No place abounded with such numerous offerings to the gods, and with such splendid and beautiful representations in marble and in bronze."

ALPHA.

Oxford.

Electric Telegraph.—Might not the telegraph be made serviceable in remote country districts, by connecting detached residences with the nearest police station; to which an alarm might be conveyed in cases of danger from thieves or fire? There are many who would willingly incur the expense for the sake of the security, and no doubt all details could be easily arranged.

THINKS I TO MYSELF.

Irish Law in the Eighteenth Century.—I send, for the information of the readers of "N. & Q.," the following extract from Reilly's *Dublin News Letter*, Aug. 9, 1740:

"Last week, at the assizes of Kilkenny, a fellow who was to be tried for robbery not pleading, a jury was appointed to try whether he was wilfully mute, or by the hands of God; and they giving a verdict that he was wilfully mute, he was condemned to be pressed to death. He accordingly suffered on Wednesday, pursuant to his sentence, which was as follows: that the criminal shall be confined in some low dark room, where he shall be laid on his back, with no covering except round his loins, and shall have as much weight laid upon him as he can bear, and more; that he shall have nothing to live upon but the worst bread and water; and the day that he eats, he shall not drink; and the day that he drinks, he shall not eat; and so shall continue till he dies."

Is it to be believed that, so late as the year 1740, such barbarity (to call it nothing worse) was practised according to law within the limits of Great Britain and Ireland? I would be glad to hear from some correspondent upon the subject.

ABHBA.

Gravestone Inscriptions.—In the churchyard of Homersfield (St. Mary, Southelmham), Suffolk, was the gravestone of Robert Crytoft, who died Nov. 17, 1810, aged ninety, bearing the following epitaph:

"*Myself.*

As I walk'd by myself I talk'd to myself,
And thus myself said to me,
Look to thyself and take care of thyself,
For nobody cares for thee.
So I turn'd to myself, and I answer'd myself
In the self-same reverie,
Look to myself or look not to myself,
The self-same thing will it be."

This stone was some years since taken up, and has remained standing in the church tower. I know not whether the lines be original, but I have never seen them elsewhere.

The following were and may be now in St. Stephen's churchyard, Ipswich, on the stone of one Stephen Manister, clerk to Mr. Baron Thompson, who died in 1731, and by his will desired the following words to be there inscribed:

"What I gave I have, wt I spent I had,
What I left I lost for want of giving it."

G. A. C.

Minor Queries.

Paintings of Our Saviour.—In Mrs. Jameson's *Legends of the Monastic Orders*, it is stated that "The painter, Andrea Vanni, was among the devout admirers of St. Catherine;" and that "among his works was a head of Christ, said to have been painted under the immediate instruction of St. Catherine; representing the Saviour as she had, in her visions, beheld him. Unhappily this has perished." Also, on the authority of Mr. Sterling, that St. Juan de la Cruz, the friend of St. Theresa, "on one occasion when the Saviour appeared to him, made an uncouth sketch of the divine apparition; which was long preserved as a relique in the Convent of the Incarnation at Avila."

Can any of your readers supply particulars of, or references to, other similar portraitures, especially of any still in existence? J. P.

Heraldic.—Can any of your heraldic correspondents inform me to what families the following coat of arms belongs:—Gules, a fess sanguine between three trefoils slipped proper? There is in this the not very frequent occurrence of a coloured charge upon a coloured field. The only similar instance I now remember is Denham, Suffolk: Gules, a cross vert. LOCCAN.

Dedication of Kemerton Church.—The church at Kemerton, Gloucestershire, was, until a few years ago, marked by the authorities with a blank, just as the church of Middleton ("N. & Q.," Vol. v., p. 372.); but it has now been discovered, it would appear, to have been dedicated to *St. Nicholas.* How, or where? I. R. R

Consolato del Mare.—The maritime code of the Venetians derived from Barcelona, observed also by the Genoese and Pisans, was called "Consolato del Mare," A.D. 1200. Why was it so called? R. H. G.

Consonants in Welsh.—It has often been asserted that the Welsh language is remarkable for the number of its consonants. Can any of your readers acquainted with that language inform me whether there is a larger proportion of consonants in Welsh than in English? Messrs. Chambers, in a recent number of their *Repository*, say:

"On the road to Merthyr, we heard a drunken Welshman swear; oh for words to describe the effect! His mouth seemed full of consonants, which cracked and cracked, and ground and exploded, in an extraordinary way," &c.

Is this a true representation of the case? J. M.

"*Initiative*" *and* "*Psychology.*"—

". . . a previous act and conception of the mind, or what we have called an *initiative*, is indispensably necessary, even to the mere semblance of method."—Coleridge's *Treatise on Method.*

Am I to understand from this sentence that this word was an original adaptation of Coleridge's? If not, when was it first introduced, and by whom?

In the same treatise, Coleridge employs the word *psychological*, and apologises for using an *insolens verbum.* Was this the first occasion of the familiar use of this word? I find *psychology* in Bailey. C. MANSFIELD INGLEBY.

Birmingham.

Atonement.—Can you or any of your readers inform me when the word "atonement" first came into use, and when it was first applied to the work of reconciliation wrought by our Lord Jesus Christ? It is used once only in the New Testament (Romans v. 11.), and there the word does not quite convey the meaning of the original καταλλαγη. The etymology of it seems so purely English, that one would hardly expect to find the present use, or rather adaptation, of the word, so very modern as it appears to be. J. H. B.

Sir Stephen Fox.—Chambers' *Journal*, No. 515., Nov. 12, 1853, p. 320., says:

"Charles James Fox, who died in 1806, at the age of fifty-seven, had an uncle who was paymaster of the forces in 1679, the year of the battle of Bothwell Bridge, and his grandfather was on the scaffold with Charles I."

After consulting several books on the subject, I find that this latter statement is just possible; but I cannot learn under what circumstances Sir Stephen Fox accompanied Charles I. to the scaffold. Can any of your readers give me the desired information? N. J. A.

"*Account of an Expedition to the Interior of New Holland.*"—Can any one tell me the name of the writer of a book with the title I have here given? It was edited by Lady Mary Fox, and published, in one vol. 8vo., by Bentley, in the year 1837. I may be mistaken, but I think I can recognise the style of a well-known writer. ABHBA.

Darwin on Steam.—Where are the prophetic lines by Dr. Darwin to be found, commencing:

"Soon shall thy power, unrivalled *steam*, from far
Drag the slow barge, and urge the rapid car."

UNEDA.

Philadelphia.

Scottish Female Dress.—When did ladies cease to use hair-powder, face-patches, hoops, and high-heeled shoes? An old lady of about seventy recollects perfectly that her mother wore them all (so, she thinks, did her visitors, who came to a dish of tea) except the hoop, which was reserved for grand occasions. On the introduction of the new-fangled low-heeled shoes, she recollects her mother tottering about on them like a novice on skates, and groaning with pains in her legs, a victim to a change of fashion! At this time, she adds, was in every-day use the *milk tally* and *bread-nick-stick.* The first, that represented in Hogarth's picture; the second, a stick about a foot long, four-sided, on which each loaf was registered by a notch or nick in the stick; the servant kept a similar *nick-stick* as a check on the baker; but during the flirtation, common *then* as *now* on such occasions, the old lady slyly remarks, the baker often gallantly nicked the check-stick, as well as his own, with a couple of notches for one. Hence, possibly, the decline and fall of the use of this wooden system of book-keeping by double notch. Is any date assigned to the ceasing of the practice of using the wooden tally and nick-stick? C. D. LAMONT.

Greenock.

"*The Innocents*," *a Drama.* — Who is the author of a small volume of poetry, published anonymously about the year 1825, and which is very favourably noticed in the *New Monthly Magazine* for January, 1826, vol. xviii. The title of the volume is, *The Innocents, a Sacred Drama; Ocean and the Earthquake at Aleppo, Poems.* S. N.

Waugh of Cumberland. — Can you inform a Waugh, the family arms of Waugh of Cumberland; to whom they were first granted, and why? A Subscriber.

Norton. — Wanted, the origin of, or the sources of information respecting, this name, the appellation of so many villages, &c. in Oxfordshire. A family of the name of Norton, after residing in those districts for many generations, have long moved to London, and are not possessed of the information sought by the inquirer. N.

De La Fond. — Can any of your readers explain the following inscription on an engraving by P. Lombart of De La Fond, and its application?

"In effigiem De La Fond, Galli
Festivissimi, apud Batavos, Ephemeridum Historicarum Scriptoris,
Distichon.

Mille oculis videt hic Fondus mille auribus audit;
Plus audit naso, plus videt ille, suo."

A. F. B.

Diss.

"*Button Cap.*" — In the north of Ireland there is a belief that just before a war breaks out, the spirit of an ancient warder of Carrickfergus Castle is heard examining the arms stored there, and, if they are not entirely to his satisfaction, he shows his displeasure by making an awful clatter among them. Has old "Button Cap" (for that is his name) been inspecting the arms lately? What is the legend connected with him? If I mistake not, he is said to be the spirit of a warder who was drowned in the castle well in the reign of Elizabeth. Fras. Crossley.

Cobb Family. — Richard Cobb, Esq., and his wife Joan, were painted by Sir Peter Lely between 1641 and 1680. These portraits are now in my possession. Elizabeth Cobb, granddaughter of the above, married, *circa* 1725, the Rev. Thos. Paget, at that time Fellow of Corpus Christi, Oxford. Thus, Richard Cobb would be born *circa* 1634, his son *circa* 1667, and his granddaughter *circa* 1700. I shall be obliged for any clue to the arms, residence, &c. of this Mr. Cobb.

Arthur Paget.

Prince Charles' Attendants in Spain. — The assistance of your antiquarian correspondents is particularly requested towards the making out of a complete list of all the persons who were in attendance on Prince Charles on his romantic visit to Spain. Of course it is well known that the Prince and Buckingham started accompanied only by Sir Francis Cottington, Endymion Porter, and Sir R. Graham. Of the members of his household who afterwards joined him, the principal of course are also well known. But of the gentlemen and grooms of the Privy Chamber, pages, &c., I have been unable to discover a complete list, although notices of individuals are occasionally met with. Any references to such notices are much desired. E. O. P.

Sack. — What wine was this? Is it still existing and known to the wine trade by any other name? If so, when and why was the name changed? Falstaff.

Minor Queries with Answers.

Ralph Ashton the Commander. — In an ancient record I met with a year or two ago (two centuries old, I suppose), the name of a Ralph Ashton, "Commander," occurred. The record related to Lancashire, and it spoke of "Isabella, the wife of Ralph the Commander." I believe that a gentleman of this name was commander of the Lancashire forces under the Commonwealth. Will any of your readers oblige me (should they have access to any ancient pedigree of the Ashton family) by saying whether any mention is made of this "Isabella," and what her name was before her marriage to Ralph the Commander? Jaytee.

[The pedigree of the family of Ashton, or Assheton, of Middleton, is given in Baines's *Lancaster*, vol. ii. p. 596., which states that Ralph Ashton, Esq., M.P. for Clithero, temp. Chas. I., for the county, 16 Chas. I., died 17th Feb. 1650, married Elizabeth, daughter of John Kaye of Woodsome, co. York. In old documents Isabella and Elizabeth are used for one and the same name.]

Christopher Hervie. — M. Zachary (Vol. ix., p. 184.) obligingly replies to my question as to the quotation —

"One while I think, and then I am in pain,
To think how to unthink that thought again."

Would he be kind enough to say where I may find any notice of Christopher Hervie? as I have been unable to find mention of him or his work in any biography to which I have access. W. M. M.

[A biographical notice of Christopher Harvie, or Harvey, is given by Anthony à Wood in his *Athenæ Oxonienses*, vol. iii. p. 538. (Bliss), from which it appears he was "a minister's son of Cheshire, was born in that county, became a batler of Brasen-nose College in 1613, aged sixteen years, took the degrees in Arts, that of Master being completed 1620, holy orders, and at length was made vicar of Clifton in Warwickshire." Wood, however (*Ath. Oxon.*, vol. i.

p. 628.), attributes *The Synagogue* to Thomas Harvey, first Master of Kington School in Herefordshire. "There can be no doubt," adds Mr. Bliss, "but a Ch. Harvie was the author of this poem, particularly as Walton contributed some commendatory verses to it, which were repaid by another copy prefixed to the *Compleat Angler* by Harvie; but whether this was Christopher Harvey, the vicar of Clifton, or some other, remains to be decided. If it was, it is at least singular that Wood, who was so inquisitive in these matters, should have been ignorant of the circumstance." Harvey died before the 4th Sept. 1663, as on that day Samuel Bradwall was instituted to the vicarage of Clifton, void by the death of the last incumbent. — See Sir John Hawkins' edition of *The Complete Angler*, p. 186.; also "N. & Q.," Vol. vi., pp. 463. 591.]

Dannocks. — Hedging-gloves made of whit-leather (untanned leather), and used by workmen in cutting and trimming fences, are called in this part of Norfolk *dannocks*. Can any of your correspondents say whence the word is derived?

J. L. S.

Edingthorpe.

["It should rather be *Dornecks*," says Forby, "which is the proper Flemish name of *Tournai*, a Frenchified name, long since universally substituted. Two hundred years ago it was celebrated for its coarse woollen manufactures, principally of carpets and hangings, mentioned in some of our old comedies. Probably thick gloves were another article of importation. Our modern *dannocks*, indeed, are of thick leather, and made at home by our own glovers. Dan. *dorneck*."]

Brass in All Saints, Newcastle-upon-Tyne. — In the Church of All Saints, Newcastle-upon-Tyne (an erection dating at some period of the Protestant dark ages), there is a magnificent Flemish brass, of which the incumbent refuses to allow a rubbing to be taken, on the ground that the process would *injure* it! Can any of your correspondents tell me if it has been engraved, and where?

J. H. B.

[There is a beautiful representation of the very curious plate of brass inlaid on the table monument of Roger Thornton, the celebrated patron of Newcastle-upon-Tyne, temp. Henry IV., and still preserved in the Church of All Saints in that town, engraved in Brand's *History of Newcastle-upon-Tyne*, vol. i. p. 382. Mention is also made by that author of another work containing it, entitled *Monuments in the Churches of St. Nicholas and All Saints.*]

Imperfect Bible. — A Bible has lately come into my possession in an imperfect state. It is in black letter, 4to., with the capitals commencing the chapters in Roman letters. I wish to know the date and printer. It begins at fol. 7., at the end of the 6th verse of xvth chapter of Genesis, "counted that to him for righteousness." There are a number of engravings representing the instruments used in the temple and tabernacle, at fol. 36. 38. 40. 62. 160. &c. There is no date, but I think it is about 1590 or 1600.

AN IGNORAMUS ON THE SUBJECT.

[This imperfect Bible is one of the very numerous series of editions of the Genevan or Puritan version, commonly called the Breeches Bible. It is not a 4to., but a pot folio, having six leaves to the sheet or signature, "Imprinted at London by the Deputies of Christopher Barker, printer to the Queen's most excellent Maiestie, Anno Dom. 1595. *Cum privilegio.*" Our correspondent's copy wants the title and preface (three leaves), six leaves of Genesis, the title to the N. Testament, and at the end eleven leaves, including the two tables. The translation may be identified by the last word of 1 Cor. vi. 9., or by 1 Tim. i. 10. There is another edition by the same printer, and of similar size, in the year 1602; but the title to the second part has "conteineth," instead of "conteining."]

The Poem of "Helga." — At what date was this poem, by Herbert, written?

SELEUCUS.

[This poem was commenced, as the author states in his preface, "soon after the publication of the translations which he made from the relics of ancient Icelandic and Scandinavian poetry," issued in 1805.]

"*Merryweather's Tempest Prognosticator.*" — I wish to know if there be a book published entitled "Merryweather's Weather Prognostication?" I think, if I mistake not, I saw it among the nautical instruments, &c. in the naval department of the London Exhibition in 1851. I cannot find here if there be any such book extant.

J. T. C.

Dublin.

[The work is entitled *An Essay explanatory of the Tempest Prognosticator in the Building of the Great Exhibition for the Works of Industry of all Nations*, read before the Whitby Philosophical Society, Feb. 27, 1851, by George Merryweather, M. D., the Designer and Inventor: London, John Churchill, Princes Street, Soho, 1851.]

Edward Spencer's Marriage. — Can any reader supply me with particulars of the marriage of Edward Spencer of Rendlesham, co. Suffolk, and Grosvenor Square, who lived in the early part of the last century, and whose daughters married the Duke of Hamilton and Sir James Dashwood?

CHARLES BRIDGER.

Keppel St., Russell Sq.

[The following entry is given in Davy's Suffolk Collections (Add. MSS. 19,097., p. 272.): "Edward Spencer, son of John Spencer, Esq., ob. 1718. Edward, now living at Naunton Hall, is a barrister-at-law. He married Anne, the only daughter of William Baker of Layham, clerk, by whom he had issue Henry Spencer, who died an infant, and Anne Spencer, their only daughter, and now living." This extract is copied from Hawes's MSS., the date of which, unfortunately, is not given.]

Yew-tree at Crowhurst. — Could any of your readers inform me of the age of the yew-tree in Crowhurst Churchyard, Sussex? C. Bowmer.

[Decandolle assigns an antiquity of fourteen and a half centuries to this remarkable yew. See a valuable article on the "Age of Trees" in our fourth volume, p. 401.]

Replies.

THE ELECTRIC TELEGRAPH IN 1753.

(Vol. viii., p. 364.)

As no reply has yet been given to the Query of Inquirendo as to who was C. M., who described in the *Scots Magazine*, vol. xv. p. 73., as long since as 1753, the electric telegraph, and as the article itself is one of great interest in the history of an invention which is justly considered one of the greatest wonders of our own times, I send a transcript of it, by way of satisfying the natural curiosity of many readers who may not have an opportunity of consulting it in the magazine in which it originally appeared, and also because the doing so may stimulate farther inquiry, and lead to the discovery of its ingenious writer, C. M. of Renfrew.

"Renfrew, February 1, 1753.

"Sir,

"It is well known to all who are conversant in electrical experiments, that the electric power may be propagated along a small wire, from one place to another, without being sensibly abated by the length of its progress. Let, then, a set of wires, equal in number to the letters of the alphabet, be extended horizontally between two given places, parallel to one another, and each of them about an inch distant from that next to it. At every twenty yards' end let them be fixed in glass, or jeweller's cement, to some firm body, both to prevent them from touching the earth, or any other non-electric, and from breaking by their own gravity. Let the electric gun-barrel be placed at right angles with the extremities of the wires, and about an inch below them; also let the wires be fixed in a solid piece of glass at six inches from the end; and let that part of them which reaches from the glass to the machine have sufficient spring and stiffness to recover its situation after having been brought in contact with the barrel. Close by the supporting glass let a ball be suspended from every wire, and about a sixth or an eighth of an inch below the ball place the letters of an alphabet, marked on bits of paper, or any other substance that may be light enough to rise to the electrified ball, and at the same time let it be so contrived that each of them may reassume its proper place when dropt. All things constructed as above, and the minute previously fixed, I begin the conversation with my distant friend in this manner: — Having set the electrical machine a-going, as in ordinary experiments, suppose I am to pronounce the word *sir*; with a piece of glass, or any other *electric per se*, I strike the wire *s*, so as to bring it in contact with the barrel, then *i*, then *r*, all in the same way; and my correspondent, almost in the same instant, observes these several characters rise in order to the electrified balls at his end of the wires. Thus I spell away as long as I think fit, and my correspondent, for the sake of memory, writes the characters as they rise, and may join or read them afterwards as often as he inclines. Upon a signal given, or from desire, I stop the machine, and taking up the pen, in my turn I write down whatever my friend at the other end strikes out.

"If anybody should think this way tiresome, let him, instead of the balls, suspend a range of bells from the roof, equal in number to the letters of the alphabet, gradually decreasing in size from the bell *a* to *z*; and from the horizontal wires let there be another set reaching to the several bells; one, viz., from the horizontal wire *a* to the bell *a*, another from the horizontal wire *b* to the bell *b*, &c. Then let him who begins the discourse bring the wires in contact with the barrel, as before, and the electric spark, breaking on bells of different size, will inform his correspondent by the sound what wires have been touched. And thus, by some practice, they may come to understand the language of the chimes in whole words, without being put to the trouble of noting down every letter.

"The same thing may be otherwise effected. Let the balls be suspended over the characters, as before, but instead of bringing the ends of the horizontal wires in contact with the barrel, let a second set reach from the electrificator, so as to be in contact with the horizontal ones; and let it be so contrived, at the same time, that any of them may be removed from its corresponding horizontal by the slightest touch, and may bring itself again into contact when left at liberty. This may be done by the help of a small spring and slider, or twenty other methods which the least ingenuity will discover. In this way the characters will always adhere to the balls, excepting when any of the secondaries is removed from contact with its horizontal; and then the letter at the other end of the horizontal will immediately drop from its ball. But I mention this only by way of variety.

"Some may perhaps think that, although the electric fire has not been observed to diminish sensibly in its progress through any length of wire that has been tried hitherto; yet, as that has never exceeded some thirty or forty yards, it may be reasonably supposed, that in a far greater length it would be remarkably diminished, and probably would be entirely strained off in a few miles by the surrounding air. To prevent this objection, and save longer argument, lay over the wires, from one end to the other, with a thin coat of jeweller's cement. This may be done for a trifle of additional expense; and as it is an electric *per se*, will effectually secure any part of the fire from mixing with the atmosphere.

"I am, &c.,
"C. M."

Surely among the numerous readers of "N. & Q." some one will be found to tell us who C. M. was. J. Y.

FACTITIOUS PEDIGREES: DIXON OF BEESTON.

(Vol. ix., p. 221.)

The inquiry of MR. R. W. DIXON is one that I feel should not remain unanswered; and a few circumstances that I can detail will be sufficient to prove that his brother Mr. J. H. Dixon only exercised a just discretion in rejecting the information offered by William Sidney Spence.

On 4th March, 1848 (a few months, therefore, earlier than the letter which has been quoted), a communication was forwarded to me by Mr. Spence so similar, as to warrant the supposition that a set form was kept on hand to be copied in different applications with such variations as each case might demand, though even then a discrepancy has crept in that would render the evidence suspicious.

The first paragraph is the same, except that Mr. Spence states he was engaged by the "*widow* of Sir John Cotgreave," instead of the "*sister*."

In the second the pedigree is said to be the "work of Randle Holme, 1672, from documents by William Camden," instead of the work of "the great Camden." Monsons, of course, are substituted instead of Dixons. Four generations from Sir John Monson temp. Edward III., instead of five generations from Ralph Dixon temp. Henry VI. And this Sir John is slain fighting under Lord Audley at the battle of Poictiers, 1356, as a counterpart to Ralph Dixon, slain at the battle of Wakefield, 1460.

The third paragraph is word for word the same, except that, to be consistent with the descents, four shields with sixteen quarterings are offered instead of five shields with twelve.

Lady Cotgreave is to vouch for the authenticity instead of Miss Cotgreave.

The quarterings promised in the next paragraph are only partially the same, and the conclusion merely differs in wording by the substitution of the names of "Sir John Monson" and "his mother Elinor, daughter and coheir of Sir John Sutton, de Sutton and Congleton," in place of "Ralph Dixon and his mother Maude, daughter and coheiress of Sir Ralph Fitz Hugh," &c.

I acknowledge that from the first I did not believe a word of this ingenious tale; in fact I was rather an unfortunate subject for Mr. Spence's purpose, having for years made the early history of my family my especial study; but having a friend resident at Birkenhead (a clergyman), I applied to him out of curiosity to find out something of my informant, who at least had shown some ingenuity. The answer was by no means in favour of Mr. Spence; and one fact was decidedly ascertained, that he neither lived nor was known in Priory Place, whence his letters were dated. I answered his letter, declining to give the remuneration of five pounds which he had asked; and on taxing him with the falsity of his residence, he said he had his letters left there for convenience.

MR. DIXON must now himself judge of the credit to be placed on the informant. As for the information in my own case, it bore internal proofs of being worthless; and if such a pedigree as is described should exist, I feel assured it is not the work of Camden, but more probably of a cotemporary, of rather discreditable notoriety among genealogists, of the name of Dakyns.

MONSON.

Gatton Park.

I can give no information on the Dixon family, but having some years ago received a letter from the same Mr. Spence, with an account of my own family, every word of which is not only entirely without authority, but a gross invention opposed to the facts, I thought MR. DIXON might like to know that Mr. Spence founds the romance in question on a "Pedigree of Cotgreave de Hargrave, the work of the celebrated Randle Holme, anno 1672, from documents compiled by that learned antiquary William Camden, in the year 1598," evidently the same veracious authority with that mentioned in the letter to MR. DIXON.

EV. PH. SHIRLEY.

Eatington Park, Stratford-on-Avon.

The following note will, I think, satisfy your correspondent R. W. DIXON that the letter of William Sidney Spence which you inserted for him was an imposture, and that Mr. J. H. Dixon was not without reason in rejecting the information offered.

A friend of mine, assuming descent from "a good old" family of the same name, which he was unable to prove, received, about the same time as MR. DIXON did, a communication from Mr. William Sidney Spence to precisely the same effect, and having no cautious brother to consult, readily took the bait, and paid some pounds for a specious pedigree, setting forth his "distinguished progenitors," with their armorial bearings, &c., purporting to be authenticated as a true copy of one in Miss Cotgreave's possession under that lady's own hand. The information so received being subsequently submitted to a genealogical friend, some doubt was excited of its genuineness in proving too much; and an inquiry, which I made through a correspondent in Cheshire, tending to confirm this suspicion, a reference was had to Miss Cotgreave herself, when it turned out that the whole was an ingenious fabrication. Mr. Spence was then dead, and my friend, whose name I do not mention, as the subject is rather a sore one, was obliged to be content with the practical experience he had bought.

The probability is, that whenever Mr. Spence read in Burke's *Landed Gentry* that Mr. A. or

Mr. B., in preference to being considered as the founder of a new family, supposed himself, or wished to be supposed by others, to be descended from an old stock of the same name, he kindly offered to supply the desired information, and was ready to execute a pedigree to order. G. A. C.

[The Editor has been informed by a person on whose accuracy he can rely, that a lady who received a letter from Mr. Spence offering certain information respecting his family taken from the Cotgreave pedigree, and who imprudently sent money for the same, got nothing but the most absurd rubbish in return, and having been induced to make inquiries into the subject, was fully satisfied that the whole thing was a fraud.]

LICENCES TO CRENELLATE.

(Vol. ix., p. 220.)

The subjoined list of names and places will supply Mr. Parker with the *counties* of all the places named in his inquiry, except two in which I suspect some error. If farther references to authorities are desired, they will be given with pleasure in reply to a private application, but would crowd your pages inconveniently.

1. Cokefield for Melton — Cokefeud for Moulton, Suffolk.
2. Grisnak for Molun — Query this?
3. Langeton for Newton in Makerfield — L. for Newton Hall or Castle, the head of the Palatine Barony of Newton, in Lancashire.
4. Esselynton for Esselynton — E. in Northumberland.
5. Trussel for Cubleston — C. in Staffordshire.
6. De la Beche for De la Beche — De la Beche Castle, Aldworth, Berks.
7. The same for Beaumes — Beaumys Castle, Shinfield, Berks.
8. Cobham for Pringham — P. *alias* Sterborough Castle, Surrey.
9. The same for Orkesdene — O. in Kent.
10. "Burghchier" for Stanstede — Bourchier for Stansted, Essex.
11. Dalham for "Credonio" — "Fortalicium in loco *de* Crodonio." Printed Cal. Rot. Pat. p. 143.
12. Lengleys for Heyheved — Highhead Castle, in Cumberland.
13. *A*eton for Chevelyngham — *H*eton for Chillingham, Northumberland.

Geo. O.

Sedbury Park, Chepstow.

There can, I think, be little doubt that *Stanstede*, in Mr. J. H. Parker's list, is Stanstead Hall, near Halstead in Essex. I have never seen Stanstead Hall, but about a month since I was in company with the late occupant; from whom I learned, in casual conversation, that it was an ancient house, with moat and fortifications. In addition to this I may state, that there are monuments in the old church (St. Andrew) of Halstead to some of the Bourchier family. These facts, taken together, seem to fix the locality with sufficient precision. One of the monuments just referred to is a brass, commemorating Sir Bartholomew Bourchier and his two wives; which, when I copied it in 1847, was under the flooring of a pew in the south aisle. He died May 8, 1409; and was previously the possessor of Stanstead Hall: so I learn from my own MS. Catalogue of brass rubbings in my collection, but I am not able to give any better reference to authenticate the statement. W. Sparrow Simpson.

Heyheved, mentioned in Mr. Parker's list, is *Highhead Castle* in Cumberland. In the reign of Edward II. it was a *peel house* (pelum de Heyheved) possessed by Harcla, Earl of Carlisle. In modern times it became the property of a family named Richmond, one of whom erected the present house, after a plan by Inigo Jones. But he died before it was finished, leaving co-heirs, who quarrelled about the partition of the estate, and actually put a hedge through the centre of the house. Eventually one-half came into the hands of Lord Brougham, who is understood to have purchased the other, and will probably restore the whole. K.

NEWSPAPER FOLK LORE.

(Vol. vi., pp. 221. 338. 466.; Vol. ix., pp. 29. 84.)

It may be instructive to collate the four stories recorded in the above references, and compare them with a case that was brought before Mr. Jardine at Bow Street Police Court; and which was reported in *The Times* for February 22, 1854. Let the following extract suffice: it is descriptive of the operation of extracting a worm from the body of one Harriet Gunton, by a female quack of the name of Jane Browning:

"I laid myself on the bed as she desired, and she told Mrs. Jones to hold my mouth to prevent my breathing. Mrs. Jones held me from behind, and nearly suffocated me. She kept me down, while the prisoner tried to get the worms out of my body with her hands. This lasted for about a quarter of an hour, and caused me dreadful pain. The prisoner told me that one of the worms had bit her finger, and slipped away again, and she could not get at it. She tried a second time, and said the worm had bit her again. I then begged her to leave off, if she could not succeed in getting it away; for I believed I should die under the operation. She tried a third time, and said she had broken two skins of it, which would prevent it getting up my body . . . . . .

. . . . . .

She then put her hand under the clothes. I felt something touch me like a cloth, and she drew away her hand; throwing something into the pan, which sounded

with a heavy splash. She said she had been trying at it all night, and had got it away at last."

Mr. Robert Biggs, the medical attendant, pronounced the "reptile" to be a fine conger eel, which he believed had often done duty in the same way. C. MANSFIELD INGLEBY.

Birmingham.

It would be well if every popular error were hunted down, as your correspondents have done in the case of the snake-vomiting at Portsmouth. The public need to be told, that no animal can live in the alimentary canal but the parasites which belong to that part of the animal economy. Of these, the *Lumbricus intestinalis* is the largest, and is discharged by children even of the size mentioned in the case of Jonathan Smith.

Two years ago I met with a curious illustration of the popular ignorance of that branch of natural history which treats of our own reptiles, as well as of the mode of growth of a popular marvel. During the hot weather of the summer before last, I was asked by a respectable farmer, if I had seen the "serpent" which was lately killed in an adjoining parish. "Serpent!" I replied; "I suppose you mean some overgrown common snake—perhaps a female full of eggs?" "Well, it might have been a snake at first, but it was grown into a serpent; and pursued a boy through the hedge, but was fortunately encountered and killed by the father."

It is a moot point, whether the parasites of animals are engendered or not within the body. In the case of the bots of horses, they are known to be the larvæ of a fly which deposits its eggs on the skin; from whence they are licked off, and conveyed into the animal's stomach, where they are hatched and prepared for their other metamorphoses.

I believe the only parasite taken in with water in tropical climates is the Guinea Worm; an animal which burrows under the skin of the arms or legs, and is extremely difficult of extraction, and often productive of great inconvenience. But whether the egg of this worm be taken into the stomach, and conveyed by the blood into the limbs, there to be hatched into life, or whether it enter through the pores of the skin, I believe is not determined.

The popular delusion respecting the swallowing of young snakes, and of their continuance in the stomach, is a very old one, and is still frequent. A medical friend of mine, not long since, was called on to treat a poor hysterical woman, who had exhausted the skill of many medical men (as she asserted) to rid her of "a snake or some such living creature, which she felt confident was and had been for a long time gnawing in her stomach." I suggested the expediency of working on the imagination of this poor hypochondriac, as was done in the well-known facetious story of the man who fancied he had swallowed a cobbler; and who was cured by the apparent discharge first of the awls and strap, then of the lapstone, and, finally, of Crispin himself. M. (2)

FRENCH SEASON RHYMES AND WEATHER RHYMES.

(Vol. ix., p. 9.)

The following weather rules are taken from a work which is probably but little known to the generality of English readers. It is entitled:

"Contes populaires, Préjugés, Patois, Proverbes, Noms de Lieux, de l'Arrondissement de Bayeux, recueillis et publiés par Frédéric Pluquet, &c.: Rouen, 1834."

Where saints' days are mentioned, I have added the day of the month on which they fall, as far as I have been able to ascertain it; but as it sometimes happens that there is more than one saint of the same name, and that their feasts fall on different days, I may perhaps, in some cases, have fixed on the wrong one:

"Année venteuse,
Année pommeuse."

"Année hannetonneuse,
Année pommeuse."

"L'hiver est dans un bissac; s'il n'est dans un bout, il est dans l'autre."

"Pluie du matin
N'arrête pas le pélerin."

"À Noël au balcon,
À Pâques au tison."

"À Noël les moucherons,
À Pâques les glaçons."

"Pâques pluvieux,
An fromenteux."

"Le propre jour des Rameaux
Sème oignons et poreaux."

"Après Pâques et les Rogations,
Fi de prêtres et d'oignons."

"Fêves fleuries
Temps de folies."

"Rouge rosée au matin,
C'est beau temps pour le pélerin."

"Pluie de Février
Vaut jus de fumier."

"Février qui donne neige
Bel été nous plège."

"Février
L'anelier" [anneau].

This saying has probably originated in the number of marriages celebrated in this month; the season of Lent which follows being a time in which it is not

usual, in Roman Catholic countries, to contract marriage.

"Février emplit les fosses;
Mars les sèche."

"Mars martelle,
Avril coutelle."

An allusion to the boisterous winds of March, and the sharp, cutting, easterly winds which frequently prevail in April.

"Nul Avril
Sans épi."

"Avril le doux,
Quand il se fâche, le pis de tout."

"Bonne ou mauvaise poirette,
Il faut que Mars la trouve faite."

Poirette, in the dialect of Bayeux, means a leek.

"Froid Mai et chaud Juin
Donnent pain et vin."

"En Juignet [Juillet],
La faucille au poignet."

"À la Saint-Vincent [Jan. 22],
Tout dégèle, ou tout fend."

"Saint-Julien brise glace [Jan. 27],
S'il ne la brise, il l'embrasse."

"À la Chandeleur [Feb. 2],
La grande douleur."

Meaning the greatest cold.

"À la Chandeleur,
Où toutes bêtes sont en horreur."

Probably alluding to the rough state of their coats at this season.

"À la Saint-George [April 23],
Sème ton orge."

"Quand il pleut le jour Saint-Marc [April 25],
Il ne faut ni pouque ni sac."

"À la Saint-Catherine [April 29],
Tout bois prend racine."

"À la Saint-Urbain [May 25],
Le froment porte grain."

"À la Saint-Loup [May 28?],
La lampe au clou."

"S'il pleut le jour Saint-Médard [June 8],
Il pleuvra quarante jours plus tard."

"À la Saint-Barnabé [June 11]
La faux au pré."

"À la Saint-Sacrement [this year, June 15]
L'épi est au froment."

"Quand il pleut à la Saint-Gervais [June 19],
Il pleut quarante jours après."

"À la Madeleine [July 22].
Les noix sont pleines."

"A la Saint-Laurent [Aug. 10],
La faucille au froment."

"Passé la Saint-Clément [Nov. 23?],
Ne sème plus le froment."

"Si le soleil rit le jour Sainte-Eulalie [Dec. 10],
Il y aura pommes et cidre à folie."

"À la Sainte-Luce [Dec. 13?],
Les jours croissent du saut d'une puce."

"A la Saint-Thomas [Dec. 21],
Les jours sont au plus bas."

EDGAR MACCULLOCH.

Guernsey.

VAULT INTERMENTS (Vol. ii., p. 21.): BURIAL IN AN ERECT POSTURE (Vol. viii., pp. 329. 630.): INTERMENT OF THE TROGLODITÆ (Vol. ii., p. 187.).

In the 4th book of Evelyn's *Sylva* there is much interesting matter on this subject, besides what has been quoted above; and, to those herein interested, the following extract from Burn's *History of Parish Registers in England* will doubtless be acceptable:

"Many great and good men have entertained scruples on the practice of interment in churches. The example of the virtuous and primitive confessor, Archbishop Sancroft, who ordered himself to be buried in the churchyard of Fresingfield in Suffolk, thinking it improper that the house of God should be made the repository of sinful man, ought to command the imitation of less deserving persons: perhaps it had an influence over the mind of his successor, Archbishop Secker, who ordered himself to be buried in the churchyard of Lambeth. The Bishops of London in succession, from Bishop Compton to Bishop Hayter, who died in 1762, inclusive, have been buried in Fulham Churchyard."*

Of the same opinion were Dr. Edward Rainbow, Bishop of Carlisle; Sir Matthew Hale, who used to say that churches were for the living and the churchyards for the dead†; Joseph Hall, Bishop of Norwich, who "did not hold God's house a meet repository for the greatest saint;" and William Bedell, Bishop of Kilmore, who made a canon in his synod to the following effect:

"IX. Ut corpora defunctorum deinceps in Ecclesiis non humentur, sed nec intra quintum pedem a pariete extrorsum."

Sir Thomas Latymer, of Braibroke in Northamptonshire, by his will directed thus:

"I, Thomas Latymer of Braybroke, a fals knyghte to God, &c., my wrecchyd body to be buried where that ever I die in the next chirche yerde, God vouchsafe, and naut in the chirche, but in the utterist corner, as he that is unworthy to lyn therein, save the merci of God."

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* Cole's MSS., vol. iv. p. 100.

† The Assembly at Edinburgh, in 1588, prohibited the burying in kirks.

Dr. Isaac Barrow, Bishop of St. Asaph, was buried in a churchyard, although, from his having generously repaired and endowed his cathedral, he might be considered to have a claim of interment within its walls; and Baldwin, the great civilian, severely censures this indecent liberty, and questions whether he shall call it a superstition or an impudent ambition. Lanfranc, Archbishop of Canterbury, was the first who made vaults under the chancel, and even under the altar, when he rebuilt the choir of Canterbury, about 1075.*

"The Irish long retained an attachment to their ancient customs and pagan superstitions; and the custom of burying in consecrated ground was not universal in Ireland in the twelfth century on the arrival of the English, as we find it enjoined in the Council of Cashel, held in 1172, mentioned by Cambrensis. A short time since some small earthen tumuli were opened on the Curragh of Kildare, under which skeletons were found standing upright on their feet, and in their hands, or near them, spears with iron heads. The custom of placing their dead erect was general among all the northern nations, and is still retained in Lapland and some parts of Norway; and the natives of North America bury their dead sitting in holes in the ground, and cover them with a mound of earth."—*Transactions of the R. Irish Academy*, vol. iii.

A Query I proposed (Vol. ii., p. 187.) in reference to the Trogloditæ never having been answered, I shall, perhaps, be allowed to use this opportunity myself to furnish an apposite and explanatory quotation, viz.—

"Troglodytæ mortui cervicem pedibus alligabant et *raptim cum risu et jocis efferebant*, nullaque loci habita cura mandabant terræ; ac ad caput cornu caprinum affigebant."—Cœlii Rhodigini, *Lectiones Antiquæ*, p. 792.

I shall conclude with the *rationale* of the erect posture, as illustrated by Staveley in his *History of Churches in England:*

"It is storied to be a custom among the people of Megara in Greece, to be buried with their faces downwards; Diogenes gave this reason why he should be buried after the same way, that seeing all things were (according to his opinion) to be turned upside down in succeeding times, he, by this posture, would at last be found with his *face upwards, and looking towards heaven.*"

BIBLIOTHECAR. CHETHAM.

In *Much Ado about Nothing*, Act III. Sc. 2., Don Pedro says:

"She shall be buried with her face upwards."

Theobald, Johnson, and Steevens have left notes upon this line. The following passage is part of Steevens' note:

"Dr. Johnson's explanation may likewise be countenanced by a passage in an old black-letter book, without date, intitled, 'A merye Jest of a Man that was called Howleglas, &c.: How Howleglas was buryed:

"'Thus as Howleglas was deade, then they brought him to be buryed. And as they would have put the coffyn into the pytte with 2 cordes, the corde at the fete brake, so that the fote of the coffyn fell into the botome of the pyt, and the coffyn stood bolt upryght in the middes of the grave. Then desired ye people that stode about the grave that tyme, to let the coffyn to stande bolt upryght. *For in his lyfe tyme he was a very marvelous man, &c., and shall be buryed as marvailously.* And in this maner they left Howleglas,' &c.

"Were not the Claphams and Mauleverers buried *marvailously*, because they were *marvelous* men?"—Johnson and Steevens' *Shakspeare*, vol. ii. p. 310.

J. W. FARRER.

"In Oliver Heywood's Register is the following entry [Oct. 28, 1684]:

'Capt. Taylor's wife of Brig House, buried in her garden with head upwards, standing upright, by her husband: daughter, &c. Quakers.'"—Watson's *History of Halifax*, p. 233.

CERVUS.

"Some Christians [Russians?] decline the figure of rest, and make choice of an erect posture in burial."—Browne's *Hydriotaphia*, ch. iv. p. 246.

Query, With the desire of meeting the Judge, face to face, when He cometh?

MACKENZIE WALCOTT, M.A.

* Cole's MSS., vol. iv.

DO CONJUNCTIONS JOIN PROPOSITIONS ONLY?

(Vol. ix., p. 180.)

PROFESSOR BOOLE's communication on the above question reminds me of some remarks of mine, published in an article on Sir John Stoddart's *Philosophy of Language*, in the *North British Review* for November, 1850. In reference to the opinion maintained by Sir John Stoddart and Dr. Latham, that the conjunction always connects sentences, the preposition words, it is observed:

"It does not apply to cases where the conjunction unites portions of the *predicate*, instead of the *subject*, of a proposition. If I assert that a gentleman of my acquaintance drinks brandy *and* water, he might not relish the imputation of imbibing separate potations of the neat spirit and the pure element. Stradling *versus* Stiles is a case in point: 'Out of the kind love and respect I bear to my much honoured and good friend, Mr. Matthew Stradling, Gent., I do bequeath unto the said Matthew Stradling, Gent., *all my black and white horses.*' The testator had six black horses, six white horses, and six pied horses. The whole point at issue turns upon the question whether the copulative *and* joins sentences or words. If the former, the plaintiff is entitled to the black horses, and also to the

white, but not to the pied. If the latter, he has a right to the pied horses, but must forego his claim to the rest. And if the latter interpretation be adopted, must we say that *and* is a preposition, not a conjunction, or must we modify the definitions of these two parts of speech?"

The following definitions are finally proposed in place of the ordinary ones:

"A preposition is a part of speech annexed to a noun or verb in a proposition, and serving to connect it with a noun or pronoun by which it is limited, as the subject or predicate of that proposition."

"A conjunction is a part of speech serving to unite two propositions as parts of the same complex assertion, or two words as similar parts of the subject or predicate of one proposition. By *similar parts* it is meant that the words so united stand in similar relations to the term to which they belong. For example, 1. As attributes, both qualifying a subject, 'Sic bonus et sapiens dignis ait esse paratus.' 2. As prepositions, both introducing limiting nouns, 'without money and without price.' 3. As substantives, both forming parts of a collective subject, 'two and three are five.' Whereas with the preposition, the words united are not similar, but opposed, the *limiting* and the *limited* notion."

While differing from some of Professor Boole's views on the relation of logic to mathematics, I fully agree with him that the true functions of the several parts of speech must be determined by an analysis of the laws of thought. Both grammar and logic might be considerably improved by an accurate development on psychological principles. H. L. Mansel, B.D.

St. John's College, Oxford.

Has not your correspondent G. Boole fallen into an inaccuracy whilst contending about the accuracy of another's logic? He seems to employ the proposition, *all trees are endogens or exogens*, as an example of an accurate proposition.

I forget the technicalities in which the objection to such a proposition would be properly expressed; but it cannot well be denied that *all* comprehends the whole genus, and expresses that whole collectively. If so, the proposition affirms that the whole genus of trees must either be acknowledged to be endogens, or else to be *all* exogens. Does not such an affirmation require the word *every* to clear it from ambiguity? Will it be cleared of ambiguity by saying, "Every tree is endogen or exogen?" Or must we say "Every tree is either endogen or exogen?"

If your correspondents should happen to take down the second volume of *Locke on Human Understanding*, b. III. ch. iii. § 11., on "Universals," his note will supply them with another knot to unravel, of which I would gladly see their solution. For he has there said, "Three Bobaques are all true and real Bobaques, supposing the name of that species of animals belongs to them." Is this name formed in jest? For the philosopher sometimes puts on an awkward affectation of humour in his replies to Bishop Stillingfleet, to whom this note is addressed. H. W.

HAS EXECUTION BY HANGING BEEN SURVIVED?

(Vol. ix., p. 174.)

Two instances of criminals being restored to life after having been hanged are recorded, on good authority, to have occurred in this town. Henry of Knighton (who was a Canon of Leicester Abbey) relates in his *Chronicle* (col. 2627), under the year 1363, that —

"One Walter Wynkeburn, having been hanged at Leicester, on the prosecution of Brother John Dingley, Master of Dalby, of the order of Knights Hospitallers, after having been taken down from the gallows as a dead man, was being carried to the cemetery of the Holy Sepulchre of Leicester, to be buried, began to revive in the cart, and was taken into the church of the Holy Sepulchre by an ecclesiastic, and there diligently guarded by this Leicester ecclesiastic to prevent his being seized for the purpose of being hanged a second time. To this man King Edward granted pardon in Leicester Abbey, and gave him a charter of pardon, thus saying in my hearing, 'Deus tibi dedit vitam, et nos dabimus tibi Cartam?'"

We learn, on the authority of a cotemporary record, preserved in the archives of this borough, and quoted in Thompson's *History of Leicester*, p. 110., that in June, 1313, Matthew of Enderby, a thief, was apprehended and imprisoned in the king's gaol at Leicester; and that being afterwards convicted, he was sentenced by Sir John Digby and Sir John Daungervill, the king's justices, to be hanged; that he was led to the gallows by the frankpledges of Birstall and Belgrave, and by them suspended; but on his body being taken down, and carried to the cemetery of St. John's Hospital for interment, he revived, and was subsequently exiled. Three instances are narrated in Wanley's *Wonders of Man*, vol. i. pp. 125, 126., and another will be found in Seward's *Spirit of Anecdote and Wit*, vol. iii. p. 88., quoted from Gamble's *Views of Society, &c. in the North of Ireland;* whilst in vol. ii. p. 220. of the same work, another restoration to life is stated to have taken place in the dissecting-room of Professor Junker, of Halle: but I know not how far these last-mentioned anecdotes are susceptible of proof.

William Kelly.

Leicester.

There appears to be no reason to doubt the truth of individuals having survived execution by hanging.

Margaret Dickson was tried, convicted, and executed in Edinburgh, in the year 1728. After

the sentence had been accomplished, her body was cut down and delivered to her friends, who placed it in a coffin, and conveyed the same in a cart towards her native place for the purpose of interment. On her journey the dead came to life again, sat up in her coffin, and alarmed her attendants. She was, however, promptly bled, and by the next morning had perfectly recovered. She lived for twenty-five years afterwards, and had several children.

In 1705 one John Smith was executed at Tyburn; after he had hung fifteen minutes a reprieve arrived. He was cut down and bled, and is said to have recovered. (Paris and Fonblanque, *Med. Jur.*, vol. ii. p. 92.)

When it is considered that death takes place after hanging, in most cases by asphyxia, in very rare instances by dislocation of the spine, we can understand the possibility of recovery within certain limits.

That artificial means have been adopted to ensure recovery, the case of Gordon, which occurred in the early part of the seventeenth century, satisfactorily establishes.

This evil-doer had been condemned for highway robbery, and with a view to escape from his penalty, succeeded in obtaining the following friendly assistance.

A young surgeon named Chovell (concerning whose motives we will not inquire too curiously) introduced a small tube through an opening which he made in the windpipe. The hangman, having accomplished his part of the tragedy, Gordon's body was handed over to his friends. Chovell bled him, and the highwayman sighed deeply, but subsequently fainted and died. The want of success was attributed to the great weight of the culprit, who consequently dropped with unusual violence. (*Memoirs of the Royal Academy of Surgery in France*, Sydenham Society Publications, p. 227.)

How far the mechanical contrivance by which Bouthron, in Scott's *Fair Maid of Perth*, was kept alive after hanging, was founded on successful experience, I know not. Nor do I know whether Hook, in his *Maxwell*, had any farther authority than his imagination for his story of resuscitation, though I have heard it said to be founded on the supposed recovery of a distinguished forger, who had paid the last penalty for his offences, and who was said to have really died only a short time since. OLIVER PEMBERTON.

Birmingham.

The *Cork Remembrancer*, a chronicle of local events, which I recollect seeing among my late father's (a Cork man) books, relates the fact of a man who was hanged in that city, and on the evening of the same day appeared, not in the *spirit*, but in *body*, in the theatre. I regret I have not the book, but it is to be had somewhere. Undoubtedly your late venerable correspondent, James Roche, Esq., could have authenticated my statement, and with fuller particulars, as I only relate the record of it from memory, after a lapse of many years. I think the occurrence, of which there is no doubt, took place somewhere about the year 1782 or 1784; and after all there is nothing very extraordinary about it, for the mode of execution by hanging at that time presented many chances to the culprit of escaping death; he ascended a ladder, upon which he stood until all the arrangements were completed, and then was quietly turned off, commonly in such a manner as not to break the neck or hurt the spinal marrow. It was most likely so in the case I relate; and the man having been suspended the usual time, and not having been a murderer, was handed over to his friends, who took prompt measures, and successfully, to restore animation, and so effectually, that the man, upon whom such little impression by the frightful ordeal he had passed was made, mixed in the world again, and was at the theatre that evening.

Little chance is there of escaping death by the present mode of executing. UMBRA.

Dublin.

The *Gentleman's Magazine*, vol. x. p. 570., after giving the names of those executed on Nov. 24, says:

"And William Duell, for ravishing, robbing, and murdering Sarah Griffin at Acton. The body of this last was brought to Surgeons' Hall to be anatomised; but after it was stripped and laid on the board, and one of the servants was washing him in order to be cut, he perceived life in him, and found his breath to come quicker and quicker; on which a surgeon took some ounces of blood from him: in two hours he was able to sit up in his chair, and in the evening was again committed to Newgate."

And at p. 621. of the same volume, —

"Dec. 9th. Wm. Duell (p. 570.) ordered to be transported for life."

Other instances will be found in the *Gentleman's Magazine*, vol. i. p. 172., and vol. xxxvii. p. 90.; and in vol. lxx. pt. i. p. 107. is the very curious case of Anne Green of Oxford, quoted from Dr. Plot's *Natural History of Oxfordshire*, p. 197., which is well worth reading. Also, in vol. lvii. pt. i. p. 33., is a letter, containing the two following quotations from Cardan, in explanation of the phenomenon of surviving death by hanging:

"Is qui diu suspensus Bononiæ jacuit, vivus inventus est, quod asperam arteriam non cartilagineam sed osseam habuit." — *Cardanus*, lib. ii. tr. 2. contr. 7.

"Constat quendam bis suspensum servatum miraculi specie; inde cum tertio Judicis solertiâ periisset, in-

ventam osseam asperam arteriam."—*Cardanus*, lib. xiv., De rerum variet., cap. 76.

In the *Newgate Calendar, or Malefactors' Bloody Register*, vol. ii. p. 233., is the account of Margaret Dickson, who was executed for child-murder at Edinburgh, June 19, 1728, with an engraving of her "rising from her coffin near Edinburgh, as she was carrying from the place of execution in order for interment."

"By the Scottish law," says the author, "every person on whom the judgment of the court has been executed has no more to suffer, but must be for ever discharged; and the executed person is dead at law, so that the marriage is dissolved. This was exactly the case with Margaret Dickson, for the king's advocate could not pursue her any farther, but filed a bill in the High Court of Justiciary against the sheriff for not seeing the judgment executed. And her husband being a good-natured man, was publicly married to her within a few days after the affair happened."

ZEUS.

For the information of your correspondent I send an extract from the *Gentleman's Magazine* for February, 1767:

"*Saturday* 24th (Jan.). — One Patrick Redmond having been condemned at Cork, in Ireland, to be hanged for a street robbery, he was accordingly executed, and hung upwards of twenty-eight minutes, when the mob carried off the body to a place appointed, where he was, after five or six hours, actually recovered by a surgeon, and who made the incision in his windpipe called *bronchotomy*, which produced the desired effect. The poor fellow has since received his pardon, and a genteel collection has been made for him."

C. R.

I would refer your correspondent Σ., who has put a Query whether persons who have suffered execution by hanging have outlived the infliction, to a case of a woman named Anne Green, which appears to be authenticated upon the most unequivocal testimony of two very estimable authors. The event to which I allude is described in Dr. Robert Plot's *History of Oxfordshire*, folio, Oxford, 1705, p. 201.; and also in the *Physico-Theology* of Rev. W. Derham, F.R.S., 3rd edit., 8vo., London, 1714, p. 157. The above-mentioned Anne Green was executed at Oxford, December 14, 1650.

I will not trespass upon your space, which appears pretty well occupied, with a lengthened detail from the authors pointed out, as their works are to be found in most libraries; and thinking Polonius's observation that "brevity is the soul of wit" may be more extensively applied than to what relates to fancy and imagination. I would, however, crave one word, which is, that you would suggest to your correspondents generally, that in referring to works they would give, as distinctly as possible, the heads of the title, the name of the author, the edition, if more than one, the place of publication, date, and page. I have experienced much loss of time from incorrect and imperfect references, not to mention complete disappointment in many instances, which I trust may plead my apology for this remark.* Γ.

PHOTOGRAPHIC CORRESPONDENCE.

A Stereoscopic Note. — I possess a small volume entitled *A Disquisition about the Final Causes of Natural Things*, by T. H., B.B., Fellow of the Royal Society, 1688. "To which are subjoined, by way of Appendix, some uncommon observations about vitiated sight." In this strange appendix, one of the uncommon observations is worth the notice of your correspondents who write on stereoscopic subjects. I give you an extract from it:

"It has been of late the opinion of very learned men, that though both our eyes are open, and turned towards an object, yet 'tis but one of them at a time that is effectually employed in giving us the representation of it: which opinion, in this place where I am writing but observations, it were not proper to discuss, especially because what is suppos'd to be observed will not always uniformly happen, but may vary in particular persons according to their several customs, and the constitution of their eyes: for I have, by an experiment purposely made, several times found, that my two eyes together see an object in another situation than either of them apart would do." And in giving instances for and against binocular vision, the author says: "A yet more considerable instance of such mistakes I afterwards had from a noble person, who, having in a fight, where he play'd the *hero*, had one of his eyes strangely shot out by a musquet bullet, that came out at his mouth, answered me, that not only he could not well pour drink out of one vessel into another, but had broken many glasses by letting them fall out of his hand, when he thought he had put them into another's, or set them down upon a table." The whole book is a very curious one, and I should be obliged if the Editor of "N. & Q." could tell me who T. H. was?† J. LAWSON SISSON.

Edingthorpe.

Photographic Query. — I think many amateur photographers would be thankful for plain and simple directions how to mount their positives on cardboard. Would the Editor of "N. & Q." assist us in this?

J. L. S.

Deepening Collodion Negatives. — I have lately been trying a method of deepening collodion negatives, so as to render instantaneous impressions capable of being printed from, which I have found to answer admirably;

[* As our pages are frequently consulted for literary purposes, the suggestion of Γ. is extremely valuable, and we trust his hints will be adopted by our numerous correspondents. — ED.]

[† The Hon. Robert Boyle.]

and although it is but a slight modification of MR. LYTE's process described in "N. & Q.," it is a very important one, and will be found to produce far better results. The picture having been developed in the usual way, with a solution of pyrogallic acid, is whitened by means of MR. ARCHER's solution of bichloride of mercury. The plate is then washed with water and a solution of *iodide of cadmium* poured on. This converts the white chloride of mercury, which constitutes the picture, into the yellow iodide, in the same manner as the solution of iodide of potassium recommended by MR. LYTE; but is much to be preferred, as it produces a more uniform deposit. The solution of iodide of potassium dissolves the iodide of mercury as soon as it is formed, and therefore cannot be left on the plate until the decomposition of the chloride is complete, without injury resulting to the picture, as the half-tones are thereby lost, and those parts over which the solution first flows become bleached before the other parts have attained their highest tone; whereas the solution of iodide of cadmium may be allowed to remain for any length of time on the plate, without any fear of its injuring the negative. J. LEACHMAN.

Caution to Photographers.—About six months since, I procured some gun cotton from a chemist which appeared very good, being quite soluble, and the collodion produced by it was excellent. That which I did not use I placed in what I believed to be a clean dry-stopped bottle, and put the bottle in a dark cupboard. I was much surprised the other day, upon going to the cupboard, to find the stopper blown out, and the cotton giving out dense red fumes of nitrous acid. It appears to me to be almost upon the point of combustion, and I have, accordingly, placed it under a bell-glass in a porcelain dish to watch the result. I feel satisfied, however, that there is some risk, and, as it may often be near ether, spirits of wine, or other inflammable chemicals, that caution is necessary not only in preserving it at home, but especially in its transmission abroad, which is now done to some extent. AN AMATEUR.

Replies to Minor Queries.

Artesian Wells (Vol. ix., p. 222.).—Wells are often so called without just pretence to a similarity with those in Artois, whence this name is derived. There are some natural springs in the northern slope of the chalk in Lincolnshire, near the Humber, called *blow-wells*, which may be considered naturally Artesian. The particular character by which an Artesian well may be known is, that the water, if admitted into a tube, will rise above the level of the ground in its immediate vicinity up to the level of its sources in the basin of the district; this basin being usually gravel, lying betwixt two strata impervious to water, formed by the surrounding hills, and extending often over many miles of the earth's surface. If we conceive the figure of a large bowl, inclosing a somewhat smaller one, the interstice being filled with gravel, and the rain falling on the earth being collected within such interstice, then this interstice being tapped by boring a well, the water will rise up from the well to the same height as it stands in the interstice, or rim of the natural basin. Such is an Artesian well. Supposing this huge mineral double bowl to be broken by a geological *fault*, the same hydrostatic principle will act similarly.

The question of *preferable* put by STYLITES must be governed by the *cui bono*. Universal adoption is forbidden, first, by the absence of a gravelly stratum betwixt two strata impervious to water; and secondly, by the excessive expense of boring to such great depths. Where expense is not in excess of the object to be attained, and where the district is geologically favourable, the Artesian wells are preferable to common ones derived from natural tanks or water caverns, first, for the superabundant supply; secondly, for the height to which the water naturally rises above the ground; and thirdly, because boring Artesian wells, properly so called, does not rob a neighbour's well for your own benefit, afterwards to be lost when any neighbour chooses to dig a little deeper than you. This is a matter with which London brewers are familiar. T. J. BUCKTON.

Lichfield.

Prior's Epitaph on Himself (Vol. i., p. 482.).—MR. SINGER quotes an epitaph on "John Carnegie," and says it is the prototype of Prior's epitaph on himself. I have looked among Prior's poems for this epitaph, and have not been able to discover anything that can be said to answer MR. SINGER's description of it. Would your correspondent oblige me with a copy of the epitaph to which he alludes? My edition of Prior is a very old one; and this may account for the omission, if such it be. HENRY H. BREEN.

St. Lucia.

[The following is a copy of the epitaph:

"Nobles and heralds, by your leave,
Here lies what once was Matthew Prior,
The son of Adam and of Eve;
Can Bourbon or Nassau claim higher?"]

Handwriting (Vol. viii., p. 639.).—In your concluding Number of last year, E. B. requested information as to any work in English, French, German, or Spanish, giving a standard alphabet for the various kinds of writing now in use, with directions for teaching the same. I fear I shall not satisfy all your correspondent's inquiries; but the following may be of some service. I have in my possession a German work, nearly of the kind he requires. The title is, *Gründliche Anweisung zum Schönschreiben*, by Martin Schüssler, Wiesbaden, 1820. It is of an oblong shape, and consists entirely of engraved plates, in number thirty-two. It begins with some directions for the form

and inclination of letters; then follows an explanation of five rules for writing, which are given in the German handwriting. After exhausting the German, the author proceeds to English letters and handwriting, followed by engrossing hand. Then he gives the *fractur*, or black-letter characters, with some elaborate and beautiful capitals. He next gives specimens of French handwriting, and ends with Greek current hand, and plates of large capitals of ornamental patterns; all different.

If this work would at all answer the purpose of E. B., and he would wish to see it, it shall be sent to him by post on his giving his address to the writer, whose card is enclosed. F. C. H.

I have in my possession for sale, a scarce old work, folio, a good clean copy of Geo. Bickman's *Universal Penman*, 1733; with numerous engravings. D. H. STRAHAN.

10. Winsly Street, Oxford Street.

"*Begging the Question*" (Vol. viii., p. 640.; Vol. ix., p. 136.).—It may interest your logical readers to be informed of the fact that this fallacy was called the *petition of the principle*, this being, of course, a literal rendering of the Latin phrase. The earliest English work on logic in which I have found this Latinism is, *The Arte of Logike, plainelie set foorth in our English Tongue, easie both to be understoode and practised*, 1584. Here occurs the following passage:

"Now of the default of Logike, called Sophisme. It is eyther {Generall. Speciall. The generall are those which cannot be referred to any part of Logike. They are eyther {Begging of the question, called the petition of the principle. Bragging of no proof. Begging of the question is when nothing is brought to prooue, but the question, or that which is as doubtfull."

C. MANSFIELD INGLEBY.

Birmingham.

When and where does Sunday begin or end? (Vol. ix., p. 198.).—The Christian festival, commonly called Sunday, named by the ancient church "The Lord's Day," because that thereon the resurrection was accomplished, and the new creation, the work of Messias, commenced, this feast, I say, begins at six o'clock in the evening of Saturday, the last day of the week, at the close of that Hebrew fast; and the end of Sunday arrives at six o'clock in the evening of that first day of the week. When time was measured out, the count began with "the evening," which was created first; and which, with the succeeding morning, reckoned as the first day.

H. OF MORWENSTOW.

This question has been, to a certain extent, before debated by Mr. Johnson in his addenda to his *Clergyman's Vade Mecum*, pp. 106, 107., and *Ecclesiastical Law*, as quoted by Wheatly, who combated his reasoning of Sunday beginning at six o'clock on the Saturday evening. Johnson rests his argument upon Deuteronomy xvi. 6., where the sacrifice of the passover is ordered "at even, on the going down of the sun;" upon Exodus xii. 6., where the whole "congregation of Israel shall kill it in the evening;" and I think he might have also taken Genesis i. 5., "And the evening and the morning were the first day." Johnson says that

"The Church of England has divided her nights and days according to the Scriptural, not the civil account: and that though our civil day begins from midnight, yet our ecclesiastical day begins at six in the evening . . . The proper time for vesper, or evening song, is six of the clock, and from that time the religious day begins."

Wheatly admits that "the festival is not past till evensong is ended," but does not agree to its commencing on the preceding evensong; for if it does, he cannot reconcile the rubric at the end of the Table of Vigils.

On the whole, I think Johnson has the best of the argument: and that Sunday begins ecclesiastically at six in the evening on Saturday; civilly, at midnight. R. J. S.

Precious Stones (Vol. viii., p. 539.; Vol. ix., pp. 37. 88.).—Respecting precious stones, some information may be gleaned from the notes to Sir John Hill's translation of Theophrastus' *History of Stones* (8vo., 2nd edit., London, 1774).

J. M.

Oxford.

Scotch Grievance (Vol. ix., p. 160.).—Your correspondents refer to coins of a period when the Scotch do not complain. Their grievance, as alleged, is as to the mode of bearing the lion *since* the Union in 1707; to which the instances quoted, between the time of James I. and William III., have no reference. G.

"*Corporations have no Souls*," *&c.* (Vol. viii., p. 587.).—The following, which I extract from Hone's *Table-Book*, is probably the remark to which your correspondent B. alludes:

"Mr. Howel Walsh, in a corporation case tried at the Tralee assizes, observed that a corporation cannot blush. It was a body, it was true; had certainly a head—a new one every year—an annual acquisition of intelligence in every new lord mayor. Arms he supposed it had, and long ones too, for it could reach at anything. Legs, of course, when it made such long strides. A throat to swallow the rights of the community, and a stomach to digest them! But who ever yet discovered, in the anatomy of any corporation, either bowels or a heart?"

HENRY H. BREEN.

St. Lucia.

Devereux Bowly (Vol. ix., p. 173.).—In reply to Uneda's inquiry, Devereux Bowly, watchmaker, of Lombard Street, London, died Mar. 15, 1773, in his seventy-eighth year.

He was a member of the Society of Friends, and being at the time of his decease a widower, and without family, he left a large portion of his property to their school, then at Clerkenwell, in the neighbourhood of which he resided. T. S. N.

Reversible Names (Vol. viii., pp. 244. 655.).—There is a gentleman in this island who bears the name and surname of *Xuaved Devaux*, which are mutually reversible. Henry H. Breen.

St. Lucia.

Your correspondent Balliolensis, in speaking of reversible or palindromic English names, seems to have overlooked the names of *Hannah* and *Anna*. X.

Duval Family (Vol. viii., pp. 318. 423.).—A grant was made by the crown in Ireland on the 4th July, 1 James II., to Garret Wall, *alias* Duvall, sen., Esq.; Garret Wall, *alias* Duvall, jun.; Jas. Wall, *alias* Duvall; and Michael Wall of the manor, town, and lands of Culenemucky, co. Waterford. J. F. Ferguson.

Member of Parliament electing Himself (Vol. viii., p. 586.).—In the article forwarded by H. M. are many gross errors. William M'Leod Bannatyne, Esq., was Sheriff of Buteshire from Dec. 22, 1775, till May 28, 1799; during which period there were only two county elections in Buteshire, viz. April 22, 1784, and June 27, 1796 (the counties of Bute and Caithness being represented only in alternate parliaments), and on *neither* of those occasions was he the *sole* freeholder present. The statement in question can therefore only refer to the election on Nov. 13, 1806, when, owing to some accidental circumstances, he was the only freeholder present. In 1799 he was raised to the Bench of the Court of Session by the title of Lord Bannatyne; and consequently he neither *did* nor *could* act as sheriff seven years after he ceased to hold that office. It is true that, as a technical formality, he nominated himself chairman of the meeting to enable him to sign the minute of the election in that capacity; but it is *not true* that he either administered the oaths to himself, or signed the return of the election as sheriff. I was then a lad, and was present as a spectator on that occasion, when I saw Mr. Blain the sheriff-substitute administer the oaths to Lord Bannatyne; and, of course, Mr. Blain also made the election return, certifying that "the Honorable James Stuart Wortley Mackenzie of Roschaugh, &c. (a relation of the family of Bute) had been duly elected." Thus you see that the title of the article is quite erroneous, and is not even borne out by the original account, as the freeholder did not elect *himself*, but another person; and he did not act in any other capacity than that of a freeholder: the case being extraordinary enough of only *one* freeholder attending at a county election, without the addition of those marvellous circumstances. J. M'K.

Gresebrok, in Yorkshire (Vol. viii., p. 389.).—To assist your correspondent Ἡραλδικος, I may tell him that the family he inquires about now resides at Horton Castle and Audenham in Staffordshire. Many years ago, when I took some interest in genealogy, I had the pleasure of being a guest of this family; and I then heard it said, that they could trace a very ancient and brilliant line from one Osbert, who married a great heiress at the Conquest, and that they were direct descendants of the ancient kings of England. Some of Mr. Burke's publications I think would assist Ἡραλδικος; not having them by me, I cannot give the exact reference; but some months ago I saw, either in the *Landed Gentry*, or in the *Visitations*, a note of the family.* But I think, if your correspondent could by any means see Mr. Grazebrooke's papers (as above noted), he would obtain all the particulars he may require. Hospes.

Charlotte Street, London.

Sir Anthony Fitzherbert not Chief Justice (Vol. viii., pp. 576. 631.).—The accompanying extract will resolve the difficulty which M. W. R. proposes:

"But here our author objects against himself: That once upon a time the archbishop called a synod by his own authority, without the king's licence; and was thereupon prohibited by Fitzherbert, Lord Chief Justice; but the archbishop regarded not his prohibition. What this is to his purpose I cannot tell, nor do I see wherefore he brought it in, unless it were to blame Rolle for quoting Speed for it. And therefore, in behalf of both, I shall take the liberty to say thus much. That I know not what harm it is for a man in his own private collections—for such Rolle's *Abridgment* was, though afterwards thought worthy of a public view—to note a memorable passage of history, and make a remark of his own upon it, out of one of the most faithful and judicious of all our modern historians.

"I have before taken notice of this passage, and that not from Speed, but from Roger Hoveden; from

[* Ferdinando Smith, Esq., of Halesowen, born March 26, 1779, a magistrate and deputy-lieutenant, and Lieut.-Colonel of the Worcester Militia, married first, in July, 1802, Eloisa Knudson, who died *s. p.* Sept. 14, 1805; and, secondly, Oct. 5, 1830, Elizabeth, fourth daughter of Michael Grazebrook, Esq., of Audnam, co. Stafford, by whom he left two surviving sons, Ferdinando Dudley Lea, now of Halesowen, and William Lea, born Feb. 27, 1836. Colonel Smith died July 20, 1841.—Burke's *Landed Gentry*, p. 1248.—Ed.]

whom I suppose Speed may also have taken the relation. I shall therefore only beg to set this gentleman, to whom all our historians are I doubt equally unknown, right in two particulars; by telling him, that *neither was Fitzherbert the man who prohibited the archbishop, neither was he Chief Justice when he did it. His name was Geoffrey Fitz-Peter.* He was Earl of Essex, and a very eminent man in those days; and his place was much greater than this author represents it; even Lord Justice of England, which he was first made by King Richard, anno 1198; and held in the King's absence to his death, anno 1213; in which year King John, going over into France, constituted Peter, Bishop of Winchester, Lord Justice in his place." — Wake's *Authority of Christian Princes asserted*, pp. 284–6.

WM. FRASER, B.C.L.

Tor-Mohun.

The Privileges of the See of Canterbury (Vol. viii., p. 56.). — As no one has yet volunteered to solve MR. FRASER's question, How the letter of Pope Boniface ordaining that, *however human circumstances might be changed*, the city of Canterbury should ever thereafter be esteemed the metropolitan see, can be reconciled with the creation of the archiepiscopal see of Westminster, — I may suggest as a solution this maxim:

"Nihil tam conveniens est naturali æquitati, unumquodque dissolvi eo ligamine quo ligatum est."

It is possible, too, that Pope Pius IX. may have considered that a case had arisen for applying this principle, —

"Necessitas publica major est quam privata."

But be this as it may (and you will excuse me in observing, by the way, that I do not concur in the correctness of this hypothetical view if taken by his holiness), I hope we shall hear from MR. FRASER whether the former of the above maxims has been effectual to remove his difficulties, which, as I presume from their insertion in "N. & Q.," are not of a purely theological nature.

RESPONDENS.

Chauncy or Chancy (Vol. ix., p. 126.). — Your correspondent J. Y. will find an account of Charles Chauncey, B.D., and Fellow of Trinity College, Cambridge, born in 1589, and died in 1671, in vol. iii. p. 451. of Brook's *Lives of the Puritans.* See also Chalmers's *Biographical Dictionary.*

Ἁλιεύς.

Dublin.

"*Three cats,*" *&c.* (Vol. ix., p. 173.). — MISS BOCKETT wishes for the remainder of the "old ballad" beginning with "Three cats;" and I beg to inform her, that there never was any more than what she mentions. The object of the singer was, to cause fun by an elaborately modulated cadenza on the word *coal-dust*, and then to call on the company to join in chorus. He next continued with some significant word, as "notwithstanding;" and, after a pause of some bars rest, he went on with "Three cats," as before, *ad infinitum*, changing the initial word each time. It required some tact to give it effect; but, if sung by a clever humorist, was sure to keep the room in a roar of laughter. But its day is gone by.

GRIMALKIN.

Halliwell, in his *Collection of Nursery Rhymes*, does not mention "Three cats by the fire-side," &c.; but I have in my possession several not named by him, and "Three cats," &c. amongst the number, which I have much pleasure in transcribing for the benefit of JULIA R. BOCKETT's ancient friend:

"Three cats sat by the fire-side,
In a basket full of coal-dust,
One cat said to the other
In fun, pell mell, 'Queen Anne's dead.'
'Is she,' said Grimalkin, 'then I'll reign queen in her stead,'
Then up, up, up, they flew up the chimney."

ANON.

Probably this is the song of "The Turnspits:"

"Two little dogs sat by the fire-side,
In a basket full of coal-dust;
Says one little dog to the other little dog,
'If you don't go in, I must.'"

N.B.—Into the wheel.

SMOKEJACK.

Officers of Charles I. (Vol. ix., p. 74.). — SIR T. METCALFE mentions, as among the "curious stray sheets" in his possession, "a list of all the gentlemen and officers who fell in the cause of Charles I." As I have long wished to see a list of King Charles's officers, but have never, as yet, met with anything like a complete catalogue of those who fell, or of those who survived, it would be interesting to me, as I doubt not it would be interesting to many of your readers, to see this "curious stray sheet" transferred to the pages of "N. & Q."

Can you refer me to any published, or otherwise accessible, list of the officers who fought *against* Charles I., whether by sea or land?

Is there any printed list of officers at the time of the Restoration?

* *

D. O. M. (Vol. iii., p. 173.; Vol. ix., p. 137.). — Would R. W. D. state his reasons for rendering these letters "Datur omnibus mori?" Such an inscription would of course be *à propos* in the case of a tombstone; but the ordinary interpretation, "Deo Optimo Maximo," would likewise be fitting, and it is not probable that the same initials should have two distinct meanings.

W. M. N.

Whitewashing in Churches (Vol. ix., p. 148.). — Mr. Hudson Turner informs us (*Domestic Archi-*

tecture in England, vol. i. p. 246.) that as early as the thirteenth century the practice of white-washing buildings was universal; and that "the process, so vehemently denounced by modern antiquaries, was liberally applied also to ecclesiastical edifices." WILLIAM KELLY.

Leicester.

Mr. Hudson Turner says:

"We are not to consider the practice of whitewashing stonework as a vice peculiar to modern times. Our ancestors had as great an objection to the natural surface of stone, whether in churches or other buildings, as any churchwardens or bricklayers of the nineteenth century. Several writs of Henry III. are extant, directing the Norman Chapel in the Tower to be whitewashed. Westminster Hall was whitewashed for the coronation of Edward I.; and many other ancient examples might be cited. In fact it seems to have been the rule to plaster ordinary stonework."—*Domestic Architecture in England*, p. xxvi.

A far earlier instance of the practice appears in Deuteronomy xxvii. 2.

K.'s question, however, is scarcely answered by the above, as it cannot be supposed that delicate sculpture was clogged with whitewash until it became obnoxious on religious grounds. C. R. M.

Enfield Church (Vol. viii., p. 352.).—Your correspondent is quite wrong as to the date of this building. The nave is separated from the north and south aisles by an arcade of five arches of undoubted Middle Pointed work; not later than the beginning of the fourteenth century, to which date also belongs the east window of the chancel: the "clere-story," which has the device of a rose and wing (not *ring*), is probably of the date assigned to the whole church by your correspondent. The south aisle was much altered about forty years ago, the windows of which are a bad imitation of those in the north aisle. In making alterations to the chancel in 1852, the piscina, and a portion of the sedilia, a drawing of which is given in *The Builder*, vol. x. p. 797., with a window over, were brought to light. They belong to the First Pointed period, or about the latter part of the twelfth century; clearly showing that a portion, at least, of the church is of the last-mentioned date.

I have always understood that the wing and rose, on the walls of the clere-story, was the cognizance of Abbot Wingrose of Waltham.

JAS. P. ST. AUBYN.

Coin of Carausius (Vol. ix., p. 148.).—C. G. is right in considering his coin as of Carausius, who reigned from 1040 to 1046 A.U.C. I would suggest P. F. for Pius Felix, as preferable to P. P.

The dates will show that the letters MLXXI have nothing to do with the year 1071. On other coins of Carausius we find the signs ML, *Moneta Londinensis*, or *Moneta Londini* (*percussa*); and MSL, *Moneta signata Londini*. These interpretations are justified by analogy with the Roman coins, and by the signs on coins of Constantine, MSL, which must be interpreted as on the coins of Carausius, MLON, and MLN, *Moneta Londini* (*percussa*). The abbreviation LN for LON is analogous to RV for *Ravenna*, which is undoubted.

As for the letters XXI, they occur very frequently, either alone or with others, on coins of Aurelian and his successors. They have evidently relation to the value of the coin, and are replaced by the Greek letters KA, which have the same numerical value, on coins of Diocletian, &c. As analogous signs, I may quote LXXII and OB, the corresponding Greek letters, on amei respectively of Constantine and Valentinian, showing the *ameus* $=\frac{1}{72}$ of a pound; LX on silver coins of Constantius $=\frac{1}{60}$ of a pound; and XCVI on denarii of Diocletian $=\frac{1}{96}$ of a pound.

It has not yet been explained, however, in what relation these copper coins stood to the others, so as to justify the XXI, unless Mommsen may have done so in a book I have not seen, *Ueber den Verfall des Münzwesens in der Kaiserzeit*, 1851. See for the particulars of the above-cited coins, Pinder and Friedländer's *Beiträge zur Münzkunde*, p. 17. and following. W. H. SCOTT.

Torquay.

Society for Burning the Dead (Vol. ix., p. 76.).—

"The Pioneer Metropolitan Association for Promoting the Practice of Decomposing the Dead by the Agency of Fire. W. H. Newman, Hon. Sec., to whom all communications are to be addressed, post paid, at the City of London Mechanics' Institute, Gould Square, Crutched Friars, or at 7. Cleveland Street, Mile End Road.

"January, 1850.

"ARTHUR TREVELYAN,
"Associate."

ANON.

Map of Dublin (Vol. ix., p. 171.).—Your querist C. H. will be shown with pleasure, at my house, a very ancient map of Dublin, styled "An Exact Copy of a Map of the City and Harbour of Dublin, from a Survey by John Rocque." There is no date to it, but I observe that the street I live in was called "Fleet Alley."

JOHN H. POWELL.

15. Westmoreland Street, Dublin.

Pettifogger (Vol. vii., p. 354.).—One who "would cast a mist before," and around, his clients. He makes it his constant practice to raise a "petty-fog."

"And thus much for this cloud, I cannot say rather than *petty-fog* of witnesses, with which Episcopal men would cast a mist before us, to deduce their exalted

Episcopacy from Apostolick Times."—Milton, of *Prelatical Episcopacy*, Ed. Col. Amst., 1698, vol. i. p. 245.

Is not this a more probable origin of the word than the *pettivogueur* of our etymologists? And Mr. Keightley will, I am sure, permit me to suggest that it is a derivation at least as obvious and expressive as *pettyfolker*. William Beal.

Brooke Vicarage, Norfolk.

Views in London by Canaletto (Vol. ix., p. 106.). —In reply to the Query of your correspondent Gondola, I beg to say that I have long had the pleasure of possessing one of Canaletto's London views, that of the Thames from the Temple Gardens, in which the hand that painted gondolas and masks may be traced in Thames wherries and grave Templars. I believe there are others in the collections of the Dukes of Buccleugh and Northumberland. Edmund Phipps.

Park Lane.

During the residence of Antonio Canaletto at Venice, he painted a number of pictures, at low prices, for Joseph Smith, Esq., the British consul; but that gentleman retailed those paintings at an enormous profit to English travellers. Canaletto finding this out, was induced to visit a country where his talents were so much appreciated. He accordingly came to England in the year 1746, being then about fifty years of age. He remained with us six or seven years (not *two*, as stated by Walpole), and during that period received great encouragement from the English nobility. His delineations of London and its environs, especially those of Thames scenery (of which he seems to have been very fond), are deservedly admired. Two of these are at Goodwood, and another (Parliament Street, looking towards Charing Cross) is in the Buccleuch Collection. Several London paintings were, at the beginning of the present century, in the possession of the Hon. Percy Wyndham. Some others are to be found in the royal collections, and in those of many noblemen and gentlemen of fortune.

Edward F. Rimbault.

London Fortifications (Vol. ix., pp. 174. 207.). —During the last civil war a fortification was erected at the Brill Farm, near old St. Pancras Church, where, 120 years after, Somers Town was built. A view of it is extant, and may be obtained for a few shillings. The Brill is also stated to have been a Roman station, but, I believe, without foundation. G. J. S.

Tavistock Terrace, Holloway.

What Day is it at our Antipodes? (Vol. viii., pp. 102. 649.). — After the able way in which this subject has been treated by A. E. B., I will only add an extract from *A Complete System of Geography*, by Emanuel Bowen, London, 1747, vol. iii. p. 250.:

"One thing more is worth observing concerning this place (Macao), namely, that the Portuguese Sunday here is the Saturday with the Spaniards of the Philippine Islands, and so forward through all the days of the week, although there be scarce any difference in the longitude of both places. But the reason is, the Portuguese, in coming to Europe, pass eastward, whereas the Spaniards, coming from America, pass westward; so that between both, they have sailed round the globe: in doing which there is necessarily one day lost, as we have taken occasion to show in the introduction to this work."

John P. Stilwell.

Dorking.

Miscellaneous.

NOTES ON BOOKS, ETC.

When Dr. Ure tells us that from the year 1804, when he conducted the schools of chemistry and manufactures in the Andersonian Institution, up to the present day, he has been assiduously engaged in the study and improvement of most of the chemical, and many of the mechanical, arts; that during that period he has been habitually consulted professionally by proprietors of factories, workshops, and mines, to rectify what was amiss in their establishments, and to supply what was wanting, he shows clearly how great were his qualifications for the preparation of *A Dictionary of Arts, Manufactures, and Mines, containing a clear exposition of their principles and practice:* and it is therefore little wonder that a work undertaken with such advantages should have reached what is now before us, a "fourth edition, corrected and greatly enlarged." Dr. Ure has, in this edition, turned to good account the many novelties of an interesting and useful nature first displayed in the Great Exhibition, and his two portly volumes may be consulted with advantage not only by manufacturers and professional men, but by lawyers, legislators, and, in short, all who take an interest in those achievements of science to which this great country owes its pre-eminence.

Unnoticed by reviewers, and unaided by favour or influence, Mr. Keightley tells us that his *Mythology of Ancient Greece and Italy* has reached its third edition. So much the better, for it proves that the book has merits of its own, and those merits have won for it a place which will keep Mr. Keightley's name in memory as long as a love for classical literature and tasteful learning remains; and this, we suspect, will be longer than Mr. Keightley anticipates. As the success which has attended this valuable and original exposition of classical mythology renders it unnecessary to say one word as to its merits, we may content ourselves with stating that this edition has been carefully revised, has received numerous additions, and, although it is beautifully got up, is published at a lower price than its predecessor.

The children of Lady Falmouth are blessed with a mother who possesses that invaluable gift, the art of making learning a pleasure; and we doubt not many a loving mother will be glad to find her labours lightened by the recently published *Conversations on Geography, or the Child's first introduction to where He is, what He is, and what else there is,* by Viscountess Falmouth, Baroness Le Despencer. These conversations strongly remind one of Mrs. Marcet's, and we can give them no higher praise.

Whatever difference of opinion may exist as to the partial or impartial character of M. de Custine's work upon *Russia,* it contains much matter which will be read at the present important crisis with considerable interest; and in reprinting it in their *Traveller's Library,* at a price which will place it within the reach of all classes of readers, Messrs. Longman have taken steps for securing to *Russia by* M. De Custine a wide-spread popularity.

Our valued correspondent Mr. Singer has kindly sent us a copy of a little offering to the manes of Shakspeare and Tieck, of which he has printed a few copies for private distribution. It is *The Midsummer Night, or Shakspeare and the Fairies, from the German of Ludwig Tieck,* by Mary C. Rumsay. The work, one of exuberant fancy, was written when Tieck was only sixteen, but only published by his friend Bulow in 1851. It is translated with great ability; and we regret, for the sake of the many who would wish to possess it, that Mr. Singer did not carry out his original intention, and publish it in aid of the funds for the monument to Tieck.

The Journal of Classical and Sacred Philology, No. I., March, 1854, is the first of a very valuable periodical, the nature and object of which are plainly indicated by its title. One very useful feature is its *Contents of Foreign Journals,* in which it records all the important contributions on sacred and classical philology inserted in the chief periodicals of the Continent.

We have before us the publications of *The Arundel Society,* or *Society for Promoting the Knowledge of the Fine Arts,* for the fourth year: and they are indeed of a nature to effect the great object for which the Society was instituted. They consist of eight engravings on wood from drawings made by Mr. Williams, who was sent by the Society to Padua expressly for the purpose, from the frescos of Giotto in the Arena Chapel. The woodcuts have been executed by Messrs. Dalziel. With the rest of these prints will be issued a short description of the chapel and its frescos, prepared by Mr. Ruskin.

The Second Part of Mr. Netherclift's *Autograph Miscellany* contains fac-similes of the original depositions of their marriage by James II. and Anne Hyde; of an original letter from Luther to Cromwell, afterwards Earl of Essex; of a letter from Glover, Somerset Herald, to the Earl of Leicester; and of that portion of Sterne's *Sentimental Journey* in which is related the episode of "The Dead Ass."

The success which has attended the publication of Miss Burney's *Diary,* or, to give the work its more correct title, *The Diary and Letters of Madame D'Arblay,* has induced Mr. Colburn to commence a new edition of it in seven three-shilling volumes.

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Notices to Correspondents.

In consequence of the great length of Mr. Winthrop's *valuable communication, and of the number of articles waiting for insertion, we have this week the pleasure of presenting our readers with an extra eight pages.*

We are compelled to postpone until next week Replies to several Correspondents and Notices of several books.

An Old F.A.S., F.R.S., F.S.A. *We have not yet been favoured with a reply to our request for the name of this Correspondent, who states that "he selected the Eyre drawings from a large mass of papers" in* 1847, *and "is satisfied they are authentic drawings." We therefore repeat our request.*

Mathew, a Cornish Family (Vol. ix., p. 22.).—Excuse my troubling you again about *real* names, but it is extraordinary how shy some men seem to be of their *cognomen* and habitat. In a late Number, p. 222., B. of Birkenhead asks about the family of Mathew. A great-great-grandmother of mine was of that Devon family, and I should be delighted to learn more than I know of her, and perhaps B. of Birkenhead might instruct me. Do try to draw him from his *cover.* H. T. Ellacombe.

Rectory, Clyst St. George, Topsham, Devon.

ZETA. *For notices of Mother Shipton, see* "N. & Q.," Vol. v., p. 419.

C. W. B. *Is our Correspondent quite certain there was a naval engagement, as the words of the pedigree simply state that he was on board when he died, in command of a body of Marines?*

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KENNINGTON COMMON.

Before all traces be lost of Kennington Common, so soon to be distinguished by the euphonious epithet of *Park*, let me put a Query to some of your antiquarian readers in relation thereunto; and suffer me to make the Query a peg, whereon to hang sundry and divers little notes. And pray let no one ridicule the idea that Kennington has its antiquities; albeit that wherever you look, new buildings, new bricks and mortar, plaster and cement, will meet your eye; yet, does not the manor figure in *Domesday Book?* Is it not dignified by the stately name of *Chenintune?* Was it not held by Theodoric of King Edward the Confessor? And did it not, in times gone by, possess a royal residence?

Here, at a Danish marriage, died Hardi Knute in 1041. Here, Harold, son of Earl Godwin, who seized the crown after the death of the Confessor, is said to have placed it on his own head. Here, in 1231, King Henry III. held his court, and passed a solemn and a stately Christmas. And here, says Matthew Paris, was held a Parliament in the succeeding year. Hither, says good old Stow, anno 1376, came the Duke of Lancaster to escape the fury of the populace of London, on Friday, February 20, the day following that on which Wicliffe had been brought before the bishops at St. Paul's. The Duke was dining "with one John of Ipres" when the news arrived, borne by a breathless messenger, that the people sought his life. When the Duke "leapt so hastily from his oysters, that he hurt both his legges against the foarme: wine was offered to his oysters, but hee would not drinke for haste; he fledde with his fellowe Syr Henry Percy, no man following them; and entring the Thamis, neuer stinted rowing vntill they came to a house neere the manor of Kenington (besides Lambeth), where at that time the Princesse was, with the young Prince, before whom hee made his complaint." Doubtless, Lambeth Marsh was then what its name imports. Hither also came a deputation of the chiefest citizens to Richard II., June 21, 1377, "before the old King was departed," "to accept him for their true and lawfull King and Gouernor." But the royal residence was destroyed before 1607. "The last of the long succession of royal tenants who inhabited the ancient site," says a writer in the *Illustrated London News* not long since (I have the cutting, but neglected to note the date of the paper), "was Charles I., when Prince of Wales: his lodging, a house built upon a part of the site of the old palace, is the only existing vestige, as represented in the accompanying engraving (in the *Illus. Lond. News*), unless earlier remains are to be found in the lower parts of the interior." But I believe that the identity of the site of this ancient mansion (which is situated on the western side of Lower Kennington Lane), with part of the site of the old palace, is not quite so certain as the writer appears to intimate. In 1720, however, the manor gave the title of Earl to William Augustus, Duke of Cumberland, second son to George II.

Kennington Common acquired an unenviable notoriety from being the place of execution for malefactors tried in this part of the county. "After the suppression of the rebellion in Scotland in 1745, many of the insurgents having been convicted of treason at Southwark, here suffered the sentence of the law" (Dugdale's *England and Wales*, p. 1015.). "Seventeen officers of the rebel army were hanged, drawn, and quartered" on this spot. (Goldsmith's *History*, continued by Morell, 4to., 1807, vol. ii. p. 165.)

"One of the last executions which took place on Kennington Common was that of seven men; three of whom belonged to a notorious gang of housebreakers, eighteen in number. These men kept shops, and lived in credit: of the three who were executed, one made over a sum of 2000*l.* to a friend, previous to his trial. They confessed that the profits of their practices, for the five years past, had been upwards of 1500*l.* a year to each. This was in the year 1765." — From a cutting, sent me by a friend, from the *Sunday Times*' "Answers to Correspondents," March 13, 1853.

Here too occurred the Chartist meeting, on the memorable 10th of April, 1848.

Now comes my Query. Was there ever a theatre on Kennington Common? In the *Biographia Dramatica* of David Erskine Baker (edit. 1782, vol. ii. p. 239.), we are told, that the "satyrical comical allegorical farce," *The Mock Preacher*, published in 8vo. in 1739, was "Acted to a crowded audience at Kennington Common, and many other theatres, with the humours of the mob." Was it acted in a booth, or in a permanent theatre? The words, "many other theatres," almost give one the impression that the latter is indicated.

Many more notes might be added, but I fear lest this paper should already be too local to interest general readers. Suffice it to say, that Clayton Street, close to the Common, takes its name from the Clayton family; one member of which, Sir Robert Clayton, was sometime Master of the Drapers' Company, in whose Hall a fine portrait of him is preserved. Bowling Green Street derives its name from a bowling green which existed not very many years since. And White Hart Street from a field, which was so called certainly as early as 1785. On the Common was "a bridge called Merton Bridge, which formerly was repaired by the Canons of Merton

Abbey, who had lands for that purpose." (Lysons' *Environs*, edit. 4to., 1792, vol. i. p. 327.)

It is due to your readers to state, that the authorities for the statements made in the former part of this paper are these: Lysons' *Environs*, ut supra, vol. i. pp. 325. 327.; Manning and Bray's *Surrey*, Lond., 1809, fol., vol. iii. pp. 484—488.; Stow, *Annales*, edit. 4to., 1601, pp. 432, 433.; and *Bibl. Top. Brit.*, 4to., 1790, vol. ii. "History and Antiq. of Lambeth," p. 89.

W. SPARROW SIMPSON.

Kennington.

LIFE AND DEATH.

I have thrown together a few paralled passages for your pages, which may prove acceptable.

1. "*To die is better than to live.*"

"I praised the dead which are already dead more than the living which are yet alive. Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun."—*Eccles.* iv. 2, 3.

"Great travail is created for every man, and a heavy yoke upon the sons of Adam, from the day that they go out of their *mother's womb*, till the day that they return to the *mother of all things*."—*Ecclus.* xl. 1.: cf. 2 *Esdr.* vii. 12, 13.

"Never to have been born, the wise man first
Would wish; and, next, as soon as born to die."
Anth. Græc. (Posidippus).

In the affecting story of Cleobis and Biton, as related by Herodotus, we read,—

"The *best end of life* happened to them, and the Deity showed in their case that *it is better for a man to die than to live.*"

"Διέδεξέ τε ἐν τούτοισι ὁ Θεὸς ὡς ἄμεινον εἴη ἀνθρώπῳ τεθάναι μᾶλλον ἢ ζώειν."—Herod., ΚΛΕΙΩ. i. 32.

"As for all other living creatures, there is not one but, by a secret instinct of nature, knoweth his owne good and whereto he is made able. . . . . Man onely knoweth nothing unlesse hee be taught. He can neither speake nor goe, nor eat, otherwise than he is trained to it: and, to be short, apt and good at nothing he is naturally, but to pule and crie. And hereupon it is that some have been of this opinion, *that better it had been, and simply best, for a man never to have been born, or else speedily to die.*"—Pliny's *Nat. Hist.* by Holland, Intr. to b. vii.

"*Happy the mortal man*, who now at last
Has through this doleful vale of misery passed;
Who to his destined stage has carry'd on
The tedious load, and laid his burden down;
Whom the cut brass or wounded marble shows
Victor o'er Life, and all her train of woes.
He, happier yet, who, privileged by Fate
To shorter labour and a lighter weight,
Received but yesterday the gift of breath,
Order'd to-morrow to return to death.
But O! beyond description, *happiest he*
Who ne'er must roll on life's tumultuous sea;
Who with bless'd freedom, from the general doom
Exempt, must never face the teeming womb,
Nor see the sun, nor sink into the tomb!
Who breathes must suffer; and who thinks must mourn;
And he alone is blessed who ne'er was born."
Prior's *Solomon*, b. iii.

The proverbs, "God takes those soonest whom He loveth best," and, "Whom the gods love die young," have been already illustrated in "N. & Q." (Vol. iii., pp. 302. 377.). "I have learned from religion, that an early death has often been the reward of piety," said the Emperor Julian on his death-bed. (See Gibbon, ch. xxiv.)

2. "*Judge none blessed before his death.*"*

"Ante mortem ne laudes hominem," saith the son of Sirach, xi. 28.

Of this sentiment St. Chrysostom expresses his admiration, Hom. li. in. S. Eustath.; and heathen writers afford very close parallels:

"Πρὶν δ' ἂν τελευτήσῃ ἐπισχέειν μηδὲ καλέειν κω ὄλβιον ἀλλ' εὐτυχέα," says Solon to Crœsus (Herod., ΚΛΕΙΩ. i. 32.): cf. Aristot., *Eth. Nic.* ch. x., for a comment on this passage.

Sophocles, in the last few lines of the *Œdipus Tyrannus*, thus draws the moral of his fearful tragedy:

"Ὥστε θνητὸν ὄντ', ἐκείνην τὴν τελευταίαν ἰδεῖν
Ἡμέραν ἐπισκοποῦντα, μηδέν' ὀλβίζειν, πρὶν ἂν
Τέρμα τοῦ βίου περάσῃ, μηδὲν ἀλγεινὸν παθών."

Elmsley, on this passage, gives the following references: Trach. I. Soph. Tereo, fr. 10.; ibid. Tyndar. fr. 1.; Agam., 937.; Androm., 100.; Troad., 509.; Heracl., 865.; Dionys. ap. Stob., ciii. p. 560.; Gesn., cv. p. 431.; Grot. To which I may add the oft-quoted lines,—

"Ultima semper
Expectanda dies, homini dicique beatus
Ante obitum nemo supremaque funera debet."

In farther illustration of this passage from Ecclus., let us consider the *Death of the Righteous.*

"Let me die *the death* of the righteous, and let my *last end* be like his," exclaims the truth-compelled and reluctant prophet, Numb. xxiii. 10.

The royal Psalmist, after reflecting on the prosperity of the wicked in this world, adds:

"Then thought I to understand this,
But it was too hard for me,
Until I went into the sanctuary of God:
Then understood I the end of these men."
Ps. lxxiii.

And again:

"I have seen the wicked in great power,
And spreading himself like a green bay-tree;

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* Cf. Sir Thos. Browne's *Christian Morals*, sect. ix.

Yet he passed away, and, lo, he was not;
Yea, I sought him, but he could not be found.
Mark the perfect man,
And behold the upright,
For *the end* of that man is *peace.*"
Ps. xxxvii. 35–37.: cf. the Prayer-Book version.

The prophet Isaiah declares:

"The righteous man is taken away because of the evil;
He shall go in peace, he shall rest in his bed;
Even the perfect man, he that walketh in the straight path."— Ch. lvii., Bp. Lowth's Trans.

"Sure *the last end*
Of the good man is peace! How calm his exit!
Night-dews fall not more gently to the ground,
Nor weary worn-out winds expire so soft.
Behold him! in the evening tide of life,
A life well spent, whose early care it was
His riper years should not upbraid his green:
By unperceived degrees he wears away;
Yet, like the sun, seems larger at his setting!
High in his faith and hopes, look how he reaches
After the prize in view! and, like a bird
That's hamper'd, struggles hard to get away!
Whilst the glad gates of sight are wide expanded
To let new glories in, the first fair fruits
Of the fast-coming harvest."— Blair's *Grave.*

"How blest the righteous when he dies!
When sinks the weary soul to rest!
How mildly beam the closing eyes!
How gently heaves the expiring breast!

"So fades the summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave upon the shore.

"Life's duty done, as sinks the clay,
Light from its load the spirit flies;
While heaven and earth combine to say,
'How blest the righteous when he dies!'"
Mrs. Barbauld.

"An eve
Beautiful as the good man's quiet *end*,
When all of earthly now is passed away,
And heaven is in his face."— *Love's Trial.*

"He sets
As sets the Morning Star, which goes not down
Behind the darken'd West, nor hides obscured
Among the tempests of the sky, but melts away
Into the light of heaven."

"As sweetly as a child,
Whom neither thought disturbs nor care encumbers,
Tired with long play, at close of summer's day
Lies down and slumbers."

A holy life is the only preparation to a happy death, says Bishop Taylor. And we have seen how much importance even heathen minds attached to *peace at the last.* Truly, as Kettlewell said while expiring, "There is no *life* like a happy *death.*"

"Consider," says that excellent writer, Norris of Bemerton, "that *this* life is wholly in order to *another*, and that *time* is that sole opportunity that God has given us for transacting the great business of *eternity*: that our work is great, and our day of working short; much of which also is lost and rendered useless through the cloudiness and darkness of the morning, and the thick vapours and unwholesome fogs of the evening; the ignorance and inadvertency of youth, and the disease and infirmities of old age: that our portion of time is not only *short* as to its duration, but also *uncertain* in the possession: that the loss of it is irreparable to the loser, and profitable to nobody else: that it shall be severely accounted for at the great judgment, and lamented in a sad eternity."—"Of the Care and Improvement of Time," *Miscel.*, 6th edit., p. 118.

Eirionnach.

BATTLE OF TRAFALGAR AND DEATH OF NELSON.

The following unpublished letter, as a historical document, is worth preserving in the pages of "N. & Q." It relates to the important national events of the battle of Trafalgar and death of Nelson. The writer was, at the time, a signal midshipman in the service, and only about thirteen years of age. He was a native of Glasgow, and died many years since, much respected.

H.M.S. Defence,
At anchor off Cadiz, 28 Oct. 1805.

My dear Betty [the writer's sister],

I have now the pleasure of writing you, after a noble victory over the French and Spanish fleets, on the 21st October, off Cape Spartel. We have taken, burnt and sunk, gone on shore, &c., twenty-one sail of the line. The names I will let [you] know after. On the 19th our frigates made the signal; the Combined Fleets were coming out; so as we were stationed between the frigate and our fleet, we repeated ditto to Lord Nelson. It being calm we could not make much way, but in the course of the night we got a strong breeze, and next morning our frigate made the signal for them, being all at sea. So on the afternoon of the 20th we saw them to leeward; but it was blowing fresh and very hazy, so Lord Nelson made our signal for a captain; so our captain went on board, and Lord Nelson told Captain Hope he expected he would keep sight of them all night. So on the morning of the 21st we observed them to leeward about two miles, so we made the signal to Lord Nelson how many the bearings, and everything; so brave Nelson bore down immediately; and at twelve o'clock Lord Nelson broke the south[d] line, and brave Admiral Collin[g]wood the north; and at two o'clock we were all in action. We were the last station'd ship; so when we went down we had two Frenchmen and one Spaniard on us at one time. We engag'd them forty-six minutes, when the "Achille" and "Polyphemus" came up to our assistance. The Spaniard ran away; we gave him chase, and fought him

one hour and forty-six minutes, when he struck, and we boarded him, and have him safe at anchor, as we have not had a good wind. I am sorry to say poor Lord Nelson was wounded the second broadside. He went down and got his wounds dress'd, and he was wound'd a second time, and he just lived to hear of the victory. The ship we took, her name is the "San Ildifonzo," eighty-two guns, and a very fine ship, new. I don't think we will save more than twelve sail of them: but we have sunk, burnt, drove on shore, twenty-one sail of the line in all; and if we had not had a gale of wind next day we would have taken every one of them. We were riding close in shore with two anchors a-head, three cables on each bower, and all our sails were shot to pieces, ditto our rudder and stern, and mainmast, and everything; but, thank good, I am here safe, though there was more shot at my quarters than any other part of the ship. We are now at anchor, but expect to go to Gibraltar every day. I hope in good you are all in health: I was never better in all my life. My comp^ts^ to all friends [&c. . . . .] and my dear father and mother.

I am
Your affectionate brother,
(Signed) CHARLES REID.

You must excuse this letter, as half our hands are on board our prize, and have had no time. I have been two days writing this; five minutes one time and ten minutes another time, and so on. We are just getting under way for Gibraltar.

Now for the French and Spanish ships taken, burnt, run on shore, &c. &c.:

Bucentaure, 80, taken. French.
Santiss' Trinidada, 130, sunk. Spanish.
Santa, taken, but afterwards got into Cadiz.
Rayo, 110, sunk. French.
Bahama, 74, taken. French.
Argonauta, 80, sunk and burnt.
Neptuna, 90, on shore.
San Ildifonzo, 80, taken by the Defence.
Algazeras, 74, on shore; Swiftsure, 74, Gib.; Berwick, 74, Gib. All English ships taken by the French last war.
Intrepid, 74, burnt.
Aigle, 80, on shore.
Tonguer, 80, on shore [MS. uncertain].
De . . . . , 74, Gibraltar [ditto].
Argonauta, 74, Gib.
Redoubtable, 74, sunk.
Achell, 74, burnt.
Manareo, 74, on shore.
San Augustino, 74, Gibraltar.

There is not one English ship lost, but a number lost their masts. (Signed) C. R.

The writer had a brother, Andrew Reid, who bore a commission in the ships of Captain Parry in the first Arctic expedition. G. N.

HERALDIC ANOMALY.

I beg to call the attention of the heraldic readers of "N. & Q." to a singular custom of displaying their coats of arms, peculiar to the Knights of St. John, of the venerable Language of England.

It is well known that the members of this valiant brotherhood, throughout Europe, bear their paternal shield alone, surmounted, as the badge of their profession, with the particular device of the order, that is, On a chief, gules, a cross argent. The English knights, with their paternal coat, bore also, party-per-pale, that of their mothers, with the chief of the order over both, a strange heraldic anomaly!

I have somewhere read, but where, for lack of a "note," I cannot recollect, that in making their proofs of nobility previous to their admission into the order, unlike the other Languages, the cavaliers of England gave in only the names of their father and mother, but at the same time it was requisite that these two names should be able to prove a nobility of two hundred years each.

Perhaps the custom of bearing the paternal shield impaled with the maternal sprung from these proofs.

In the British Museum, Harl. MSS. 1386., may be seen three examples of this custom, in a paper entitled, *A Note of certain Knights of Rhodes*, "in prioratû Sancti Johannis Jerusalem."

1. Sir Thomas Docwra, Grand Prior of England, A.D. 1504, a knight not more renowned as a valiant man-at-arms, "preux et hardi," than as a skilful diplomatist; and who, on the death of Fabricio Caretto, A.D. 1520–1, was thought worthy to be put in competition for the Grand Mastership with the celebrated Villiers de L'Isle Adam, and, as Vertot tells us, only lost that dignity by a very trifling majority. His paternal coat — Sable, a cheveron engrailed argent, between three plates, on each a pale, gules — is impaled with that of his mother, Alice, daughter of Thomas Green, of Gressingham, in Yorkshire; Argent, a bugle-horn sable, stringed gules, between three griffins' heads, erased, of the second; over all, the chief of the order.

2. Sir Lancelot Docwra, near kinsman to Sir Thomas, and son of Robert Docwra, of Docwra-Hall, in Cumberland. His arms are impaled with — Or, a cross flory sable — the coat armour of his mother, Jane, daughter of Sir John Lamplugh, of Lamplugh, in the same county; one "of a race," as Denton says, "of valorous gentlemen, successively for their worthiness knighted in the field, all, or most part of them." The chief of the order also surmounts his shield.

3. The third is the shield of Sir John Randon; Gules, a bend checquy or and azure, impaling. Argent, a frette, and on a chief, gules, three escallops of the field; over all, the chief of the order.

If any readers of "N. & Q." could furnish me with more examples, I should be much obliged.

John o' the Ford.

Malta.

FOLK LORE.

Three Maids.—There is a spot on the road from Winchester to Andover called the "Three Maids." They are I believe nameless. Tradition says that they poisoned their father, and were for that crime buried alive up to their necks. Travellers passing by were ordered not to feed them; but one compassionate horseman as he rode along threw the core of an apple to one, on which she subsisted for three days. Wonderful is it to state that three groups of firs sprung up miraculously from the graves of the three maids. Thus their memories have been perpetuated. The peasantry of Winchester and its neighbourhood for the most part accredit the story, and I see no reason for disbelieving the first part of it myself. Does any one know of a like punishment being awarded in olden times, when the tender mercies of the law were cruel and arbitrary?

Mother Russel's Post.—Whilst I am on the subject of folk lore I may as well add, that on the road to Kings Sombourn, of educational renown, there is a spot where four roads meet. Report says that a certain Mother Russel, who committed suicide, was buried there. A little girl in this village was afraid to pass the spot at night on account of the ghosts, which are supposed to haunt it in the hours of darkness. The rightful name of the place is "Mother Russel's Post."

Eustace W. Jacob.

Crawley.

Shrove Tuesday Custom (Vol. ix., p. 65.).—The Shrove Tuesday custom mentioned by Mr. Elliott as existing at Leicester, and an account of which he quotes from Hone's *Year-Book*, has been abolished within the last few years. There is, I believe, still a curious custom on that day at Ludlow, the origin and meaning of which has never, so far as I am aware, been discovered and stated.

"The corporation," I quote from a history of the town, "provide a rope, three inches in thickness, and in length thirty-six yards, which is given out at one of the windows of the Market House as the clock strikes four, when a large body of the inhabitants, divided into two parties, commence an arduous struggle, and as soon as either party gains the victory by pulling the rope beyond the prescribed limits, the pulling ceases, &c.

. . . . . .

"Without doubt this singular custom is symbolical of some remarkable event, and a remnant of that ancient language of visible signs, which, says a celebrated writer, 'imperfectly supplies the want of letters to perpetuate the remembrance of public or private transactions.' The sign in this instance has survived the remembrance of the occurrence it was designed to represent, and remains a profound mystery. It has been insinuated that the real occasion of this custom is known to the corporation, but that, for some reason or other, they are tenacious of the secret."

The local historian then mentions an "obscure tradition," but as it is not in agreement with my own opinion, I omit it.

S. P. Q.

STORNELLO.

Verses, the rhymes of which return after the fashion of those printed in "N. & Q." (Vol. vi., p. 603., and Vol. vii., p. 174.), are commonly current among the peasants of Tuscany, and in many instances form the materials of their popular songs. It is probable that this description of rhyme originated in the "bel paese la dove 'l si suona." They usually turn on a combination of *three* words, as in those quoted in Vol. vii. of "N. & Q." And the name *stornello*, as will be readily perceived, is derived from *tornare*, to return. I send you a specimen of one of them, which has a certain degree of historical interest attached to it, from its connexion with the movement of 1848. It was difficult to walk through the streets of Florence in those days without hearing it carolled forth by more than one Florentine Tyrtæus. *Now*, I need hardly say, "we never mention it — its name is never heard." The patriot-flag was a *tricolor* of white, red, and green, a nosegay of which colours a youth has brought to his mistress. She sings as follows:

"E gli dirò che il verde, il rosso, il bianco
Gli stanno ben con una spada al fianco.
E gli dirò che il bianco, il verde, il rosso,
Vuol dir che Italia il duro giogo ha scosso.
E gli dirò che il rosso, il bianco, il verde
E un terno che si giuoca e non si perde."

Of which the following rough version may serve to give a sufficiently-accurate idea of the meaning, for the benefit of your "country gentlemen" readers:

"And I'll tell him the green, and the red, and the white
Would look well by his side as a sword-knot so bright.
And I'll tell him the white, and the green, and the red
Mean, our country has flung the vile yoke from her head.
And I'll tell him the red, and the white, and the green
Is the prize that we play for, a prize that we'll win."

"Un terno che si giuoca" is a phrase which refers to the system of the public lotteries, esta-

blished (so much to their shame) by the Italian governments; and a page of explanation of that system would be needful, to make any literal translation of it intelligible to an English reader.

In conclusion I may say, in reply to the Query of HENRY H. BREEN, that the Popes alluded to in the epigram cited by him as above referred to (Vol. vi., p. 603.), seem evidently to have been Julius II. (Rovere), Leo X. (Medici), Clement VII. (Medici), and Paul III. (Farnese). And the epigram in question says no more than the truth, in asserting that they all four occasioned infinite mischief to France. T. A. T.

Florence.

Minor Notes.

Perspective.—There is a very common error in drawing walls, the plane of which is parallel to the plane of the picture. An instance of it occurs in the façade of Sennacherib's Palace, Layard's 2nd book on Nineveh, frontispiece. All the horizontal lines in the plane of the picture are drawn parallel. The fact is, that every line above or below the line of the horizon, though *really* parallel to it, *apparently* approaches it, as it is produced to the right or left. The reason is obvious. One point in the wall, viz. that on which you let fall a perpendicular from your eye, is nearest to your eye. The perpendicular height of the wall, as drawn through this point, must therefore appear greater than as drawn through any other point more to the right or left. The lines which are really parallel do therefore apparently converge on some point more or less distant, according to the distance of the wall from your eye. Every drawing in which this principle is not considered must, I think, appear out of perspective. G. T. HOARE.

Tandridge.

"*That.*"—I lately met with the following grammatical puzzle among some old papers. I forget from what book I copied it many years ago. Perhaps it may be new to some of your readers.

"I'll prove the word that I have made my theme,
Is that that may be *doubled* without blame,
And that that that thus *trebled* I may use,
And that that that that critics may abuse,
May be correct. — Farther, the Dons to bother,
Five thats may closely follow one another—
For, be it known that we may safely write
Or say that that that that man writ was right;
Nay, e'en that that that that that has followed
Through *six* repeats, the grammar's rule has hallowed,
And that that that (that *that* that that began),
Repeated *seven* times is right! Deny't who can."

McC.

Corporation Enactments.—In the town books of the Corporation of Youghal, co. Cork, among other singular enactments of that body are two which will now be regarded as curiosities. In the years 1680 and 1703, a cook and a barber received their freedom, on condition that they would respectively dress the mayor's feasts, and shave the Corporation, gratis! ABHBA.

Jacobite Club.—The adherents of the Stuarts are now nearly extinct; but I recollect a few years ago an old gentleman, in London, who was then upwards of eighty years of age, and who was a stanch Jacobite. I have heard him say that, "when he was a young man, his father belonged to a society in Aldersgate Street, called the 'Mourning Bush;' and this Bush was to be always in mourning until the Stuarts were restored." A member of this Society having been met in mourning when one of the reigning family had died, was asked by one of the members how it so happened? His reply was, that he was "not mourning for the dead, but for the living." The old gentleman was father of the Mercers' Company, and his brother of the Stationers' Company: they were bachelors, and citizens of the old school, hospitable, liberal, and charitable. An instance occurred, that the latter had a presentation to Christ's Hospital: he was applied to on behalf of a person who had a large family; but the father not being a freeman, he could not present it to the son. He immediately bought the freedom for the father, and gave the son the presentation! This is a rare act.

The brothers have long gone to receive the reward of their goodness, and lie buried in the cemetery attached to Mercers' Hall, Cheapside.

JAMES REED.

Sunderland.

Dean Nowell's first Wife. — Churton, in his *Life of Alexander Nowell*, dean of St. Paul's, p. 368., is at a loss to know the name of the dean's first wife. He says:

"Of his first wife nothing farther is known but that he was married, either to her or to his second wife, in or before the year 1561. His surviving wife, Eliz. Nowell, had been twice married before, and had children by both her former husbands. Laurence Ball appears to have been her first husband, and Thomas Blount her second."

The pedigree of Bowyer, in the *Visitation of Sussex*, in 1633–4, gives the name of the dean's first wife:

"Thomas Bowyer of London.	= Jane, da. and heir of Robert Merry, son of Thomas Merry of Hatfield.	= Alexander Nowell, dean of St. Paul's. 2nd husband."

Y. S.

"*Oxoniana.*" — To your list of desirable reprints, I beg to add the very amusing work under this title, and originally published in four small

volumes about fifty years since, and now become scarce. Additions and corrections would add to the value and interest of a work which preserves many curious traits of past times and of Oxford Dons. Alpha.

An Epigram falsely ascribed to George Herbert.—The recent editors of George Herbert have printed as his, among his Latin poems, the last two lines of the 76th epigram of Martial's eighth book:

"Vero verius ergo quid sit, audi:
Verum, Gallice, non libenter audis."

J. E. B. Mayor.

Ingulph: Bohn's "Antiquarian Library."—Will you kindly allow me to avail myself of your columns to correct an error in my translation of "Ingulph," in Bohn's *Antiquarian Library?* In the note to page 2, the Abbey of *Bardney*, in Lincolnshire, is confounded with *Partney*, which was one of its cells. The mistake was not observed till, unfortunately, the sheet had been printed; and it was accidentally omitted among the *errata*. My authority had, I rather think, been misled by Camden. Henry T. Riley.

31. St. Peter's Square, Hammersmith.

Queries.

QUOTATIONS WANTED.

"Quid levius calamo? Pulvis. Quid pulvere? Ventus.
Quid vento? Meretrix. Quid meretrice? Nihil."

"What is lighter than a feather?
Dust. The wind more light than either.
What is lighter than the wind?
Airy, fickle, womankind.
What than womankind is lighter?
Nothing, nothing—but the writer." X. Y.

"The knights are dust,
Their good swords are rust,
Their souls are with the saints, we trust."

C. M. O'Caoimh.

"Circles are prized, not that abound
In greatness, but the exactly round.
Thus men are honoured, who excel,
Not in high state, but doing well." G. C. H.

"Ill habits gather by unseen degrees,
As brooks to rivers, rivers run to seas." S.

"The clanging trumpet sounds to arms,
And calls me forth to battle:
Our banners float 'midst war's alarms,
The signal cannons rattle." T. W.

"Of whose omniscient and all-spreading love,
Aught to implore were impotence of mind." Q.

"He no longer shall dwell
Upon that dirty ball,
But to heaven shall come,
And make punch for us all."

A Septuagenarian.

"Sometimes, indeed, an acre's breadth half green,
And half strewed o'er with rubbish, may be seen.
When lo! a board, with quadrilateral grace,
Stands stiff in the phenomenon of space,
Proposing still the neighbourhood's increase,
By, 'Ground to let upon a building lease.'" H. W.

"Then what remains, but well our parts to chuse,
And keep good humour whatsoe'er we lose."

F. W. J.

"Bachelors of every station,
Listen to my true relation."

Also a ballad describing the visit of a countryman and his wife to Oxford. Both of Berkshire origin. L.

"A fellow feeling makes us wond'rous kind." W. V.

"Sir John once said a good thing." Ξανθος.

SIR EDMUND PLOWDEN.

In your publication (Vol. iv., p. 319.), one of your correspondents has given some interesting particulars relative to Sir Edmund Plowden, New Albion, &c., and expresses the hope that Americans will hereafter do justice to the memory of one really deserving their respect. I am desirous of doing something to vindicate his memory and claims; and to this end should be greatly obliged if your correspondent would favour me with some additional facts. To get at these, I will put some of them in the interrogative form.

When and where was Sir Edmund born?

What is the evidence that he was in America from 1620 to 1630? If so, where (in what localities), and what capacity?

He says that his sister married a son of Secretary Lake, *then* in office; but Lake was turned out several years before 1630, and Lord Baltimore took his place, I think. Nor was Wentworth made Earl of Strafford till after the time of the petition.

He is said to have served five years in Ireland: in what capacity?

Who were Viscount Musherry, Lord Monson, Sir Thomas Denby, (Claiborne I know of), Capt. Balls; besides Sir John Laurence, Sir Bowyer

Worstley, Barrett, &c.? Where did these parties "die, in America," in 1634?

Is the *Latin* original of the charter in existence? There is an omission in the bounds given in the paper referred to: can I get an extract from the original entry of limits?

Did the charter ever pass the *Great Seal?*

Would it be valid, if only passed under the private seal?

Can the date of the grant to Danby be ascertained?

Are there any memoranda of Plowden's six years' residence as Governor of New Albion (I have some of his residence in Virginia)?

Can I get more definite facts about the misconduct of Francis?

The license for alienation, &c. is stated to have been obtained 15th of Charles, 1646; but the 15th of Charles was 1640. When did he arrive to attend to his property, and when was he imprisoned in the Fleet?

Who was Beauchamp Plantagenet, the author of the tract on *New Albion*, published in 1648?

Who were Robert Evelin, Captain Young, and Master Miles, mentioned in that tract?

Can you give me any additional facts, *dates* especially, of events and births, deaths, &c.?

I know not into whose hands these Queries will come; but I can say that, if they are answered, the cause of historic truth and justice will be served; and I shall have the aid I want towards correcting the misrepresentations and errors that have been accumulating for years on this point.

S. F. Streeter, Sec. Md. Hist. Soc.

Baltimore Md., March 2, 1854.

P. S.—I should like to inquire, through your publication, if any one can give me the family of Mr. Claiborne; and any facts in his history not stated in our works?

ANCIENT CLOCK, AND ODEVAERE'S HISTORY OF IT.

As a portion of the history of the magnificent clock, which came into my possession last year, is connected with Holland, I think it probable that I may, through the means of "N. & Q." and the *Navorscher*, be able to obtain the information respecting it which I desire. I shall therefore be very much obliged if you will give this communication a place.

It will be necessary to give a brief description of the clock, so as to enable parties on the other side of the water to recognise and identify it. The clock, which is of copper richly gilt, and elaborately engraved, stands about four feet high, independent of the pedestal. It is of architectural design, and is divided into three stories, having detached columns at each corner. The two lower stories contain the dials in the front. The upper story exhibits the groups of moving silver figures, which strike the quarters, hours, and move in procession whilst a tune is played by a chime of bells. The whole is surmounted by a dome, on which is placed a silver cock, which flaps his wings and crows when the clock strikes. It was made by Isaac Hahrecht (the artist who made the great clock in the cathedral at Strasburg), according to the inscription on it, in the year 1589; and is evidently a model of that celebrated work condensed into a single tower, since it performs all the feats of that clock. Its reputed history, as given in a printed account of it, is, that it was made for Pope Sixtus V., and was for more than two hundred years in the possession of the Court of Rome. It afterwards came into the possession of William I., King of the Netherlands, who authorised Odevaere the antiquary, now deceased, to investigate everything concerning it, and to give a description of it. What I should wish to know is, who was this Odevaere, and where is his description of it to be found? With regard to the history of the clock, I should wish to know the authority for the statement of its having been made for the Pope, when and how it came to leave the Vatican; how it became the property of the King of Holland; when and why it ceased to belong to the crown of Holland; and under what circumstances it came over to this country, where it was exhibited in 1850?

If any of the readers of "N. & Q.," or the *Navorscher*, can give me any information respecting it, I shall feel greatly obliged.

Octavius Morgan.

9. Pall Mall.

Minor Queries.

Spielberg, when built?—When and by whom was the prison of Spielberg, in Moravia, built? Has it been used exclusively as a state prison?

M. J. S.

"*Ded. Pavli.*"—Can you give me any information respecting a tract entitled—

"Ded. Pavli Antiquarius, Theologia, et contra Perciocas Thologo Rvmætatis nostræ scholas Philippi Melanchthonis declamativncvla. Et quædam alia lectv dignissima."

F. Coleman.

16. Great St. Helens.

Mantelpiece: Mantelshelf: Mantelboard: Mantell and Brace.—What is the origin of this word, and whence came the thing? It must originally have had a use and a meaning, before it became a haven of rest for hyacinth-glasses, china monsters, Bohemian glass vases, and a thousand nick-nacks and odds and ends of drawing-room

furniture, as it *now* is with us. It had, no doubt, some real work to do before it became what we are pleased to term *ornamental*. C. D. Lamont.

Greenock.

Passage in Job.—The Rev. Moses Margoliouth will much oblige the writer, and some of his friends, by giving in "N. & Q." a literal translation of Job xix. 26. The authorised version is:

"And though after my skin worms destroy this body, yet in my flesh I shall see God."

The marginal reference gives:

"After I shall awake, though this body be destroyed, yet out of my flesh shall I see God."

C. Mansfield Ingleby.

Birmingham.

Provincial Glossaries.—In an article in the 79th volume of the *Edinburgh Review*, on the provincialisms of the European languages, the writer says:

"There are some very copious early English vocabularies lying in manuscript in the Cathedral libraries of Durham, Winchester, and Canterbury; in the British Museum, King's College, and other depositories, deserving collection."

Will any of your learned readers inform me of the dates of the MSS. referred to, and by whom the collections were made? I would recommend them to the notice of the Camden Society.

Fra. Mewburn.

Chadderton of Nuthurst, co. Lancaster.—What crest did this family bear, and when did the family become extinct? J. B.

A marvellous Combat of Birds.—In the *Phœnix Britannicus*, by J. Morgan, London, 4to., p. 250.*, there is an account of—

"The wonderful battle of stares (or starlings), fought at Cork on Saturday 12th, and Monday 14th, October, 1621."

And this narration relates, that on the Sunday, October 13, the intervening day, the starlings absented themselves to fight at Woolwich, in Kent!!

Without vouching for the fact, or calling in question the prowess of this "Irish Brigade," I leave it to be confirmed or refuted by any reader of the "N. & Q."—*comme bon lui semblera.* Σ.

P. S.—I would, *à propos* to the above subject, thank any reader of your miscellany to point out to me a work by a M. Hanhart (I believe is the name), which I think is upon *Les Mœurs des Fourmis indigènes*, in which are given some particulars of regular conflicts between ants. I am not aware of the exact title of the book, but I have seen an account of it in some Edinburgh periodical, if I am not mistaken.

[* At p. 252. of the same article is an account of the battle of the gnats, noticed by Mr. E. W. Jacob.—Ed.]

Battle of the Gnats.—In reading Stow's *Chronicles of England*, I lit upon the following passage recorded in the reign of King Richard II., p. 509.:

"A fighting among gnats at the King's Maner of *Shine*, where they were so thicke gathered, that the ayre was darkned with them: they fought and made a great battaile. Two partes of them being slayne, fel downe to the grounde; the thirde parte hauing got the victorie, flew away, no man knew whither. The number of the deade was such that might be swepte uppe with besomes, and bushels filled weyth them."

This is a curious incident, and I have never heard of anything of the sort taking place in modern times. Would some of your readers who study natural history be good enough to give me another instance? I am at present inclined to think that the account is one of the many myths which Stow doubtless believed.

Eustace W. Jacob.

Sandford of Thorpe Salvine, Co. York.—Wanted, the arms and crest of the Sandfords of Thorpe Salvine. Also any particulars of the family, from the commencement of their residence at High Ashes, in the parish of Ashton-under-Lyne, co. Lancashire, until the termination of that residence. Were they of the same family with Sandford, Baron Mount Sandford? J. B.

"*Outlines of the History of Theology*," 8vo., London, 1844, said to be privately printed. Any information as to the author, &c. will oblige

John Martin.

Woburn Abbey.

"*Mawkin.*"—Is this word, which signifies here "a scarecrow," merely a Norfolk pronunciation of *mocking?* i. e. an imitation of a man—composed of coat, hat, &c. hung upon a cross bar of wood? J. L. S.

"*Plain Dealer.*"—Can any one of your readers inform me where I can see a copy of Aaron Hill's *Plain Dealer*, as originally published, and before it was collected and printed in two volumes? D.

Hymn attributed to Handel.—Can any of your readers give information concerning a hymn which commences thus:

"We'll proclaim the wond'rous story
Of the mercies we receive,
From the day-spring's dawn in glory,
To the fading hour of eve."

It has been attributed to Handel. On what authority? W. P. Storer.

Olney, Bucks.

Degrees in Arts.—In the diploma of Master of Arts which I obtained from the University of Edinburgh, occur the words:

"Cunctaque consecutum esse Privilegia, Immunitates, Jura, quæ hic aut usquam alibi Bonarum Artium Magistris concedi solent."

What are (or rather *were*, for I suppose they do not now exist) these *privilegia*, *immunitates*, and *jura?* ANNANDALE.

"*Goloshes*"—"*Kutchin-kutchu.*"—What is the origin of *goloshes*, as the name of water-proof shoes? It is, of course, of American derivation. But has it any connexion with the tribe of North American Indians, the Goloshes? They are the immediate neighbours of those tribes of Esquimaux who form water-proof boats and dresses from the entrails of the seal; and a confusion of names may easily have occurred.

The expedition of Sir John Richardson to the Arctic shores, which suggests the above Query, also gives rise to another. Did any of your readers ever amuse themselves, as children, by performing the dance known as *katchin kutchu*-ing; which consists in jumping about with the legs bent in a sitting posture? If so, have they not been struck with a philological mania, on seeing his picture of the Kutchin-Kutcha Indians dancing; in which the principal performer is actually figuring in the midst of the wild circle in the way described. Is not the nursery term something more than a mere coincidence? SELEUCUS.

Cornwalls of London.—Perhaps some reader of "N. & Q." may be able to inform me what were the arms, crest, and motto of the Cornwalls of London? One of the family, John Cornwall, was a Director of the Bank of England in 1769. F. C.

Beverley.

Flasks for Wine-bottles.—When, and under what circumstances, did the common use of flasks in this country, for holding wine, go out? Hogarth died in 1764, and in none of his pictures, I believe, is the wine-bottle, in its present shape, to be seen. On the other hand, I have never found any person able to remember the use of flasks, or indeed any other than the wine-bottle in its present shape. The change must have been rapidly effected between 1760 and 1790. Of course I am aware that certain wines, Greek, I believe, are still imported in flasks. HENRY T. RILEY.

Froxhalmi, Prolectricus, Phytacus, Taleus, Candos, Gracianus, and Tounu or Tonnu.—Can any of your correspondents suggest the meaning of these words, or either them? They are not in the recent Paris edition of Ducange.

HENRY T. RILEY.

Minor Queries with Answers.

Postmaster at Merton College.—Can you tell me whether there is any known derivation for the term "Postmaster," as applied to part of the members on the Foundation of Merton College, Oxford? Also, What connexion there is between this word and the Latin for it, which is seen on the college plate, in the words "In usum Portionistarum?" J. G. T.

Ch. Ch.

[It seems probable that these postmasters formerly occupied one of the postern gates of the college. Hence we find Anthony à Wood, in his Life, August 1, 1635, says, "A fine of 30*li.* was set by the warden and fellowes of Merton College. When his father renewed his lease of the old stone-house, wherein his son A. Wood was borne (called antiently Portionists' or Postmasters' Hall), for forty yeares," &c. Again, April 13, 1664: "A meeting of the warden and fellowes of Merton College, where the renewing of the leases belonging to the family, concerning the housing (Portionists' Hall and its appurtenances) against Merton College, was by them proposed." Fuller, in his *Church Hist.*, book III. cent. xiii. sect. 8., has given the origin of postmasters. "There is," says he, "a by-foundation in Merton College, a kind of college in the college, and this tradition goeth of their original:—Anciently there was, over against Merton College, a small unendowed hall, whose scholars had so run in arrears, that their opposite neighbours, out of charity, took them into their college (then but nine in number) to wait on the fellows. But since, they are freed from any attendance, and endowed with plentiful maintenance. . . . . Bishop Jewel was a postmaster, before removed hence to be fellow of Corpus Christi." Consult also *Oxoniana*, vol. ii. pp. 15–22. The *Portionistæ*, or Postmasters, did not reside in the college till the latter end of the reign of Queen Elizabeth, but in a hall opposite to it, which had been provided for the use of the college by Peter de Habinton, or Habendon, the first warden. It afterwards became the property of the father of Anthony à Wood, and beneath its roof that distinguished antiquary was born, December 17, 1632. The second brother of Anthony became one of the postmasters of Merton College.]

"*Lyra Apostolica.*"—Can you inform me who were the writers in the *Lyra Apostolica* who assumed the letters α, β, γ, δ, ε, ζ? TYRO.

[We have heard the initials attributed to the following writers:—α, Bowden; β, R. H. Froude; γ, John Keble; δ, J. H. Newman; ε, Isaac Williams; ζ, Wilberforce.]

East Dereham Manor.—Is it true that "the manor of East Dereham of the Queen" was wrested from the See of Ely by Queen Elizabeth's celebrated threat of "unfrocking?" S. Z. Z. S.

[The memorable unique epistle from the maiden Majesty of England only deprived Dr. Cox, at that time, of his town-house and fair gardens, called Ely

Place, on Holborn Hill, reserving to himself and his successors free access, through the gate-house, of walking in the garden, and leave to gather twenty bushels of roses yearly therein! During the life of Dr. Cox an attempt was made by Elizabeth on some of the best manors belonging to the See of Ely; but it was not till that of his successor, Dr. Martin Heton, that Dereham Grange, with other manors, were alienated to the Crown. See Dugdale's *Monasticon*, vol. i. p. 466.]

Quakers executed in North America.—Were there not several Quakers hanged in North America on account of their religious opinions? And can you inform me where an account of the circumstances attending this persecution (if there ever was such an one) can be found?

Alfred Conder.

[Three Quakers were executed at Boston in 1659, viz. William Robinson, merchant of London; Marmaduke Stevenson of Yorkshire; and Mary Dyar. An account of the cruelties inflicted upon them is given in Sewell's *History of the Quakers*, edit. 1725, pp. 219—227.; also in a pamphlet entitled *A Declaration of the sad and great Persecution and Martyrdom of the People of God, called Quakers, in New England, for the Worshipping of God:* London, printed for Robert Wilson, in Martin's-le-Grand, 1661. It will be found among the King's Pamphlets in the British Museum.]

Inscription in Fulham Church.—I should esteem it a favour if any one of your numerous correspondents would furnish me with a correct copy of the inscription to the memory of the son of Colonel Wm. Carlos, who so nobly defended Charles II. at the battle of Worcester.

J. B. Whitborne.

["Here lieth William Carlos of Stafford, who departed this life, in the twenty-fifth yeare of his age, the 19th day of May, 1668.

'Tis not bare names that noble fathers give
To worthy sonnes: though dead, in them they live;
For in his progeny, 'tis Heaven's decree,
Man only can on earth immortall bee:
But Heaven gives soules wh grace doth sometymes bend
Early to God their rice and Soveraigne end.
Thus, whilst that earth, concern'd, did hope to see
Thy noble father living still in thee,
Careless of earth, to heaven thou didst aspire,
And we on earth, Carlos in thee desire."

Arms: an oak on a fesse, three regal crowns.]

Hero of the "Spanish Lady's Love."—Was Sir John Bolle, of Thorpe Hall, near Louth, the hero of the *Spanish Lady's Love?* The Bolle pedigree is in Illingworth's *History of Scampton.*

S. Z. Z. S.

[According to Ormerod's *Cheshire*, vol. iii. p. 333., Sir Urian Legh, of Adlington, disputes the fact of being the hero of that romantic affair. "Sir Urian Legh was knighted by the Earl of Essex at the siege of Cadiz, and during that expedition is traditionally said to have been engaged in an adventure which gave rise to the well-known ballad of 'The Spanish Lady's Love.' A fine original portrait of Sir Urian, in a Spanish dress, is preserved at Bramall, which has been copied for the family at Adlington." So that between these two chivalrous knights it is difficult to decide which is the famed gallant. From the care exercised by Mr. Illingworth in collecting all the anecdotes and notices of the Bolle family, the presumptive evidence seems to favour his hero.]

"*Bothy.*"—In the March Number of *Blackwood's Magazine*, 1854, the word "bothy" is frequently used in an article called "News from the Farm." Will some one of your numerous correspondents give me a little account of "the bothy system?"

F. M. Middleton.

[A bothy is a cottage or hut where labouring servants are lodged, and is sometimes built of wood, as we read in the *Jacobite Relics*, ii. 189.:

"Fare thee well, my native cot,
Bothy of the birken tree!
Sair the heart, and hard the lot,
O' the lad that parts wi' thee."

Bothies, or detached houses, in which the unmarried farm-servants sleep and prepare their victuals, and of which there is a considerable number in Perthshire, though convenient and beneficial in some respects, have not, certainly, contributed to the formation of virtuous habits. These servants are often migratory, removing frequently at the expiration of the year, according as humour or caprice may dictate, and, like birds of passage, taking their departure to other lands.]

"*Children in the Wood.*"—Was Weyland Wood in Norfolk the scene of the "Children in the Wood?"

S. Z. Z. S.

[The following account of this tradition is given in *Beauties of England and Wales*, vol. xi. p. 269., Norfolk:—"Near the town of Watton is Weyland Wood, vulgarly called *Wailing* Wood, from a tradition that two infants were basely murdered in it by their uncle; and which furnished the story of a beautifully pathetic and well-known ancient ballad, entitled "The Children in the Wood, or the Norfolk Gentleman's Last Will and Testament," preserved in Percy's *Reliques*.]

Replies.

BRYDONE THE TOURIST.

(Vol. ix., pp. 138. 255.)

In reply to H. R. née F., I beg to state that the writer of the remarks alluded to, on Brydone's *Tour in Sicily and Malta*, was the Rev. Robert Finch, M.A., formerly of Balliol College in this University, and who died about the year 1830. When I met with Mr. Finch's honest and somewhat blunt expression of opinion, recorded in a

copy which once belonged to him, of Brydone's *Tour*, I was quite ignorant of the hostile criticisms that had appeared at different times on that once popular work; but knowing Mr. Finch's high character for scholarship, and a knowledge of Italy, I thought his remark worth sending to a publication intended, like "N. & Q.," as "A Medium of Intercommunication for Literary Men, Antiquaries," &c., who are well able to examine a Note of the kind; and either to accept it as valid, or to reject it as untenable. On referring now to some standard works, in order to discover the opinions of learned men respecting Mr. Brydone's *Tour*, the first work I looked into was the *Biographie Universelle* (in eighty-three volumes, and not yet completed, Paris, 1811—1853), in vol. lix. of which the following observations occur, under the name of Brydone (Patrice):

"On lui a reproché d'avoir sacrifié la vérité au plaisir de raconter des choses piquantes. On l'avait accusé aussi d'avoir, par son indiscretion, suscité à l'Abbé Recupero, Chanoine de Catane, une persécution de la part de son évêque. Cette indiscretion n'eut pas heureusement un résultat aussi facheux; mais ses erreurs sur plusieurs points sont évidentes; il donne 4000 toises de hauteur à l'Etna qui n'en a que 1662; il commet d'autres fautes qui ont été relevées par les voyageurs venus après lui. Bartels (*Briefe über Kalabrien und Sicilien*, 2te Auflage, 3 Bd., 8vo., Götting. 1791–92) est même persuadé que le voyage au sommet de l'Etna, chef-d'œuvre de narration, n'est qu'un roman, et cet avis est partagé par d'autres."

Göthe says (*Werke*, Band xxviii. pp. 189, 190.: Stuttgart, 1830) that when he inquired at Catania respecting the best method of ascending Mount Etna, Chevalier Gioeni, the professor of natural history there, gave him the following advice and information:

"Als wir den Ritter um die Mittel befragten wie man sich benehmen müsse um den Aetna zu besteigen, wollte er von einer Wagniss nach dem Gipfel, besonders in der gegenwärtigen Jahreszeit gar nichts hören. Ueberhaupt, sagte er, nachdem er uns um Verzeihung gebeten, die hier ankommenden Fremden sehen die Sache für allzuleicht an; wir andern Nachbarn des Berges sind schon zufrieden, wenn wir ein paarmal in unserm Leben die beste Gelegenheit abgepasst und den Gipfel erreicht haben. Brydone, der zuerst durch seine Beschreibung die Lust nach diesem Feuergipfel entzündet, ist gar nicht hinauf gekommen."

From these quotations it is evident, that Mr. Finch was not singular in the belief he entertained; and certainly the scepticism of men so eminent as Professor Gioeni, Dr. Barthels, and Messrs. Eyriès and Parisot (the French writers whose names are attached to the Memoir in the *Biog. Univ.*), must be grounded on reasons deserving of attention. An ordinary reader of Brydone would accept the account of his ascent with implicit confidence; but when veteran professors, scientific men, and experienced travellers and scholars refuse to believe that he reached the summit of Etna, the most probable mode of accounting for their incredulity is, perhaps to suppose, that in their opinion he had mistaken some other part of the mountain for the real summit. Not having met with any detail of their reasons for disbelief, I am only able to state their bare assertion. In my opinion, the beautifully glowing and poetical description of the magic scene beheld by Brydone from the mountain—a description, the perusal of which, in youth, remains for ever after imprinted on the memory, like a passage from Addison or Gibbon, could only have been written by an actual spectator.

John Macray.

Oxford.

"THE RED COW"—CROMWELL'S CARRIAGES, ETC.

(Vol. ix., p. 87.)

I have known "The Red Cow," at the top of Granham Hill, near Marlborough, for fifty years, but do not recollect ever to have heard of any particular origin for the sign.

The old carriages at Manton were built about a century and a half ago, perhaps not so much, for one of the Baskerville family, on the occasion of his being sheriff of the county to which he belonged, probably Wilts or Hereford. There are two of them: one a square coach, and the other a very high phaeton. The Baskerville arms—Ar. a chevron gu. between three hurts, impaling, quarterly, one and four, or, a cross moline az, two and three, gu. a chevron ar. between three mullets or—are painted on the panels. As I have no ordinary of arms at hand, I cannot ascribe this impalement; but will trust to some more learned herald among your correspondents to determine who the lady was? When her name, perhaps Moleyns or Molyneaux, is ascertained, reference to a Baskerville pedigree would probably determine the husband, and the precise date of the carriages, which could not have belonged to the Protector.

O. Cromwell's arms were, Sable, a lion rampant ar. There were also two families styled Williams *alias* Cromwell: one of which bore, Gu. three cheverons ar. between as many lions rampant or; the other, Sa. a lion rampant ar., the same as Oliver's coat, and probably derived by him from the Williams family.

I have wandered from "The Red Cow," but I will not omit to hazard an idea for the consideration of Glywysydd. Marlborough has changed its armorial bearings several times; but the present coat, containing a white bull, was granted by Harvey, Clarenceux in A.D. 1565. Cromwell was attached to Cowbridge and its cow by family de-

scent; so he was to Marlborough by congeniality of sentiment with the burghers. Query, Whether, in affection to the latter, he granted to the town a new coat, some such as the following: Gules, a bull passant argent, armed or, impaling a cow passant regardant gules: and so might originate "The Red Cow" upon Granham Hill. History is entirely silent upon this point; but if such a combination were ever given to Marlborough, it is quite certain that Harvey's grant was resumed at the Restoration. I have quite forgotten to remark, that there is a suburb at Marlborough called Cowbridge—a fact which seems to strengthen my hypothesis.

A cow may be borne by some name, but at present I only recollect that of Vach: to which is accorded, Ar. three cows' heads erased sable. Bulls and oxen occur frequently; as in Fitz-Geffrey, Cowley, Bull, Oxley, Oxcliffe, Oxendon, &c. Bulls' heads belong to the families of Bullock, Hillesdon, Fleming, Barbor, Frend, Gornay, Bullman, and Williams, a baronet, &c.

Patonce.

FOX-HUNTING.

(Vol. viii., p. 172.)

As no answer to the Query on "Fox-hunting" has yet appeared in "N. & Q.," I venture to send the following extracts from an article in the *Quarterly Review*, March 1832, on "The Management of Hounds and Horses," by Nimrod. It appears that "the first public notice of fox-hunting" occurs in the reign of Richard II., who gave permission to the Abbot of Peterborough to hunt the fox:

"In Twice's *Treatise on the Craft of Hunting*, Reynard is thus classed:

'And for to sette young hunterys in the way
To venery, I cast me fyrst to go;
Of which four bestes be, that is to say,
The Hare, the Herte, the Wulf, and the wild Boar:
But there ben other bestes, five of the chase,
The Buck the first, the seconde is the Do;
The *Fox* the third, which hath hard grace,
The ferthe the Martyn, and the last the Roe.'

"It is indeed quite apparent, that until at most a hundred and fifty years ago, the fox was considered as an inferior animal of the chase; the stag, buck, and even hare, ranking before him. Previously to that period, he was generally taken in nets or hays, set on the outside of his earth: when he *was* hunted, it was among rocks and crags, or woods inaccessible to horsemen: such a scene in short, or nearly so, as we have drawn to the life in Dandie Dinmont's primitive *chasse* in *Guy Mannering*. It is difficult to determine when the first regularly appointed pack of hounds appeared among us. Dan Chaucer gives the thing in *embryo*:

'Aha, the fox! and after him they ran;
And eke with staves many another man.
Ran Coll our dogge, and Talbot, and Gerlond,
And Malkin with her distaff in her hond.
Ran cow and calf, and eke the very hogges,
So fered were for the barking of the dogges,
And shouting of the men and women eke,
They ronnen so, hem thought her hertes brake.'

"At the next stage, no doubt, neighbouring farmers kept one or two hounds each; and, on stated days, met for the purpose of destroying a fox that had been doing damage to their poultry yards. By and bye, a few couple of strong hounds seem to have been kept by the small country esquires or yeomen who could afford the expense, and they joined packs. Such were called *trencher* hounds, implying that they ran loose about the house, and were not confined in kennel."

These are but short extracts, but they comprise the whole of what is said on the first origin of fox-hunting. The rest of the article treats of the quality and breed of horses and hounds.

Frederick M. Middleton.

WEATHER RULES.

(Vol. viii., pp. 50. 535.)

St. Vincent's Day, Jan. 22.—In Brand's *Popular Antiquities*, Bohn's edition, vol. i. p. 38., is to be found the following notice of this day:

"Mr. Douce's manuscript notes say: 'Vincenti festo si Sol radiet, memor esto;' thus Englished by Abraham Fleming:

'Remember on St. Vincent's Day,
If that the Sun his beams display.'

"[Dr. Foster is at a loss to account for the origin of this command, &c.]"

It is probable that the concluding part of the precept has been lost; but a curious old manuscript, which fell into my hands some years since, seems to supply the deficiency. The manuscript in question is a sort of household book, kept by a family of small landed proprietors in the island of Guernsey between the years 1505 and 1569. It contains memoranda, copies of wills, settlements of accounts, recipes, scraps of songs and parts of hymns and prayers; some Romanist, some Anglican, some of the Reformed Church in France. Among the scraps of poetry I find the following rhymes on St. Vincent's Day; the first three lines of which are evidently a translation of the Latin verse above quoted, the last containing the fact to be remembered:

"Prens garde au jour St. Vincent,
Car sy ce jour tu vois et sent
Que le soleil soiet cler et biau,
Nous érons du vin plus que d'eau."

These lines follow immediately after the rhymed prognostications to be drawn from the state of the weather on St. Paul's Day, Jan. 28. As these

verses differ from those quoted in Brand, from an *Almanack* printed at Basle in 1672, I here give the Guernsey copy:

"Je te donneray ugne doctryne
Qui te vauldra d'or ugne myne;
Et sordement sur moy te fonde,
Car je dure autant que ce monde:
Et sy te veulx byen advertir
Et que je ne veulx point mentir.
De mortaylle guerre ou chertey.
[A line appears to be lost here]
Si le jour St. Paul le convers
Se trouve byaucob descouvert,
L'on aura pour celle sayson
Du bled et du foyn à foyson;
Et sy se jour fait vant sur terre,
Ce nous synyfye guerre;
S'yl pleut ou nège sans fallir
Le chier tans nous doet asalir;
Si de nyelle faict, brunes ou brouillars,
Selon le dyt de nos vyellars,
Mortalitey nous est ouverte."

Another line appears to be omitted here; then follow immediately the lines on St. Vincent's Day. EDGAR MACCULLOCH.

Guernsey.

The following is copied from an old manuscript collection of curiosities in my possession. I should be glad to know the author's name, and that of the book* from which it is taken:—

"*Observations on Remarkable Days, to know how the whole Year will succeed in Weather, Plenty, &c.*

"If it be lowering or wet on Childermas or Innocence Day, it threatens scarcity and mortality among the weaker sort of young people; but if the day be very fair, it promiseth plenty.

"If New Year's Day, in the morning, open with dusky red clouds, it denotes strifes and debates among great ones, and many robberies to happen that year.

"It is remarkable on Shrove Tuesday, that as the sun shine little or much on that day, or as other weather happens, so shall every day participate more or less of such weather till the end of Lent.

"If the sun shines clear on Palm Sunday, or Easter Day, or either of them, there will be great store of fair weather, plenty of corn, and other fruits of the earth.

"If it rains on Ascension Day, though never so little, it foretells a scarcity to ensue that year, and sickness particularly among cattle; but if it be fair and pleasant, then to the contrary, and pleasant weather mostly till Michaelmas.

"If it happen to rain on Whitsunday, much thunder and lightning will follow, blasts, mildews, &c. But if it be fair, great plenty of corn.

"If Midsummer Day be never so little rainy, the hazel and walnut will be scarce, corn smitten in many places; but apples, pears, and plums will not be hurt.

"If on St. Swithin's Day it proves fair, a temperate winter will follow; but if rainy, stormy, or windy, then the contrary.

"If St. Bartholomew Day be misty, the morning beginning with a hoar frost, then cold weather will soon ensue, and a sharp winter attended with many biting frosts.

"If Michaelmas Day be fair, the sun will shine much in the winter; though the wind at north-east will frequently reign long, and be very sharp and nipping."

RUBY.

[* *The Shepherd's Kalendar*, by Thomas Passenger. See "N. & Q.," Vol. viii., p. 50., where many of his observations are quoted.—ED.]

BINGHAM'S ANTIQUITIES.

(Vol. ix., p. 197.)

I beg to send to your correspondent MR. RICHARD BINGHAM the following replies to his seven Queries.

1. If there be any use in verifying so slight a verbal reference to Panormitan, one of whose huge folios, Venet. 1473, I have examined in vain, perhaps the object might be attained by the assistance of such a book as Thomassin's *Vetus et Nova Ecclesiæ Disciplina*, in the chapter "De Episcopis Titularibus," tom. i.

2. Bishop Bale's description of the monks of Bangor is to be found in his *Scriptor. Britann. Catal.* Compare Richard Broughton's *True Memorial of the ancient State of Great Britain*, pp. 39. 40, ed. an. 1650.

3. I should think in his *Colloquies*, and most probably in the *Peregrinatio Religionis ergo*. Erasmus, in his *Modus orandi Deum*, also observes that "quidam in concionibus implorant opem Virginis," and condemns the "vestigia veteris Paganismi." (sigg. *u* and *s* 2, Basil, 1551.)

4. Respecting the existence of what is called the Epistle of St. Athanasius to Eustathius, Cardinal Bona was right and Bingham in error. Vide St. Athan., *Opp.* ii. 560, ed. Bened.

5. Bingham was seriously astray in consequence of his misunderstanding Bona, who does not by any means refer to Pamelius, but to the anonymous author of the *Antiquitatum Liturgicarum Syntagma*, who is believed to have been Florentius Vanderhaer. If Pamelius is to be introduced at all, the reference in Bingham should be, not to "tom. iii. p. 307.," but to i. 328–30. I would remark too that, in the heading of one of the extracts subjoined, "ex Vita Ambrosiana," should be "ex Ritu Ambrosiano."

6. Joannes Semeca did not flourish A.D. 1250, but died in 1243. Suicer wrongly refers to "Dist. IV. cap. iv.," and Harding, more accurately, to "Dist. IV. *can.* iv. (Bp. Jewel's *Works*,

ed. Jelf, i. 419.) Cap. xxviii. is the one intended, and there is no corruption whatsoever.

7. Joseph Bingham was only closely following Barrow. The first edition of De la Bigne's *Bibliotheca Patrum*, tom. i., also has the evidently senseless reading, "ista quidam *ego*," instead of "*nego*," about which see Comber's *Roman Forgeries*, ii. 187. For MSS. of the Epistles of Pope Symmachus, your correspondent may consult the Carmelite Lud. Jacob à S. Carolo's *Bibliotheca Pontificia*, p. 216.; or, much more successfully, De Montfaucon's *Bibliotheca Bibliothecarum Manuscriptorum*, Paris, 1739. R. G.

Should Mr. Richard Bingham not yet have verified the reference to Erasmus, I beg to furnish him with the means of doing so; but I am tolerably certain that I recollect having met with another place in which this admirable writer more fully censures those preachers of his Church who, at the commencement of their sermons, called upon the Virgin Mary for assistance, in a manner somewhat similar to that in which heathen poets used to invoke the Muses. The following passage, however, may be quite sufficient for your correspondent's purpose:

"Sed si est fons gratiæ, quid opus est illi dicere Ora pro nobis? Non est probabile eam consuetudinem à gravibus viris inductam, sed ab inepto quopiam, qui, quòd didicerat apud Poëtas propositioni succedere invocationem, pro Musa supposuit Mariam." — Des. Erasmi Roterod. *Apologia adversus Rhapsodias calumniosarum querimoniarum Alberti Pii, quondam Carporum Principis*, p. 168. Basil. in off. Froben. 1531.

R. G.

ANCIENT TENURE OF LANDS.

(Vol. ix., p. 173.)

About the close of the tenth century (and perhaps much earlier) there began to arise two distinct modes of holding or possessing land: the one a *feud*, *i. e.* a stipendiary estate; the other *allodium*, the phrase applied to that species of property which had become vested by allotment in the conquerors of the country. The stipendiary held of a superior; the allodialist of no one, but enjoyed his land as free and independent property. The interest of the stipendiary did not originally extend beyond his own life, but in course of time it acquired an hereditary character which led to the practice of subinfeudation; for the stipendiary or feudatory, considering himself as substantially the owner, began to imitate the example of his lord by carving out portions of the feud to be held of himself by some other person, on the terms and conditions similar to those of the original grant. Here B. must be looked upon as only vassal to A., his superior or lord; and although feuds did not originally extend beyond the life of the first vassal, yet in process of time they were extended to his heirs, so that when the feudatory died, his male descendants were admitted to the succession, and in default of them, then such of his male collateral kindred as were of the blood of the first feudatory, but no others; therefore, in default of these, it would consequently revert to A., who had a reversionary interest in the feud capable of taking effect as soon as B.'s interest should determine. If the subinfeudatory lord alienated, it would operate as a forfeiture to the person in immediate reversion. W. T. T.

As a very brief reply to the queries of J. B., permit me to make the following observations.

The Queen is lady paramount of all the lands in England; every estate in land being holden, immediately or mediately, of the crown. This doctrine was settled shortly after the Norman Conquest, and is still an axiom of law.

Until the statute *Quia Emptores*, 18 Edw. I., a tenant in fee simple might grant lands to be holden by the grantee and his heirs *of the grantor and his heirs*, subject to feudal services and to escheat; and by such subinfeudation manors were created.

The above-named statute forbade the future subinfeudation of lands, and consequently hindered the further creation of manors. Since the statute a seller of the fee can but transfer his tenure. There are instances in which one manor is holden of another, both having been created before the statute.

In the instance mentioned by J. B. it is presumed that the hamlet escheated to the heirs of A. on failure of the heirs of B. (See the statute *De Donis Conditionalibus*, 13 Edw. I.)

It is not, and never was, necessary, or even possible, that the lord of a manor should be the owner of all the lands therein; on the contrary, if he were, there would be no manor; for a manor cannot subsist without a court baron, and there can be no such court unless there are *freehold* tenants (at least two in number) holding of the lord. The land retained by the lord consists of his own demesne and the wastes, which last comprise the highways and commons. If the lord should alienate all the lands, but retain his lordship, the latter becomes a *seignory in gross*.

Such was and is the tenure of lands in England, so far as concerns the queries of J. B. He will find the subject lucidly explained at great length in the second volume of Blackstone's *Commentaries*. I. Ctus.

Lincoln's Inn.

I think that J. B. will find in Blackstone, or any elementary book on the law of real property, all the information which he requires. The case which he puts was, I suppose, the common case

of subinfeudation before the statute of *Quia Emptores*, 18 Edw. I. A., the feoffor, reserved to himself no estate or reversion in the land, but the seignory only, with the rent and services, by virtue of which he might again become entitled to the land by escheat, as for want of heirs of the feoffee, or by forfeiture, as for felony. If the feoffment were in tail, the land would then, as now, revert on failure of issue, unless the entail had been previously barred. The right of alienation was gradually acquired; the above statute of *Quia Emptores* was the most important enactment in that behalf. With this exception, and the right to devise and to bar entails, the lords of manors have the same interest in the land held by freeholders of the manor that they had in times of subinfeudation. (Blackstone's *Comm.*, vol. ii. ch. 287., may be carefully consulted.) H. P.

Lincoln's Inn.

PHOTOGRAPHIC CORRESPONDENCE.

Spots on Collodion Pictures, &c.— The principal difficulty I experience in the collodion process is occasioned by the appearance of numberless very minute spots or points over the whole extent of the picture. These occurring on the whites of my pictures (positives) give them a rough, rubbed, appearance and want of *density*, which I should feel obliged if any of your correspondents can teach me how to overcome.

One of your photographic querists inquires the remedy for his calotype negatives darkening all over before the minor details are brought out. I had for a long time been troubled in the same way, but by diminishing the aperture of my three-inch lens to half an inch, and reducing the strength of my sensitising solution to that given by Dr. Diamond, and, in addition, by developing with gallic acid alone until the picture became tolerably distinct in all its parts, and then applying the gallo-nitrate, I have quite succeeded in obtaining first-rate negatives. It is well to prepare only a small quantity of aceto-nitrate at once, as the acetic acid is of a sufficiently volatile nature to escape from the solution, which is a not unfrequent cause of the general darkening of the picture. It would be well to substitute a more fixed acid for the acetic if this be practicable, as it is in the collodion process, where tartaric is recommended. H. C. Cowley.

Devizes, Wilts.

The Double Iodide Solution.— The great difference in the quantity of iodide of potassium ordered by different persons, to dissolve a given weight of iodide of silver in a given volume of water, has induced me to make some experiments on the subject. I find that using pure nitrate of silver, and perfectly pure iodide of potassium (part of a parcel for which Mr. Arnold, who manufactures iodine on a large scale in this island, got a medal at the Exhibition of 1851), the quantity of iodide of potassium required varies, *cæteris paribus*, to the extent of 15 per cent., with the quantity of water added to the iodide of silver before adding the iodide of potassium; the minimum required being when the two salts act on each other in as dry a form as possible. Take the precipitate of iodide of silver, got by decomposing 100 grains of nitrate of silver with 97·66 grains of iodide of potassium; drain off the last water completely, so that the precipitate occupies not more than five or six drachms by measure; throw on it 640 grains of iodide of potassium; rapid solution ensues; when perfectly clear, add water up to four ounces: the solution remains unclouded. But if two or three ounces of water had been first poured on the iodide of silver, 680 grains, as I stated in my former paper, would have been required, and perhaps 734. The *rationale* is, I suppose, that in a concentrated form the salts act on each other with greater energy, and a smaller quantity of the solvent is required than if it is diluted. Many analogous cases occur in chemistry. I hope this little experiment will be useful to others, as a saving of 15 per cent. on the iodide of potassium is gained. As a large body of precipitated iodide of silver can be more completely drained than a smaller quantity, in practice it will be found that small precipitates require a few grains more than I have stated: thus, throw on the precipitate of iodide of silver (got from 150 grains of nitrate), drained dry, 960 grains of iodide of potassium; solution rapidly ensues, which, being made up to six ounces, the whole remains perfectly clear; whereas the iodide of silver thrown down from 50 grains of nitrate, similarly treated with 320 grains of iodide of potassium, and made up to two ounces (the proportional quantities), will probably require 10 or 15 grains more of iodide to effect perfect solution, the reason being that it contained a greater quantity of water *pro ratâ* than the first.

The following table, showing the exact quantities of iodide of potassium required to decompose 50, 100, and 150 grains of nitrate of silver, the resulting weight of iodide of silver, and the weight of iodide of potassium to make a clear solution up to 2, 4, and 6 ounces, will often be found useful:

	Grs.	*Grs.*	*Grs.*
Nitrate of silver - -	50	100	150
Iodide of potassium -	48·83	97·66	146·49
Iodide of silver - -	68·82	137·64	206·46
Iodide of potassium -	320	640	960
Water up to - - -	2 oz.	4 oz.	6 oz.

T. L. Mansell, A.B., M.D.

Guernsey.

Mounting Photographs (Vol. ix., p. 282.).— J. L. S. will find the "Indian-rubber glue," which is sold in tin cases, the simplest and cleanest substance for mounting positives; it also possesses the advantage of being free from the attacks of insects. Seleucus.

Replies to Minor Queries.

Books on Bells (Vol. ix., p. 240.).— Add to Mr. Ellacombe's curious list of books on bells the following:

"Duo Vota consultiva, unum de Campanis, alterum de Cœmeteriis. In quibus de utriusque antiquitate,

consecratione, usu et effectibus plenè agitur, pluraque scitu dignissima ad propositi casus, aliorumque in praxi, hac de re occurrentium decisionem, non injucunde adducuntur. Auctore D. Augustino Barbosa, Protonotario Apostolico, Eminentissimorum DD. Cardinalium Sacræ Congregationis Indicis Consultore, Abbate de Meutrestido, ac insignis Ecclesiæ Vimarensis Thesaurario majore." [4to., no place nor date.]

I have here given the full title of a pamphlet of 112 pages, exclusive of title, which I purchased about twenty years since of Rodd, the honourable and intelligent bookseller of Great Newport Street. It came from the library of Professor J. F. Vandevelde of Louvaine. Some former possessor has written before the title, "Quamvis tantum libellus tamen rarissimus," and it is, perhaps, the only copy in this country. It is not in the Bodleian catalogue, nor was it in Mr. Douce's library. P. B.

Medal in Honour of Chevalier St. George (Vol. ix., p. 105.). — A. S. inquires about a medal supposed to have been struck in honour of Prince James (Chevalier St. George); but his account of it is so vague, that I am unable to answer his question. If he will describe the medal, or state the grounds upon which he supposes such a medal to have existed, I will endeavour to solve his doubts. H.

Dean Swift's Suspension (Vol. ix., p. 244.). — I am surprised that Abhba should express a belief that the circumstances of Swift's college punishment have not been noticed by *any of his biographers*, when every syllable of his communication is detailed (with original documentary proofs) in Dr. Barrett's *Early Life of Swift*, and is in substance repeated in Sir Walter Scott's *Life*, prefixed to Swift's works. C.

"*Vanitatem observare*" (Vol. ix., p. 247.). — I am sorry to have given your correspondent F. C. H. a wrong reference, and I am not *quite* sure about the right one; but I think it is to a Latin translation of the Council of Laodicea, A.D. 366, c. 36. R. H. G.

Ballina Castle, Mayo (Vol. viii., p. 411.). — I have no idea to what place O. L. R. G. can allude as Ballina Castle; there is no place, ancient or modern, about that town, that has that name; and the only place with the title of castle in the neighbourhood, is a gentleman's modern residence of no great pretensions either as to size or beauty. He perhaps alludes to Belleck Abbey, which is a fine building; but, notwithstanding its title, is of still more modern date than the so-called castle. I am not aware of any recent historical or descriptive work on the county generally. Cæsar Otway, Maxwell, and the *Saxon in Ireland*, have confined their descriptions to the "Wild West;" and the crowd of tourists appear to follow in their track, leaving the far finer central and eastern districts untouched. The first-named tourist appears to have projected another work on the county, but never published it. J. S. Warden.

Dorset (Vol. ix., p. 247.). — Nares gives various spellings, as *douset*, *dowset*, *doulcet*, but in all equally derived from *dulcet*, "sweet;" and Halliwell has "doucet drinkes;" so that the great Manchester philosopher had probably been indulging in a too copious libation of some sweet wine, which he styles "foolish Dorset." F. R. R.

Dorchester beer had acquired a very great name, and was sent about England. Out of the shire it was called "Dorset Beer," or "Dorset." That town has lost its fame for brewing beer. G. R. L.

Judicial Rank hereditary (Vol. viii., p. 384.). — Such a list as your correspondent gives is not easily paralleled, it is true, in the judicial annals of England or Ireland; but in Scotland he might have found cases in considerable number to equal or surpass those which he mentions: for instance, in the family of Dundas of Arniston, respecting which I find the following note in the *Quarterly Review*, vol. lvii. p. 462.:

"The series is so remarkable, that we subjoin the details: — Sir James Dundas, judge of the Court of Session, 1662; Robert Dundas, son of Sir James, judge of the Court of Session from 1689 to 1727; Robert Dundas, son of the last, successively Solicitor-General and Lord Advocate, M. P. for the county of Edinburgh, judge of the Court of Session 1737, Lord President 1748, died in 1753 (father of Henry, Viscount Melville); Robert Dundas, son of the last, successively Solicitor-General and Lord Advocate, and member for the county, Lord President from 1760 to 1787; Robert Dundas, son of the last, successively Solicitor-General and Lord Advocate, Lord Chief Baron from 1801 to 1819; all these judges, except the Chief Baron, had been known in Scotland by the title of Lord Arniston. They were, we need hardly add, all men of talents, but the two Lords President Arniston were of superior eminence in legal and constitutional learning."

The Hope family, and some other Scottish ones, present as numerous a display of legal dignitaries as the above; but the hereditary succession from father to son is perhaps not equalled, certainly not excelled, in any age or country. In fact, let the opponents of hereditary honours say what they will, there is no description of talent except the poetical that has not frequently remained in the same family for several generations unabated. J. S. Warden.

Tolling the Bell on leaving Church (Vol. ix., p. 125.). — In reply to J. H. M.'s Query, I beg to state that the chief reason for tolling the bell while the congregation is leaving church, is to

inform the parishioners who have not been able to attend in the morning, that divine service will be celebrated in the afternoon. In scattered villages, or where a single clergyman had to perform the duties of more than one church, this was formerly quite requisite. At a neighbouring village of Tytherly, the custom is still observed, though no longer necessary. W. S.

There is little doubt that priests in olden times were fond of hot dinners, and the bell at the conclusion of the service must have been intended as a warning to their cooks (and many others) to make ready the repast. This is merely a supposition; but I shall cherish the idea in the want of a better explanation. The custom has been, until very lately, observed in our little country church. There are other customs which are still kept up, namely, that of tolling the church bell at eight o'clock on Sunday morning, and again at nine, as well as that of ringing a small bell when the clergyman enters the reading-desk. E. W. J.

Crawley, Winchester.

I believe that the custom of tolling the bell when the congregation is leaving the church, is to notify that there will be another service in the day. This is certainly the reason in this parish (in Leicestershire); for after the second service the bell is not tolled, nor if, on any account, there is no afternoon service. S. S. S.

When I was Lecturer of St. Andrew's, Enfield, the bells rang out a short peculiar peal immediately after Sunday Morning Prayer. I always thought it was probably designed to give notice to approaching funeral processions that the church service was over, as in the country burials — usually there always on Sundays — immediately follow the celebration of morning service.

MACKENZIE WALCOTT, M.A.

I beg to inform your correspondent J. H. M. that this is often done at Bray, near Maidenhead.

NEWBURIENSIS.

The custom observed at Olney Church after the morning service, I have heard, is to apprize the congregation of a vesper service to follow.

W. P. STORER.

Olney, Bucks.

Archpriest in the Diocese of Exeter (Vol. ix., p. 185.). — Besides the archpriest of Haccombe, there were others in the same diocese; but, to quote the words of Dr. Oliver, in his *Monasticon, Dioc. Exon.*, p. 287.,

"He would claim no peculiar exemption from the jurisdiction of his ordinary, nor of his archdeacon; he was precisely on the same footing as the superiors of the archpresbyteries at Penkivell, Beerferris, and Whitchurch, which were instituted in this diocese in the early part of the fourteenth century. The foundation deed of the last was the model in founding that of Haccombe."

In the same work copies of the foundation deeds of the archipresbytery of Haccombe and Beer are printed.

One would suppose that wherever there was a collegiate body of clergymen established for the purposes of the daily and nightly offices of the church, as chantry priests, that one of them would be considered the superior, or archipresbyter.

Godolphin, in *Rep. Can.*, 56., says that by the canon law, he that is archipresbyter is also called *dean*. Query, Would he then be other than "Primus inter pares?"

Prince, in his *Worthies*, calls the Rector of Haccombe "a kind of chorepiscopus;" and in a note refers to Dr. Field *Of the Church*, lib. v. c. 37.

With regard to the Vicar of Bibury (quoted by MR. SANSOM, "N. & Q.," Vol. ix., p. 185.), he founded his exemption from spiritual jurisdiction, I believe, upon his holding a *Peculiar*, and not as an archpriest. H. T. ELLACOMBE.

Clyst St. George.

Dogs in Monumental Brasses (Vol. ix., p. 126.). —I have always understood (but I cannot say on any authority) that the dogs at the feet of monumental effigies of knights were symbolical of *fidelity*. That signification would certainly be very appropriate in monuments of *crusaders*, where, I believe, they are generally found. And I would suggest to MR. ALFORD, that the idea might not have been confined to fidelity in keeping the vow of the Cross, but might have been extended to other religious vows: in which case the ladies undoubtedly might sometimes claim the canine appendage to their effigies. The lion might perhaps symbolise *courage*, in which ladies are not commonly supposed to excel. M. H. R.

The Last of the Palæologi (Vol. v., pp. 173. 280. 357.). — The following scrap of information may be useful to L. L. L. and others, if too long a time has not gone by since the subject was under discussion. In *The List of the Army raised under the Command of his Excellency Robert Earle of Essex*, &c.: London, printed for John Partridge, 1642, of which I have seen a manuscript copy, the name of Theo. Palioligus occurs as Lieutenant in "The Lord Saint John's Regiment."

EDWARD PEACOCK.

Bottesford Moors, Kirton in Lindsey.

Long Names (Vol. viii., pp. 539. 651.). — Allow me to add the following polysyllabic names to those supplied by your correspondents:—*Llanvairpwllgwyngyll*, a living in the diocese of Bangor, became vacant in March, 1850, by the death of its incumbent, the Rev. Richard Prichard, æt.

ninety-three. The labour of writing the name of his benefice does not seem to have shortened his days.

The following are the names of two *employés* in the finance department at Madrid:—*Don Epifanio Mirurzururdundua y Zengotita; Don Juan Nepomuceno de Burionagonatotorecagogeazcoecha.*

There was, until 1851, a major in the British army named *Teyoninhokarawen* (one single name).

G. L. S.

Elizabeth Seymour (Vol. ix., p. 174.).—According to Collins,—

"Sir E. Seymour, first baronet, married Elizabeth, daughter of Sir Arthur Champeirion, of Dartington, co. Devon, by whom he had, besides other issue, a daughter Elizabeth, who married George Cary, of Cockington, co. Devon. Sir Edward Seymour, third baronet, married Anne, daughter of Sir William Portman, and left, besides sons, a daughter, also named Elizabeth, who married Sir Joseph Tredenham, of Tregony in Cornwall, Knight."

These two ladies, whose similarity of name probably caused the confusion, must have lived at least half a century apart.

A. B.

Miscellaneous.

NOTES ON BOOKS, ETC.

Those who share the well-grounded opinion of Mr. Petit, that we cannot fully enter into the character of English architecture unless we give some attention also to French, German, and Italian, will gladly turn to the very profusely and handsomely-illustrated volume which he has just issued, under the modest title of *Architectural Studies in France*, by the Rev. J. L. Petit, M.A., F.S.A., *with Illustrations from Drawings* by the Author and P. H. Delamotte. It is of course impossible, within the limits of our brief notice, to enter into any examination of Mr. Petit's views upon the subject of Gothic architecture, the principles of which he believes to have been more completely developed at an early period in England than anywhere else; and we must therefore content ourselves with directing attention to the book itself, which will in no small degree supply to the architectural student desirous of studying French buildings, the opportunity of doing so; and that too under the guidance of one well qualified to direct his steps. Mr. Petit has long been known to the antiquarian world as one of our greatest authorities on the subject of Gothic architecture; and his various papers, illustrated by his own bold yet effective sketches in the *Archæological Journal*, may have prepared some of our readers for a volume of great importance; yet we think even they will be surprised at the interest and beauty of the present book. Mr. Petit, who has had on this occasion the assistance of Mr. Delamotte as a draughtsman, expresses his hope that at some future time he may avail himself of that gentleman's skill as a photographer.

There is, perhaps, no man of letters, no man of science, of whom the world possesses so unsatisfactory an account as Jerome Cardan. The author of *Palissy the Potter* has therefore done good service, and executed a task worthy of himself, by *The Life of Girolamo Cardano, of Milan, Physician.* In two small readable volumes, rich in all the characteristics of his own peculiar mode of treatment, Mr. Morley has given us not only a clear view of the life and character of Cardan, based on a diligent and careful examination of his voluminous writings — for Cardan reckoned that he had published one hundred and thirty-one books, and left in MS. nearly as many — but also a striking picture of the age in which he lived; and the work, which is one of great interest to the general reader, is made still more valuable to the literary antiquary by the accuracy with which Mr. Morley quotes his authorities.

Some interesting manuscripts were sold by Messrs. Puttick and Simpson on Wednesday, the 22nd ultimo, including original letters by Blake, Penn, Monk, Nelson, and other of our most renowned admirals; and of Charles I. and Charles II., Oliver and Richard Cromwell, Desborough; and numerous autographs of Commonwealth celebrities. The chief lot was a letter from Cromwell to Pastor Cotton, in New England, written shortly after the battle of Worcester, in which he alludes to the difficulties he has experienced in treating with some of the Scotch party. Mr. Carlyle had not seen the original, but used the copy among the Arundel MSS. It was knocked down to Mr. Stevens, the American agent, for 36*l.* A printed broadsheet of the Peace of Breda sold for 3*l.* 7*s.* A letter of Richard Cromwell brought 4*l.* An autograph of Queen Bess brought 2*l.*; and one of Edward VI. brought 2*l.* 8*s.* Autographs of Mary are less common: one in this collection realised 3*l.* 7*s.* One of Nelson's letters to Lady Hamilton brought 2*l.* 2*s.* Altogether, the prices realised were good.

Books Received. — *Lives of the Queens of England*, by Agnes Strickland, Vol. III. This new volume of the cheaper edition of Miss Strickland's popular regal biographies comprises the Lives of Jane Seymour, Anne of Cleves, Katherine Howard, Katherine Parr, and Mary. — *The Works of the Rt. Hon. Joseph Addison, with Notes by Bishop Hurd*, Vol. II., is the new volume of Bohn's *British Classics*, and comprises Addison's contributions to the *Tatler* and *Spectator*. — In the same publisher's *Standard Library*, we have the third volume of his edition of Southey's *Works and Correspondence of Cowper*, which embraces his Letters between the years 1783 and 1788. — *Cyclopædia Bibliographica*, Part XVIII., which extends from *Shepherd* (*Rev. E. J.*) to *Surtees* (*Rev. Scott F.*). — *Whitaker's Educational Register*, 1854. The work, which has undergone some modifications, is now confined altogether to Educational Statistics, of which it is a most valuable compendium. — *Remains of Pagan Saxondom*, by J. Y. Ackerman, Parts VIII. and IX. The contents of these numbers are: — Fragments from a Tumulus at Caenby, Lincolnshire; Fibula from Ingarsby, Leicestershire; Glass Drinking-vessels from Cemeteries in Kent; Fibulæ from Rugby, Warwickshire. The great peculiarity of this Series is, that the objects are drawn of the size of the originals; thus affording great facilities for comparing them with remains of similar character.

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The Circle of the Seasons. London, 1828. 12mo. Two copies.

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Walton and Cotton's Angler. Edited by Sir H. Nicolas.

Wanted by *Mr. Hayward*, Bookseller, Bath.

Penny Cyclopædia. Part 92. (For September, 1840.)

Wanted by *A. Baden, Jun.*, 1. Old Broad Street.

London Labour and the London Poor. 44 various Numbers, several of many of them.
Knight's National Cyclopædia. 32 Parts.
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London Magazine. Vols. after the year 1763.

Wanted by *Fred. Dinsdale*, Esq., Leamington.

Evans's Old Ballads. Vol. I. 1810.
Any of the Sermons, Tracts, &c., by the late Rev. A. G. Jewitt.
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Howitt's Gipsy King, and other Poems. Either one or two copies.

Wanted by *R. Keene*, Bookseller, Irongate, Derby.

The Epicure's Almanack for 1815.

Wanted by *George R. Corner*, 19. Tooley Street.

Notices to Correspondents.

A. J. N. (Birmingham). *Will this Correspondent let us see the papers respecting* John Henderson?

J. C. K. *The coin is a penny of Henry III., struck in London.*

Mr. Pinkerton's *letter has been forwarded to* Eirionnach.

F. C. J. *We cannot discover that James Murray, the second and last Earl of Annandale, was executed. The Earl joined Montrose after the battle of Kilsyth, and upon that heroic chieftain's defeat retired to England, where he died in* 1658. *At his death the titles of Annandale, Annand, and Murray of Lochmaben, became extinct, and those of Stormont and Scoon devolved on David, second Lord Balvaird, who married the Earl's widow. See the* Earldom of Mansfield *in Burke's* Peerage.

Sanders's History of Shenstone.—*Will any reader of* "N. & Q." *oblige me by lending me a copy of Sanders's* History of Shenstone? *Of course I would pay the carriage and expenses. A letter would find me directed,* Cid, *Post Office, Stourbridge, Worcestershire.*

B. H. A. *For the derivation of* Czar, *see our* last Volume, pp. 150. 226. 422.

T. H. *On the Lord Mayor being a Privy Councillor, see our* Fourth Volume passim.

S. C. (Norwich). *The line*—

"When Greeks joined Greeks then was the tug of war"—

is from Lee's Alexander the Great.

Piscator *will find ample illustration of* "ampers and *and the character* &" *in our* last Volume (8th), pp. 173. 223. 254. 327. 376. 524.

A. Baden, Jun., *will find that his Query respecting the pronunciation of* Tea *in Queen Anne's time, has already been treated of in the curious discussion on* Irish Rhymes *in our* 6th, 7th, and 8th Volumes.

X. Y. Z. *Brother-german is a brother by the father's or mother's side, in contradistinction to a uterine brother, or by the mother only.*

E. H. M'L. *Some examples of* wage, *the singular of* wages, *are given in Todd's* Johnson: *consult also Richardson*, s. v.

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Notes.

ARABIAN TALES AND THEIR SOURCES.

The Arabians have been the immediate instruments in transmitting to us those Oriental tales, of which the conception is so brilliant, and the character so rich and varied, and which, after having been the delight of our childhood, never lose entirely the spell of their enchantment over our maturer age. But while many of these tales are doubtless of Arabian origin, it is not to be supposed that all are equally so. If we may believe the French translator of the *Thousand and One Tales*, that publication does not include the thirty-sixth part of the great Arabian collection, which is not confined to books, but has been the traditional inheritance of a numerous class, who, like the minstrels of the West, gained their livelihood by reciting what would interest the feelings of their hearers. This class of Eastern story-tellers was common throughout the whole extent of Mahomedan dominion in Turkey, Persia, and even to the extremity of India.

The sudden rise of the Saracen empire, and its rapid transition from barbarism to refinement, and from the deepest ignorance to the most extensive cultivation of literature and science, is an extraordinary phenomenon in the history of mankind. A century scarcely elapsed from the age of Amrou, the general of Caliph Omar, who is said to have burned the great Alexandrian library, to the period when the family of the Abbasides, who mounted the throne of the Caliphs A.D. 750, introduced a passionate love of art, science, and even poetry. The celebrated Haroun Al Raschid never took a journey without at least a hundred men of science in his train. But the most munificent patron of Arabic literature was Al Mamoun, the seventh Caliph of the race of the Abbasides, and son of Haroun Al Raschid. Having succeeded to the throne A.D. 813, he rendered Bagdad the centre of literature: collecting from the subject provinces of Syria, Armenia, and Egypt the most important books which could be discovered, as the most precious tribute that could be rendered, aud causing them to be translated into Arabic for general use. When Al Mamoun dictated the terms of peace to Michael, the Greek emperor, the tribute which he demanded from him was a collection of Greek authors.

The Arabian tales had their birth after this period; and when the Arabians had yielded to the Tartars, Turks, and Persians, the empire of the sword. Soldiers are seldom introduced; the splendours of the just Caliph's reign are dwelt upon with fond remembrance; the style is that of a mercantile people, while riches and artificial luxuries are only rivalled by the marvellous gifts of the genii and fairies. This brilliant mythology, the offspring of the Arabian imagination, together with the other characteristics of the Arabian tales, has had an extensive influence on our own literature. Many of these tales had found their way into our poetry long before the translation of the *Arabian Nights;* and are met with in the old *Fabliaux*, and in Boccacio, Ariosto, and Chaucer. But while these tales are Arabian in their structure, the materials have been derived, not only from India, Persia, and China, but also from ancient Egypt, and the classical literature of Greece.

I shall content myself at present with adducing one example of such probable derivation from the source last mentioned. The stories to be compared are too long for quotation, which, as they are well known, will not be necessary. I shall therefore merely give, in parallel columns, the numerous points of resemblance, or coincidence, between the two. The Arabian tale is that of "Ali Baba and the Forty Robbers;" the corresponding story will be found in Herodotus, b. II. c. cxxi.; it is that of Rhampsinitus and the robbery of his royal treasury:

THE EGYPTIAN TALE.	THE ARABIAN TALE.
1. The king constructs a stone edifice for the security of his vast riches.	1. In a rock so steep and craggy that none can scale it, a cave has been hewn out, in which the robbers deposit their prodigious wealth.
2. In the wall of this treasury is a stone so artfully disposed that a single person can move it, so as to enter and retreat without leaving any trace of his having done so.	2. In this rock is a door which opens into the cave, by means of two magical words, "Open Sesame;" and closes again in like manner by pronouncing the words "Shut Sesame."
3. Two brothers become acquainted with the secret opening into the treasury, and enter it for the purpose of enriching themselves.	3. Two brothers become acquainted with the door of the cave, and the means of opening and shutting it; and they enter it for the purpose of enriching themselves.
4. One of the brothers becomes rich by abstracting large sums of money from the royal treasury.	4. Ali Baba, one of the two brothers, becomes rich by carrying off a great quantity of gold coin from the robbers' cave.
5. The other brother is caught in the snare which the king had laid within the treasury, for the detection and apprehension of the intruders.	5. Cassim, the other brother, is caught as in a snare, by forgetting, when in the cave, the magical words by which alone an exit could be obtained.
6. At his own request the brother thus caught is beheaded by the other to avoid recognition, and to secure the escape of one. The dead body is hung from the wall of the treasury, for the purpose of discovering his accomplice.	6. Cassim, in his attempt to escape, is killed by the robbers, and his dead body is quartered, and hung up within the door of the cave, to deter any who might be his accomplices.
7. The surviving brother, at his mother's earnest request, carries off the dead body, and brings it home on the back of one of his asses.	7. Ali Baba, at the instance of Cassim's widow, carries off his remains from the cave, and brings them home on the back of one of his asses.
8. The king, unable to ascertain how his treasury had been entered, is enraged at the removal of the body, and alarmed at finding that some one who possesses the secret still survives.	8. The robbers, unable to guess how their cave had been entered, are alarmed at the removal of Cassim's remains, which proves to them that some one who possesses the secret still survives.
9. The king has recourse to stratagem, for the purpose of detecting the depredator, but without success.	9. The robbers have recourse to stratagem, for the purpose of discovering the depredator, but without success.
10. The surviving brother baffles the king's first attempt to detect him, by means of some asses, which, in the character of a wine-seller, he had loaded with wine-flasks, making the king's guards drunk, and leaving them all fast asleep.	10. Ali Baba, assisted by his female slave, baffles the robber captain's first attempt upon him, by means of some oil in a jar, his men being concealed in the other jars, with which the captain, in the character of an oil-merchant, had loaded some asses: thus the latter, who thought his men asleep, finds them all dead.

The Egyptian Tale.	The Arabian Tale.
11. In the darkness of the night, the surviving brother tells the king's daughter, whom her father had employed to detect him, the story of his exploits in baffling the guards and carrying off the body of his brother.	11. In the dusk of the evening, Baba Mustapha relates to the two robbers in succession, who had been employed to detect Ali Baba, the story of his having sewed a dead body together; and, blindfold, himself conducts each of them to Ali Baba's door.
12. The king's daughter attempts to seize the brother, but he baffles her, by leaving in her hand a dead arm instead of his own.	12. The two robbers successively mark the house of Ali Baba with chalk; but his female slave baffles them by putting a similar mark on the other houses, in consequence of which they are put to death instead of her master.
13. The king, who admires the audacity and ingenuity of the surviving brother, offers him, by proclamation, pardon and reward; and, on his coming forward, gives him his daughter in marriage.	13. Ali Baba, saved from the robber captain's designs by the courage and ingenuity of Morgiana, his female slave, gives her freedom, and marries her to his son.

Here, then, are above a dozen striking coincidences in this one example; and they are given with but slight dislocation or transposition. Other examples might be adduced, but I must reserve them for another communication.

J. W. Thomas.

Dewsbury.

LA ROCHEFOUCAULD.

Meeting occasionally, in reading new French works and journals, with sentiments and criticisms by eminent living writers on the characteristic peculiarities of some of the most distinguished French authors of the age of Louis XIV. and subsequently, perhaps you will allow me to send you, from time to time, "notes" or extracts from the criticisms alluded to, in case you should be of opinion that they may be agreeable to some of your readers, who may not be aware of the healthier and more Christian tone that now pervades one, at least, of the most influential organs of public opinion in France. Let us begin with *La Rochefoucauld*, as recently reviewed in the *Journal des Débats*.

J. Macray.

Oxford.

"*La Rochefoucauld.*

"Pourquoi La Rochefoucauld m'inspire-t-il une répugnance invincible? Pourquoi cette souffrance en le lisant? Ah! le voici, je crois. La morale de La Rochefoucauld c'est la morale Chrétienne, moins, si je puis m'exprimer ainsi, le Christianisme lui-même; c'est tout ce qui peut humilier et abattre le cœur dans la sévère doctrine de l'Evangile, moins ce qui le relève; c'est toutes les illusions détruites sans les espérances qui remplacent les illusions. En un mot, dans le Christianisme La Rochefoucauld n'a pris que le dogme de la chute; il a laissé le dogme de la rédemption. En faisant briller un côté du flambeau, celui qui désenchante l'homme de lui-même, il éclipse l'autre, celui qui montre à l'homme dans le ciel sa force, son appui, et l'espoir d'une régénération. La Rochefoucauld ne croit pas plus à la sainteté qu'à la sagesse, pas plus à Dieu qu'à l'homme. Le pénitent n'est pas moins vain à ses yeux que le philosophe. Partout l'orgueil, partout le *moi*, sous la haire du Trappiste, comme sous le manteau du cynique.

"La Rochefoucauld n'est Chrétien que pour poursuivre notre pauvre cœur jusque dans ses derniers retranchemens; il n'est Chrétien que pour verser son poison sur nos joies et sur nos rêves les plus chers. . . . Que reste-t-il donc à l'homme? Pour les âmes fortes, il ne reste rien qu'un froid et intrépide mépris de toutes choses, un sec et stoïque contentement à envisager le néant absolu; pour les autres, le désespoir ou les jouissances brutales du plaisir comme dernière fin de la vie!

"Et voilà ce que je déteste dans La Rochefoucauld! Cet idéal dont j'ai soif, il le détruit partout. Ce bien, ce beau, dont les faibles images me ravissent encore sous la forme imparfaite de nos vertus, de notre science, de notre sagesse humaine, il le réduit à un sec intérêt."
—S. De Sacy, *Journal des Débats*, Janv. 28.

SHROPSHIRE BALLAD.

Your correspondent B. H. C. (Vol. viii., p. 614.) gives, from recollection, a Northamptonshire version of the old "Ballad of Sir Hugh of Lincoln." It reminded me of a similar, though somewhat varied, version which I took down, more than forty years ago, from the lips of a nurse-maid in Shropshire. It may interest the author of *The Celt, the Roman, and the Saxon*, to know that it was recited in the place of his birth. Its resemblance to the ballad in Percy's *Reliques* was my inducement to commit it to paper:

It hails, it rains, in Merry-Cock land,
It hails, it rains, both great and small,
And all the little children in Merry-Cock land,
They have need to play at ball.
They toss'd the ball so high,
They toss'd the ball so low,
Amongst all the Jews' cattle
And amongst the Jews below.
Out came one of the Jews' daughters
Dressed all in green.
"Come, my sweet Saluter,
And fetch the ball again."
"I durst not come, I must not come,
Unless all my little playfellows come along,
For if my mother sees me at the gate,
She'll cause my blood to fall."
She show'd me an apple as green as grass,
She show'd me a gay gold ring,
She show'd me a cherry as red as blood,
And so she entic'd me in.
She took me in the parlour,
She took me in the kitchen,
And there I saw my own dear nurse
A picking of a chicken.
She laid me down to sleep,
With a Bible at my head, and a Testament at my feet;
And if my playfellows come to quere for me,
Tell them I am asleep.

S. P. Q.

"OF THE BENEFIT OF THE DEATH OF CHRIST," BY AONIO PALEARIO.

The total, or almost total, disappearance of books at one time largely circulated, is a curious fact in the history of literature. One cause of it may be found in the efforts made by the Church of Rome to suppress those works which were supposed to contain unsound doctrine.

"Heretical books," says Mr. T. B. Macaulay, "were sought out and destroyed with unsparing rigour. Works which were once in every house, were so effectually suppressed, that no copy of them is now to be found in the most extensive libraries. One book in particular, entitled *Of the Benefit of the Death of Christ*, had this fate. It was written in Tuscan, was many times reprinted, and was eagerly read in every part of Italy. But the inquisitors detected in it the Lutheran doctrine of justification by faith alone. *They proscribed it; and it is now as utterly lost as the second decade of Livy.*"

This book was published without a name. But the author was Aonio Paleario. It was translated into various languages, as French, Spanish, English, and possibly others; and within six years after its first appearance, 40,000 copies are said to have been circulated.

A few years ago I was fortunate enough to meet with a copy of the English version, which was made from the French, not from the original. This copy was printed in 1638, and was, according to the title-page, the fourth (English) edition. From it I edited the work, prefixing a short notice of the author, and verifying the references to the Fathers. It was subsequently retranslated into Italian, and has, I am informed, been much read in Italy. Some time after this publication, I became aware of the existence of a copy (in private hands) of the apparently first English edition, bearing the date of 1573. This I was allowed to inspect: and I hope hereafter to put forth another edition, in which the text of this copy will be followed, and two or three inaccuracies which had crept into the former impression will be corrected.

I was, however, ignorant that a single copy of the original Italian existed; and all inquiry for it seemed to be vain. But one was near at hand, preserved with diligent care among the literary treasures of St. John's College, Cambridge, by the authorities there, who were well aware of its rarity and value. By their obliging permission, I was a few days ago permitted to examine it.

It is a small square 16mo., bound, in beautiful condition, measuring about 4¼ inches by 3, and containing seventy-two pages. The following is the title-page:

"Trattato vtilissimo del beneficio di Giesv Christo crocifisso, verso i Christiani. Venetiis, Apud Bernardinum de Bindonis. Anno Do. M.D.XXXXIII."

From the date, it seems to be the first edition.

There is an address

"Alli Lettori Christiani.

"Essendoci venuta alle mani un' opera delle piu pie e dotte, che a nostri tempi si siano fatte, il titolo della quale e, Del beneficio di Giesu Christo crocifisso verso i Christiani: ci e paruto a consolatione e utilita vostra darla ī istampa, e senza il nome dello scrittore, accioche piu la cosa vi muova, che l' autorita dell' autore."

This most curious volume has been for upwards of a century in the library of St. John's College, as the following printed notice, pasted within the cover, will show:

"In grati animi testificationem, ob plurima Humanitatis officia, a Collegio Divi Joannis Evangelistæ apud Cantabrigienses multifariam collata, librum hunc inter alios lectissimos eidem collegio legavit Illustrissimus Vir, Dominicus Antonius Ferrari, J. U. D. Neapolitanus, 1744.

"Teste,
"J. Creyk."

But this is not all. The College is happy enough to possess a copy of the rare French translation of the same book. This is somewhat larger in size than the original Italian, and consists of sixty-four leaves. It contains, as will be seen by the title-page, some additional matter:

"Dv benefice de Iesvs Christ crvcifie, envers les Chrestiens. Traduict de vulgaire Italien, en langage Françoys. Plus, Vne Traduction de la huytiesme Homelie de sainct Iean Chrysostome, De la femme Cananée: mise de Latin en Françoys. Venez a moy vous tous qui trauaillez et estes chargez, et ie vous soulageray, 1552."

There is an address by the French translator: "Le traducteur a tous les Chrestiens qui sont dessoubz le ciel, Salut;" and at the end of the volume is a "Traduction du Psalme xxxiv." The French version is said to have been first published in 1545. This therefore is not, it would seem, the earliest edition.

This volume also, it may be added, was given to the College by Ferrari. J. Ayre.

Hampstead.

Minor Notes.

Stone Chisels.—I saw recently an oviform stone implement which had been found on the granite moors of North Cornwall, and apparently had been used as a pickaxe in mining. The following notice shows that such implements were used by the ancient miners in the Lake Superior district:

"The explorers are now much aided by these guiding features, also by pits, which indicate where an ancient race—probably the Aztecs or Toltecs—have carried on their superficial operations on the veins. Some of those I saw were twenty or thirty feet deep, which

must have been the result of much labour, considering their tools—*the only trace of which we find in the shape of oviformed stones, with a groove round the centre for the purpose of securing a handle*, then to be used as a hammer to shatter the vein-stone after it probably had been reduced by the action of fire and water on the calcareous matter entering into its composition. In favour of this conjecture, quantities of charcoal have been found in the bottom of some of these pits, which are almost effaced by the accumulation of timber decayed and foliage of ages past."—From a letter in the *Mining Journal*, Jan. 7, 1854.

S. R. PATTISON.

Acrostic.—I send you a very curious acrostic, copied from a monument in the Church of St. Germans, Cornwall. You will perceive that it is in memory of "Johannes Glanvill, Minister;" and it is surmounted with the arms of that ancient family:

A.D. 1599. 24to Novembr natus est.	ARMS.	A.D. 1631. 20mo Octobr denatus.

I nditur in gelidum	G regis hujus opilio bustu	M,
O mnibus irriguus	L achrymis simul urbis et agr	I.
H ujus erit vivax	A tque indelebile nome	N,
A rtibus et linguis	N ecnon virtute probat	I.
N obis ille novæ	V atem (pro munere) legi	S
N aviter et graviter	I ucunde et suaviter egi	T.
E rgo relanguenti	L icet eluctetur ab or	E
S piritus; æternum	L ucebit totus ut aste	R.

W. D. F.

Walton.

Simmels.—The Vienna correspondent of *The Times*, whose letter from "Vienna, March 5th," appeared in that paper on Friday the 10th, mentions a Viennese loaf, the name of which so strongly resembles the *simmel* of our ancestors as to deserve a Note:

"The Viennese witlings, who are much inclined to abuse the hyperbole, affirm that a magnifying glass will soon be requisite in order to discover the whereabouts of the *semmeln*, the little wheaten loaves for which Austria is famous."

W. J. T.

Ogborne's History of Essex.—I lately fell in with (at a marine store-shop in Somers Town) some scattered materials in Mrs. Ogborne's handwriting for the above highly interesting but unfinished work. I have not yet sorted them, but I perceive that the MSS. contain some information that was never published, relating to Rochford Hundred, &c. The shopkeeper stated that she had used the greater part of Mrs. Ogborne's papers as waste-paper, but I am not without hopes that she will find more. There is a letter from Mr. Leman of Bath, which is published in the work. I am aware that Mr. Fossett has Mrs. Ogborne's MSS.; but those now in my possession are certainly interesting, and might be, to some future historian of Essex, even valuable. Should I discover anything worth inserting in "N. & Q." on examining the MSS. I will send it. G. I. S.

Fleas and Bugs.—Has the following explanation of an old saying ever been brought forward, and is it satisfactory? When a person is sent off "with a flea in his ear," the luckless applicant is peremptorily dismissed with an imperative "flee," with the word "flee" sounding in his ear, or, facetiously, "with a *flea* in his ear."

Apropos of proverbial domestic entomology, is there more than lies on the surface in the elegant simile "As snug as a bug in a rug?" A rough variety of dog was termed a "rug" in Shakspeare's time; quartered on which, the insect might find good entertainment—a plentiful board, as well as a snug lodging. It appears, however, that the name has not long been applied to the *Cimex*, so that the saying may be of greater antiquity, and relate to bugbears. C. T.

Zeuxis and Parrhasius.—In the Preface to Mr. Grote's *History of Greece*, there occurs the following passage:

"If the reader blame me for not assisting him to determine this—if he ask me why I do not undraw the curtain, and disclose the picture?—I reply in the words of the painter Zeuxis, when the same question was addressed to him on exhibiting his master-piece of imitative art: 'The curtain *is* the picture.'"

Compare this with Pliny, *Nat. Hist.* xxxv. 36. § 3.; from which it appears that Parrhasius, not *Zeuxis*, painted the curtain. ARCH. WEIR.

Cure for Hydrophobia.—A gentleman named Monsell, who lived at Kilrush in the county Clare, possessed a cure for hydrophobia which was never known to fail. He required that the patient should be brought to him within nine days from the time of being bitten, and his first proceeding was to cause the person to look in a looking-glass or pail of water: if the patient bore that trial without showing any uneasiness, he declared that there was no doubt of his being able to effect a cure. He then retired to another room, leaving the patient alone for a short time; and when he returned, he brought two bits of cheese which he said contained the remedy, and caused the person to swallow them. He then desired that the patient should return home, and for nine days frequently drink a few sips of water; and also take opportunities to look at water or a looking-glass, so as to accustom the nerves to be under control. I knew a case of a peasant girl, who was bitten by a mad dog, and who had to be brought to him tied on a car, whom he cured. The dog, before he was killed, bit several valuable dogs, all of

which had to be destroyed; he also bit two pigs, which, after showing most frightful symptoms of hydrophobia, had to be shot and their flesh burned. Mr. Monsell always refused to declare what his remedy was, "lest it might be used for anything but a human being." It would appear that in a great measure he worked on the imagination of his patients: still some other means may have been used, and, as he has been dead some time, it is to be hoped he did not let his secret die with him. He never would take any remuneration from those he cured, or their friends. I never heard any person in that part of the country express the least doubt of the efficacy of the remedy he used. Francis Robert Davies.

The "Fusion."—Is it generally known that there exists, between the two branches of the Bourbons, a much nearer relationship than that which arises from their common descent from Louis XIII.? The Duchess de Berri was niece to Louis-Philippe's queen: so that the Duc de Bordeaux and the Comte de Paris are second cousins. E. H. A.

Queries.

LYRA'S COMMENTARY.

I possess a copy of the *Textus biblie cū Glossa ordinaria Nicolai de lyra postilla Pauli Brugēsis Additiōibus Matthie Thoring Replicis*, in 6 volumes folio, printed at Basle in the years 1506–8. The binding is of oak boards and calf leather, stamped with a very spirited design composed of foliated borders, surrounding, on the right cover, six impressions from a die three inches high by one and three quarters wide, consisting of a narrow border enclosing a human figure, who bears in his left hand a knotted staff as high as himself, while in the right he holds a bag or scrip containing many balls (perhaps stones or fruit), which hangs over his shoulder. Under the right arm he carries a sword, and on the wrist a wicker basket. The lower limbs of this strange being are clad in loose garments, like to a modern pair of trousers, with a large ragged hole on each knee. The feet are not seen, as he is behind a fence composed of interlaced branches of trees. To complete the picture, the head, which is much too large for the body, has no other covering but crisped hair.

On the left cover are four impressions of a die three inches high by two wide, on which are six animals whose kinds it is difficult to determine with certainty; the two upper possibly may be horses, the middle a bird and a monkey, the lower a lion and a dog. The animals are separated from each other by a running pattern composed of branches, leaves, and flowers, and are surrounded by a frame, on which is the following in black-letter:

"DEUS DET NOBIS SUAM PACEM
ET POST MORTEM UITAM ETERNAM."

The clasps have engraven on them, in the same character,—

"LIB DN̄S ET MG̅ER JOANNIS VAM MERE."

On the title-page, slightly varied in each volume, is the following inscription, in a hand not much later than the publication of the book:

"Liber M. Joachimi Moller ex testamento M. Johanīs vam mer optim et maximus deus illius anime misereatur. Amen."

I shall be much obliged to any one who will explain to me the figures on the cover, which, doubtless, have some legendary or symbolic meaning; and also give me any notes or references concerning either of the former possessors of the book, both of whom have, I believe, enriched it with manuscript notes. Edward Peacock.

Bottesford Moors, Messingham,
Kirton-in-Lindsey.

Minor Queries.

Barristers' Gowns.—What is the meaning of the lapel, or piece which hangs from the back of the barrister's gown? Has it any particular name? In shape it is very similar to the representations we see in pictures of the "cloven tongues." It is not improbable that it may be intended figuratively to bear reference to them.
Henry T. Riley.

"*Charta Hen. 2. G. G. n. 2. q.*"—In Cowell's *Law Dictionary* (ed. 1727), under the word Lusgul, I find the following reference: "Charta Hen. 2. G. G. n. 2. q." I should be much obliged to any person who would suggest for what "G. G. n. 2. q." stands. K.

Albany Wallace.—Can any of your correspondents, familiar with the drama, tell me who this gentleman was? In 1827, there appeared *The Death of Mary Queen of Scots*, an historic drama in five acts, by A. W., Esq.: Worthing, printed for the author by W. Verrall. His name occurs again on the title-page of *The Reigns of the Stuarts in England dramatised. The First Part of King James the First*, a play in five acts: London, printed by the author, at his private press, Queen Ann Street, 1835.

I naturally turned up Mr. Martin's *Privately Printed Books*, but neither our dramatist nor his press is there alluded to. Touching the latter, Mr. Wallace says in his preface,—

"A certain picture was said by a connoisseur to be 'very well painted for a *gentleman!*' a species of nega-

tive praise which gave but little satisfaction to the artist. Should the amateur printer, however, meet with as much, he will be very well contented. All he can himself say for his work is 'that it is legible;' and his type being of a pretty tolerable rotundity, he does not think it will need an additional pair of spectacles to be made out."

I am farther desirous of knowing if, in pursuance of his plan, Mr. Wallace *dramatised* any more of the Stuarts? J. D.

Leslie and Dr. Middleton.—In Dr. M'Neile's *Lecture on the Jews and Judaism*, Feb. 14, 1854, the four rules given by Leslie as a test of historical truth are thus quoted:

"1. That the matter of fact be such that men's outward senses, their ears and eyes, may be judges of it.

"2. That it be done publicly, in the face of the world.

"3. That not only public monuments be kept in memory of it, but also that some outward actions be statedly performed.

"4. That such observances be instituted, and do commence, from the time at which such matter of fact is done.

"*It is said* that Dr. Middleton endeavoured for twenty years to find out some pretended fact to which Mr. Leslie's four rules could be applied, but in vain."

"It is said." Where; when; by whom?

H. B. C.

U. U. Club.

Star and Garter, Kirkstall.—What is *now* a large hotel, at Kirkstall Bridge, near to Kirkstall Abbey in Yorkshire, was many years ago a mere village roadside hostel, under whose sign (the Star and Garter) was inscribed in Greek capitals "ΤΟ ΠΡΕΠΟΝ." How could such an inscription have got into such a place? Could it have been the suggestion of some "learned clerke" of the neighbouring monastery, as more suited to the genius of the vicinity than the ordinary announcement of "Good Entertainment for Man and Horse?"

J. L. S., Sen.

Shrove Tuesday.—Happening to be at Newbury on Shrove Tuesday, I was struck with the tolling of the church bell as for a death, and, on inquiry, was informed that such was the custom of the place on this day. Does such a custom exist anywhere else, and what is the origin of it?

NEWBURIENSIS.

"*Tarbox for that.*"—On reading a book of funny stories some years ago in the British Museum (a sort of *Joe Miller* of Charles II.'s time), whenever any story was given that seemed "too good to be true," the anecdote ended with the words "Tarbox for that." Am I right in suspecting that this is equivalent to the expression, "Tell that to the marines," so well known in our day? "Tarbox" was probably a nickname for a bumpkin, or guardian of the tarbox, in which was kept the tar composition used for anointing sheep. Can anybody suggest another solution of the meaning of this expression? HENRY T. RILEY.

De Gurney Pedigree.—Can any of your readers inform me whether the following pedigree is correct, so far as it goes?

1170. Robert Fitzhardinge = Eva.

- Maurice
- Robert = Hawisia de Gurney.
  - 1230. Maurice = Alice de Gaunt.
  - Henry.*
  - Matthew =
    - 1269. Robert de Gurney.†

Who was the father of Simon de Gaunt, Bishop of Salisbury in 1300? E. W. GODWIN.

"Πιστις," *unde deriv.*—Scapula and Hederic both give πειθω as the root; but by what process is πιστις so obtained? What objection is there to taking ἱστημι as the root? whence εφισταμαι, επιστας, πιστος. No doubt one of your learned readers will kindly aid the inquiry. Ψ.

Snush.—When did this name cease to be used for *snuff?* I think I have met with it as late as the reign of Queen Anne. I believe the Scotch call snuff *snish*, or *snishen*. HENRY T. RILEY.

John Bale, Bishop of Ossory.—A *complete* list of the works of this voluminous writer, giving the titles in full, will be thankfully acknowledged; also any facts as to his life, not generally known. There is a very imperfect list of Bale's *Works* given in Harris's *Ware's Bishops*, and most of the Biographical Dictionaries. JAMES GRAVES.

Kilkenny.

Proxies for absent Sponsors.—Can any of your readers mention earlier instances than the following of the attendance of proxies in behalf of absent sponsors?

"My daughter, Elizabeth Burrell, was born on Thursday, 25th June, 1696 . . . She was baptized on Monday, 15th February. My brother, P. Burrell (by Wm. Board, Esq.), Godfather, my Lady Gee (by my sister Parker), and my niece Jane Burrell, Godmothers."—"Extracts from the Journal and Account-Book of Timothy Burrell, Esq., Barrister-at-Law of Ockenden House, Cuckfield" (*Sussex Archæological Collections*, vol. iii. p. 131.).

E. M.

Hastings.

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* First Master of the Hospital of St. Mark in Bristol.

† Heir to Maurice, his uncle.

Heraldic Query.—Names of the families bearing the following coats of arms are requested:

1. Ermine, on a chief sable, two griffins segreant combatant argent. *Crest*, a demylyon affrontée or.

2. Azure, a bend or, between three spear-heads argent. *Crest*, an armed arm, embowed, grasping a broken spear.

3. Barry of six or and sable (with quarterings). *Crest*, on a coil of rope a dog sable collared argent. E. D.

Christmas Ballad.—Perhaps some of your correspondents may be able to throw some light upon the following verses, which are sung by the waits at Christmas in the neighbourhood of Falmouth:

"Twelve is twelve as goes to hell,
Eleven is eleven as goes to heaven,
Ten is the Ten Commandments,
Nine is nine so bright to shine,
Eight is the gable angels,
Seven is the seven stars of the sky,
And six is the six bold waiters,
Five is the flamboys under the bough,
And four is the Gospel preachers;
Three of them is thrivers (shrivers?),
Two of them is lilywhite babes, and clothed all in green oh!
And One is One, and all alone, and ever more shall be so."

That the first line alludes to the fate of the twelfth apostle is evident. The meaning of the second, third, sixth, ninth, and last lines, is also apparent. The others I am quite at a loss to explain. C. M. G.

Hay-bread Recipe.—The Query of your correspondent G. D. (Vol. ix., p. 148.) has reminded me of a question which I wish to ask. By what chemical process may hay be converted into bread? E. W. J.

Te Deum.—We read frequently of this hymn being sung in the Russian Church after victories. Can any of your correspondents inform me in what language it is used in the Eastern Churches? It is, I believe, generally admitted that it was originally composed in Latin for the use of the Western Church; but if the Emperor Nicholas, in his famous manifesto (vide Vol. viii., pp. 585. 655.), quotes from this hymn and not from the Psalms, the one being quite as likely as the other, it would almost appear that the Latin version is the one with which he is the most familiar.

Honoré de Mareville.

Guernsey.

Mary Queen of Scots at Auchincas.—Auchincas is an interesting ruin on the bank of the Evan in Dumfriesshire, the residence of Randolph, Earl of Murray, Regent of Scotland in 1329. I have heard a tradition to the effect that when Mary Queen of Scots was fleeing towards England, she paused to rest here. Can any of your readers confirm or contradict this tradition?

And can any of them furnish farther particulars regarding the history of the same castle, in addition to those given in the ordinary gazetteers, and in Black's *Guide to Moffat?* Annandale.

Right of Refuge in the Church Porch.—In one of J. H. Parker's *Parochial Tales*, a custom is spoken of as existing at the present time in Norfolk, by which every parishioner has a right to make the church porch his temporary home until he can find a lodging elsewhere. Is this a fact? In the parish register of Flamstead, Herts, is an entry under the year 1578, of the burial of a child and its father, "w^h bothe died in ye church porche." Cheverells.

Christopher Lemying of Burneston.—The undersigned would be obliged to any of the readers of "N. & Q." who would furnish him with the names of the children and grandchildren of Christopher Lemying of Burneston, nigh Lemying, in Richmondshire, com. York, who lived about A.D. 1600 and 1640? And also with any information concerning the births and deaths of the same? The Heralds' Visitations for the seventeenth century would probably afford the information, but the writer has no access to them at present.

C. P. L.

Ralph Ashton the Commander.—Your answer to my inquiry relative to "Isabella, the wife of Ralph the Commander" (*Ashton*, Vol. ix., p. 272.), induced me to refer to the work you quoted, Baines's *Lancashire;* but in the list of her sons I did not find named one who is mentioned in the ancient document I have spoken of, namely, "*James*, the son of Isabel, the wife of Ralph the Commander." Did she survive her husband and marry a second time; and, if so, what was his name? I ask this because, probably, that would be the name of the son here alluded to. A reply to this Query would oblige* Jaytee.

Minor Queries with Answers.

Roman Roads in England.—Whose is the best treatise on the Roman roads in England?

Prestoniensis.

[Although the credit and fidelity of Richard of Cirencester have frequently been attacked, still, as

[* We cannot discover that Elizabeth Kaye, the wife of Ralph the Commander, married the second time. See Burke's *Extinct Baronetcies*, pp. 21. 285., ed. 1838.—Ed.]

Gibbon remarks, "he shows a genuine knowledge of antiquity very extraordinary for a monk of the fourteenth century." In 1809, an edition was published in London, entitled *The Description of Britain*, translated from Ricardus of Cirencester, with the original treatise *De Situ Britanniæ*, with a map and a fac-simile of the MS., as well as a Commentary on the Itinerary. It has been reprinted in the *Six Old English Chronicles* in Bohn's *Antiquarian Library*, but without the map. The Itinerary contains eighteen journeys, which Richard says he compiled from certain fragments written by a Roman general, and from Ptolemy and other authors. He mentions 176 stations, while Antoninus has only 113.]

Inscription on the Brass of Sir G. Felbrigge.— Can any of your numerous correspondents afford me an explanation of the following fragment of an inscription from the brass of Sir George Felbrigge, Playford, Suffolk? Each word is separated by the letter ꝑ, and a demi-rose conjoined. The part enclosed in brackets is now lost, but was remaining in Gough's time:

"Funda de per a dieu loange et dieu pur lalme de lui al [dieu quil est pete ei(t) ceste]."

This is the order in which the words now stand; but as they are quite unintelligible, and the fillet shows evident signs of having been broken in several places, we may reasonably suppose that they were misplaced when the brass was moved from its original slab. The principal word, about which I am in difficulty, is *pete*. Can it be the same as "pitië?" If so, I venture to suggest the following explanation, till some one may offer me a better:

". . . *fils* de père *qui* funda ceste *place*, à dieu est loange et qu'il eit pitië, *priez* pur l'alme de lui à dieu."

The words printed in Italics are supplied to complete the sense. F. G.

[Perhaps the following words in Italics may be supplied for those obliterated: "Ceste *Chaunterie estait* fonde de part *de George Felbrigge, Chr.* A Dieu *soit* loange *et gloire* . . . priez pur l'asme de lui a Dieu quil eit pite . . ."

The following notice of the destruction of this beautiful brass is given in Davy's Suffolk Collections, Add. MSS. 19,086. p. 342.: "The brass in memory of Sir George Felbrigge, which had for a long time been covered by the pews, was three or four years ago, in consequence of some repairs, uncovered, when the incumbent and his curate had it torn from the stone, and it was for some time lying in pieces at the mercy of any pilferer. Mr. Albert Way, the Director of the Society of Antiquaries in Feb. 1844, wrote to me, to ask what was become of the figure; and, in consequence, as I had not an opportunity of visiting the church myself, I wrote to Mr. Arthur Biddell for information; and the following is a copy of his answer, dated Feb. 23, 1844: 'Felbrigge's monument was removed, much against my wishes, from its former place in the N. E. corner of the church to the chancel under the communion table, where it is fixed; forming part of the pavement. The broken pieces of brass are again fixed in the stone; but so many of the pieces were long ago lost, and I think those which were lately separated from the stone are not placed in their original position: so, except the figure, there is little remains to convey an idea of the ornamental and beautiful work by which the figure was surrounded.'"]

Skipwith.—

"'Here lyeth the body of William Skipwith, Baronet, who deceased the 25th of February, 1764, aged fifty-six years. He descended from Sir Henry Skipwith of Prestwould, in Leicestershire, created baronet by King James I., was honoured with King Charles I.'s commission for raising men against the usurping powers, and proved loyal to his king, so that he was deprived of his estate by the usurper, which occasioned his and his sons' death, except Sir Gray Skipwith, grandfather of the abovesaid Sir William Skipwith, who was obliged to come to Virginia for refuge, where the family hath continued ever since.'

"Inscription copied from tombstone of Sir William, who lies buried at Greencroft, near Petersburg, Virginia."— See *South. Messenger*, vol. ix. p. 591.

I should be obliged for information as to Sir Henry. T. Balch.

Philadelphia.

[Sir Henry Skipwith was created a baronet Dec. 20, 1622, and in 1629 obtained, jointly with Sir Thomas Walsingham, Knt., a grant of lands in the counties of Leicester, Derby, &c.; in 1631 a grant of free-warren for his lands in Leicestershire; in 1636 was high sheriff for the county; and in 1637 certain amerciaments against him on account of that office, which had been returned into the Court of Chancery, were certified to the Court of Exchequer. Heartily espousing the cause of Charles I., he was one of the Commissioners of Array for this county, and on May 28, 1645, had the honour of entertaining his sovereign at Cotes, after which he was fined 1114*l.* by the parliamentary sequestrators. He was the last of the family who resided at Cotes; and amongst his poems is "An Elegy on the Death of my never enough lamented master, King Charles I." The others are chiefly of a melancholy turn. Sir Henry, his second son, died soon after his father, unmarried; whereupon his title and estate went to his next brother Sir Gray, who, after the death of the king, went with several other gentlemen, to avoid the usurpation, over to Virginia, and there married, and left one son.—Nichols's *Leicestershire*, vol. iii. p. 367., which also contains a pedigree of the family. Consult also Lloyd's *Worthies*, p. 649.]

College Battel.—What is the derivation of a word peculiar to the universities, *battels*: is it connected with *batten*? S. A.

[In Todd's *Johnson* we read, "Battel, from Sax. tælan or tellan, to count, or reckon, having the prefix *be*. The account of the expenses of a student in

any college in Oxford." In the *Gent. Mag.* for Aug. 1792, p. 716., a correspondent offers the following probable etymology: "It is probably derived from the German *bezahlen*; in Low German and Dutch *bettahlen*; in Welsh *talz*; which signifies to pay; whence may be derived likewise the English verb *to tale*, and the noun a *tale*, or *score*, if not the corrupted expressions *to tell* or *number*, and *to tally* or *agree*."]

Origin of Clubs. — Can any of your correspondents inform me from whence the cognomen of "club" came to be applied to select companies, and which was the first society that bore that title? F. R. B.

[Club is defined by Johnson to be "an assembly of good fellows, meeting under certain conditions." The present system of clubs may be traced in its progressive steps from those small associations, meeting (as clubs of a lower grade still do) at a house of public entertainment; then we come to a time when the club took exclusive possession of the house, and strangers could be only introduced, under regulations, by the members; in the third stage, the clubs build houses, or rather palaces, for themselves. The club at the Mermaid Tavern in Friday Street was, according to all accounts, the first select company established, and owed its origin to Sir Walter Raleigh, who had here instituted a meeting of men of wit and genius, previously to his engagement with the unfortunate Cobham. This society comprised all that the age held most distinguished for learning and talent, numbering amongst its members Shakspeare, Ben Jonson, Beaumont and Fletcher, Selden, Sir Walter Raleigh, Donne, Cotton, Carew, Martin, and many others. There it was that the "wit-combats" took place between Shakspeare and Ben Jonson, to which, probably, Beaumont alludes with so much affection in his letter to the old poet, written from the country:

"What things have we seen
Done at the Mermaid! heard words that have been
So nimble and so full of subtle flame,
As if that every one from whom they came
Had meant to put his whole wit in a jest."

Ben Jonson had another club, of which he appears to have been the founder, held in a room of the old Devil Tavern, distinguished by the name of the "Apollo." It stood between the Temple Gates and Temple Bar. It was for this club that Jonson wrote the "Leges Convivales," printed among his works.]

Royal Arms in Churches. — When were the Royal Arms first put up in churches?

Are churchwardens compelled to place them over the chancel arch, or in any part of the building over which their jurisdiction extends?

In a church without an heraldic coat of Royal Arms, can a churchwarden, or the incumbent, *refuse* legally to put up such a decoration, it being the gift of a parishioner? Azure.

[For replies to Azure's first Query, see our Sixth Volume *passim*. The articles at pp. 227. and 248. of the same volume incidentally notice his other queries.]

Odd Fellows. — What is the origin of Odd Fellowship? What gave rise to the title of Odd Fellows? Are there any books published on the subject, and where are they to be had? Is there any published record of the origin and progress of the Manchester Unity? C. F. A. W.

[Our correspondent should consult *The Odd Fellows Magazine*, New Series, published Quarterly by order of the Grand Master and Board of Directors of the Manchester Unity of the Independent Order of Odd Fellows. We have only seen vols. i. to vii., which appeared between 1828 and 1842. Perhaps some of our readers may wish to know what is an Odd Fellow. Take the following description of one as given in vol. iv. p. 287.: "He is like a fox for cunning; a dove for tameness; a lamb for innocence; a lion for boldness; a bee for industry; and a sheep for usefulness. This is an Odd Fellow according to Odd Fellowship."]

Governor-General of India. — Will some of your learned readers be good enough to inform me upon what authority the present Governor-General of India is styled, in all official notices, "The Most Noble?" I have always understood the style of a Marquis to be "Most Honorable." Novice.

[Official notices from public departments are frequently incorrect in reference to the styles of persons. The style of a Marquis is only *Most Honorable*, that of Duke *Most Noble*.]

Precedence. — Supposing an earl's daughter marries a commoner, do her children by him take precedence as the earl's grandchildren? Snob.

[The children take only the precedence derived from their *paternal* status.]

Replies.

MARMORTINTO, OR SAND-PAINTING.

(Vol. ix., p. 217.)

Mr. Haas, a native of Bibrach, in Germany, was accustomed to lay claim to the invention of sand-painting; and would often with a little pride repeat to his friends the way in which it was first suggested to his mind. Simply this: — Once, while he was engaged ornamenting a plateau with an elaborate and rich design, King George III. entered the apartment; and after having regarded the design and *modum operandi* for some considerable time in silence, exclaimed, in an impatient manner, as if vexed that so much beauty should be so short-lived: "Haas! Haas! you ought to fasten it." From that moment, the artist turned his ingenuity to the subject: and how successfully, his pictures show.

The remarks of F. C. H. as to the mode of painting are quite correct. The fixing of the

sand was the last operation, inasmuch as I have heard of the artist's wrath visiting a poor pussy because she had shaken a picture, and thereby disturbed the sand not yet fixed. The secret died with him and a friend, a contemporaneous artist, to whom I believe he had communicated the secret; this friend's name I do not know. Mr. Haas painted landscapes, the friend painted cattle pieces. I have in my possession some of Mr. Haas' work. It is beautifully soft and quiet. The foliage is fine in the extreme, withal a rich depth of colouring. The Welsh scenery he felt most at home in, he threw into it a spirit of repose: while it was bold, there was nothing harsh or offensive to the eye. I have tried many experiments with one of his pictures: amongst other things, I find the least moisture will remove the sand. Mr. Haas had a gallery in London for some time (I believe in Regent Street), where there were portraits done in sand. A portrait of himself was considered the gem of the pictures: such a vitality and delicacy of colouring did it possess. I mention this merely to show that sand could be applied to other branches of art besides landscapes. The history of the pictures at Windsor Castle is to be seen in one of the old *Windsor Guides*. Mr. Haas died at Bibrach, where doubtless many of his pictures are.

Sand-paintings cannot last long; they have in themselves the element of their own destruction, "their rough surface," which very soon collects and retains the dust. I never heard of their being cleaned. JOHN MUMMERY.

Queenwood College, Stockbridge, Hants.

O'BRIEN OF THOSMOND.

(Vol. ix., p. 125.)

In corroboration of my former suggestion, that Nicholas Thosmound of Somersetshire was an O'Brien of Thomond, I beg to add some farther facts. Cotemporary with him was William Toutmound, who obtained in the sixth year of Henry IV. a grant of the office (in England) of chief carpenter of the king for his life. This singular office, "Capitalis Carpentarius Regis," must, I suppose, be called Lord High Carpenter of England, in analogy with the offices of steward, butler, &c. It is mentioned in the *Calendar of Patent Rolls of England* at the 6 Henry IV.; and in the same repository is mention of a grant long before by Henry III. of the land of Tosmond in Ireland, to A. R. Tosmond (R standing, I presume, for "Regi," for the Irish Toparchs were then thus designated by the English government). In this case then we have the letter *s* used for *t*, as in the *Inq. P. M.* of Alicia, wife of the before-mentioned Nicholas Thosmound. In the *Abbreviatio Rotulorum Originalium of England*, in 15 Edw. II., is the expression "Regalitatem de Totamon," applied to the district of Thomond in Ireland. It seems not unlikely that the two cotemporary individuals mentioned above were sons or grandsons of Turloch, or Tirrèlagh, O'Brien, sovereign of Thomond from 1367 to 1370, when he was supplanted by his nephew Brien O'Brien, ancestor of the Marquis of Thomond. For this Turloch was in some favour with the government, by whom his distress was sometimes relieved. Thus it appears from the printed calendar of Irish Chancery Rolls, that a writ of *liberate* issued in the 4th Rich. II. for the payment to him of forty marks; and again, 5 Rich. II., of twenty marks, "ei concord. ꝑ recompens. labor." He was much befriended by the Earl of Desmond, whose successor being high in favour with the kings Henry V. and VI., obtained a large grant of land in the county of Waterford, which he immediately conferred on the sons of Turloch. Yet some of those sons may, through his interest, have been established in England. It becomes, therefore, a matter of considerable interest to ascertain whether the *Inq. P. M.* 2 Henry IV. contains any proof that Nicholas Thosmound was an O'Brien.

While on this subject, may I inquire the reason why the O'Briens quarter with their own arms the bearing of three piles meeting in a point? These latter were the arms of the English baronial family of Bryan, not at all connected with the Irish family. I suspect the Irish were late in their assumption of arms, and borrowed in many cases the arms of English families of nearly similar names. A. B.

CORONATION STONE.

(Vol. ix., p. 123.)

Possibly the following authorities may tend to throw light upon the question started by your correspondent.

In *Ant. Univ. Hist.*, vol. xvii. p. 287., 4to. ed., London, 1747, it is said:

"St. Austin tells us that some of the Carthaginian divinities had the name of Abaddires, and their priests that of Eucaddires. This class, in all probability, was derived from the stone which Jacob anointed with oil, after it had served him for a pillow the night he had his vision; for in the morning he called the place where he lay Bethel. Now it is no wonder this should have been esteemed as sacred, since God himself says, he was the GOD OF BETHEL, the place where Jacob anointed the pillar. From Bethel came the bætylus of Damascius, which we find called Abaddir by Priscian. This Abaddir is the Phœnician Aban-dir, that is, the spherical stone, exactly answering to the description of the bætylus given us by Damascius and others. The case seems to have been this; the Canaanites of the neighbourhood first worshipped the individual stone itself, upon which Jacob had poured

oil; afterwards they consecrated others of that form, and worshipped them; which false worship was perpetuated even to the time of St. Austin." — See note (N), *Ant. Univ. Hist.*, vol. i. p. 310.

Now if such stones were an object of worship among the Phœnicians, nothing is more probable than that they should take such a stone along with them in their migrations to new settlements; and it may therefore well be that the Phœnicians, who first settled in Ireland, did bring such a stone with them; and hence possibly the tradition in question may have originated.

There is abundant evidence that the Phœnicians fled from Palestine in very early times (*Ant. Univ. Hist.*, vol. iii. p. 479.), and probably some of the Jews also about the time when Samaria was taken; and there can be no doubt that some Phœnicians, if not some Jews, settled in these islands at a very remote period; and it is a very remarkable fact that the Welsh spoken in North Wales is said to be nearer to the old Hebrew than any other existing language, and varying no more from it than the great length of time which has passed would lead any one to expect. (*Ant. Univ. Hist.*, vol. vi. p. 31. note.)

It should seem that some at least of the bætyli were round, and of such a size that they might be carried about by their votaries either by hanging at the neck or in some other way (*Ant. Univ. Hist.*, vol. xvii. p. 287. *x.*). But probably they were originally in the shape of a pillow. In Gen. xxviii. 18., it is said that Jacob "took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it;" from which it is plain that the stone was not a sphere, but oblong and flat at the top and bottom; and probably not with square edges, as that would be most uncomfortable to lay the head upon.*

S. G. C.

Thirty years ago, the coronation stone in Westminster Abbey stood under a very old chair; and was a bluish irregular block of stone, similar both in colour and shape to stepping-stones in the shallow rivers of the north of England. It is *now* a very nice hewn block, nicely fitted into the frame under the seat of a renovated chair. It does not look at all like the old stone of former days. Is the geological formation of the present block very difficult to ascertain?

H. R. NÉE F.

* Query whether from these bætyli our ancestors derived the word *beetle*, which denotes a wooden maul or hammer for driving wedges. Its head is about a foot long, flat at each end, and the rest round; so that it nearly resembles a pillow in shape, and the head, together with its handle, would well resemble a stone of similar shape suspended by a cord in the middle. Bailey derives the word in this sense, and as denoting the insect, from Sax. Bytel. If a handle was ever put in a bætylus, which was of the form I have suggested, it would form an excellent instrument for driving wedges or the like.

POLYGAMY.

(Vol. ix., p. 246.)

In answer to the various Queries of Stylites I have to observe:

1. That the Jews do not at present, in any country, practise polygamy, it being contrary, not to the letter, but to the spirit of the law of Moses, which nevertheless provides for cases where a man has two wives at the same time; the inconvenience of which practice is several times pointed out, and which was also inconsistent with the Levirate law. (See Jahn, § 151.; and the Mishna, כדר נשים, which designates more wives than one צרות, *trouble, adversaries.*)

2. The practice was, however, allowed expressly to the Jewish kings only, perhaps to the extent of *four* wives, which is the Rabbinic exposition, and coincides with the Koran.

3. Marriage being a civil contract in most heathen countries, as also amongst the Jews and early Christians, polygamy is not forbidden or allowed on religious grounds. Marriage was included under the general head of covenants, כתובות, in the Mishna. Barbarous nations generally practised polygamy, according to Tacitus (*Germ.* 18.); excepting the Germans, who, like the Greeks and Romans, "were content with a single wife," although some exceptions were found in this respect, *non libidine, sed ob nobilitatem.*

4. Polygamy was not practised amongst the early Christians, who followed the Jews in this matter.

5. Clement of Alexandria (*Stromata*, lib. iii. p. 461., edit. 1629) says:

"Ἀλλ' ὁ αὐτὸς ἀνὴρ καὶ Κύριος, παλαιὰ καινίζων, οὐ πολυγαμίαν ἔτι συγχωρεῖ· τότε γὰρ ἀπήτει ὁ Θεὸς, ὅτε αὐξάνεσθαι καὶ πληθύνειν ἐχρῆν· μονογαμίαν δὲ εἰσάγει, διὰ παιδοποιίαν, καὶ τὴν τοῦ οἴκου κηδεμονίαν, εἰς ἣν βοηθὸς ἐδόθη ἡ γυνή."

Whence it appears that to have progeny and a helpmate at home were the objects proposed in matrimony, for which polygamy was unfavorable. He then remarks on the privilege conceded to some to form a second marriage, after the death of the first wife, which St. Paul forbids to a bishop, who was to be, in the *modern* sense of the word, a monogamist. Two wives at the same time were wholly repugnant to Jewish, as well as Greek and Roman, sentiment. Ignatius (*ad Polyc.* 5.) says it is *proper* (πρέπει) for married persons to unite under the bishop's advice, so that the marriage may be κατὰ Θεὸν, and not κατ' ἐπιθυμίαν; whence it is inferred that a marriage was

valid in his time, although no religious sanction was obtained.

It appears from Our Lord's remarks, Matt. xix. 8., Mark x. 5., that the consuetudinary law of marriage was not wholly abrogated, but was accommodated to the Jews by the Mosaic code. To understand this subject, therefore, the ancient usages and existing practices must be weighed, as well from ancient authors as from modern travellers. Whence it appears that the contract of marriage, whereby a man received a wife in consideration of a certain sum of money paid to her father, contemplated progeny as its special object.* In default of an heir the Jew took a second wife, it being assumed that the physical defect was on the wife's part. If the second had no child he took a third, and in like default a fourth, which was the limit as understood by the rabbins, and is now the limit assigned by the Mahometan doctors. But the Mosaic law proceeded even beyond this, and allowed, on the husband's death, the right of *Iboom*, usually called the Levirate law, so that in case of there being *no* child, some *one* of the deceased's brothers had a right to take some *one* of the deceased's wives: and their progeny was deemed by the Mosaic code to be his deceased brother's, whose property indeed devolved in the line of such progeniture. It would appear that it was usual for the eldest brothers to marry, the younger brothers remaining single. This was a remnant, as modified by Moses, of the custom of polyandry, several brothers taking one wife,—a sort of necessary result of polygamy, since the number of males and females born is equal in all countries, within certain limits of variation. The best authorities on this subject are the Mishna, Selden, Du Halde, Niebuhr, Süsmilch, and Michälis, the last in Dr. Smith's translation, at the beginning of the 2nd volume. T. J. Buckton.

Lichfield.

Stylites says, "On what ground has polygamy become forbidden among Christians? I am not aware that it is directly forbidden by Scripture." In reply to this I venture to say, that the Divine will on this matter was sufficiently indicated at the creation, when one woman was appointed for one man, as expressed in Gen. ii. 24., and quoted by Our Lord, with the significant addition of the word *twain:* "They twain shall be one flesh" (Matt. xix. 5.). *Twain*, i.e. two; not twenty, nor any indefinite number. Moreover, the law of nature speaks, in the nearly equal numbers of men and women that are born, or, as in this parish, by making the men the more numerous.

But Stylites starts a most interesting question in a practical point of view. It is admitted that the Gospel is not very explicit respecting polygamy; and why so? Possibly the Gospel was purposely kept silent; and the Church allowed some latitude in judgment upon a very difficult point, because it was foreseen that the custom of polygamy would prove one of the greatest obstacles to a reception of pure Christianity. This difficulty is of constant occurrence in heathen lands at the present day. The Christian missionary insists upon the convert abandoning all his wives, except the one whom he first married. This woman was probably childless; and because she was so, he formed other and *legal* connexions. But before he can be received as a Christian, he must dissolve all these later ties, and bastardise children who were innocently born in lawful wedlock. The conditions are very awful. An act of cruelty and injustice has to be performed by one who is on the point of entering the threshold of Christianity!

Perhaps these considerations may serve to account for the comparative silence of the Gospel upon a subject which seemed to require the expression of a direct command, whilst they will in no way obscure its universally-admitted meaning.

Alfred Gatty.

Ecclesfield.

* In the recent ceremony of the French emperor's marriage, money was presented to the bride.

POETICAL TAVERN SIGNS.

(Vol. ix., p. 58.)

The subjoined lines address themselves to the traveller, as he looks on the sign of "The Rodney's Pillar" inn at Criggirn, a hamlet on the borders of Montgomeryshire and this county:

"Under these trees, in sunny weather,
Just try a cup of ale, however;
And if in tempest or in storm,
A couple then to make you warm;
But when the day is very cold,
Then taste a mug a twelvemonth old."

Reverse side.

"Rest, and regale yourself: 'tis pleasant.
Enough is all the prudent need.
That's the due of the hardy peasant,
Who toils all sorts of men to feed.

"Then 'muzzle not the ox when he treads out the corn,'
Nor grudge honest labour its pipe and its horn."

G. H. Billington.

The following, although not a *tavern* sign, may be worth preserving. I saw it under a painting of an ox, which adorned a butcher's shop at Ischl, in Upper Austria, A.D. 1835:

"Der Ochs besteht aus Fleisch und Bein zum laufen,
Darum kann ich das Fleisch nicht ohne Bein verkaufen."

J. C. R.

In the parlour of the "Three Pigeons," Brentford, is an old painting, dated 1704, representing a landlord attending to his guests seated at a table in the open air, with these lines above:

"Wee are new beginners,
And thrive wee would faine;
I am Honest Ralf of Reading,
My wife Susand to name."

Wright, in his *Historia Histronica*, 1699, tells us that —

"Lowin (one of the original actors in Shakspeare's plays), in his latter days, kept an inn, the 'Three Pigeons,' at Brentford, where he died very old."

At the "Old Parr's Head," Aldersgate Street, was, in 1825, a sign of an ancient gentleman, with these lines under:

"Your head cool,
Your feet warm;
But a glass of good gin
Would do you no harm."

The author of *Tavern Anecdotes*, 12mo., 1825, records the following:

"*Rhyming Host at Stratford.*

At the Swan Tavern, kept by Lound,
The best accommodation's found —
Wine, spirits, porter, bottled beer,
You'll find in high perfection here.
If, in the garden with your lass,
You feel inclin'd to take a glass,
There tea and coffee, of the best,
Provided is for every guest;
And, females not to drive from hence,
His charge is only fifteen pence.
Or, if dispos'd a pipe to smoke,
To sing a song, or crack a joke,
You may repair across the green,
Where nought is heard, tho' much is seen:
There laugh, and drink, and smoke away,
And but a mod'rate reck'ning pay, —
Which is a most important object,
To every loyal British subject.

In short,

The best accommodation's found,
By those who deign to visit Lound."

Edward F. Rimbault.

1. At a public-house near Cambridge, known to the natives of Cambridgeshire as "Tew-Pot House," formerly kept by one Cooper, there used to be, I cannot say decidedly is, as I have not passed the place for ten years and more, the following:

"Rest, traveller, rest; lo! Cooper's hand
Obedient brings two pots at thy command.
Rest, traveller, rest, and banish thoughts of care.
Drink to thy friends, and recommend them here."

2. The Robin Hood inscription is found, with a very little variation, in front of a public-house at Cherryhinton, at the corner of the road to Fulbourn, in this county.

3. Who can forget the suggestion by Walter Scott, of

"Drink, weary traveller, drink and *pay*,"

as a motto for the public-house at Flodden? (See Lockhart's *Life of Scott*, cap. xxv.)

I remember seeing the following in the parlour of a house at Rancton, I believe in Norfolk:

"More	beer	score	clerk
For	my	my	his
Do	trust	pay	sent
I	I	must	have
Shall	if	I	brewer
What	and	and	my."*

P. J. F. Gantillon.

In Deansgate, Manchester, under an artistic representation of Llangollen Castle, is the following:

"Near the above place, in a vault,
There is such liquor fixed,
You'll say that water, hops, and malt
Were never better mixed."

As a parallel to the case cited by Newburiensis, I may mention the sign of the "Brown Cow," near the village of Glodwick, Oldham:

"This cow gives such liquor,
'Twould puzzle a viccar" [*sic*].

John Scribe.

The following verse from the sign-board of the Bull Inn at Buckland near Dover, may not be an uninteresting addition to your list of poetical tavern signs.

"The bull is tame, so fear him not,
All the while you pay your shot;
When money 's gone, and credit 's bad,
It 's that which makes the bull run mad!"

Fras. Brent.

Sandgate.

At the Red Lion, Stretton, near Warmington:

"The Lion is strong, the Cat is vicous [*sic*],
My ale is good, and so is my liquors."

E. P. Paling.

February 20, 1854.

At Swainsthorpe, a village five miles from Norwich, on the road to Ipswich, is a public-house known as the "Dun Cow." Under the portrait of the cow, in former days, stood the following couplet:

"Walk in, gentlemen; I trust you'll find
The dun cow's milk is to your mind."

* Begin with the bottom word of the right-hand column and read upwards, treating the other columns in a similar way.

Whether it still remains I know not, as many years have gone by since I passed that way.

T. B. B. H.

"BEHEMOTH."

(Vol. ix., p. 77.)

Hobbes's *Behemoth* forms the eighth tract in the collection relating to the civil wars by the Baron Maseres (1815), and occupies nearly 200 pages. The Baron, in his Preface (pp. lxxviii., lxxix.) gives the following character of the work:

"It is written in a very clear and lively style, and contains a great deal of curious historical matter concerning the rise and gradual increase of the Pope's power over temporal princes: the prohibition of marriage in secular priests; the doctrine of transubstantiation; the institution of auricular confession to a priest; the institution of Orders of preaching friars; and the institution of Universities and Schools of Disputation; (all which institutions, he observes, had a tendency to increase the power of the Pope, and were made for that purpose,) which is set forth in pp. 467, 468., &c., to p. 472. And much other interesting matter, concerning the sentiments of the Presbyterian ministers, the Papists, the Independents, and other sectaries. The pretensions made by them to Spiritual Power, and the nature of heresies and the history of them, is clearly and justly described in another part of it; over and above the narration of the several events of the civil war itself, which I believe to be faithful and exact in point of fact, though with a different judgment of Mr. Hobbes as to the moral merit of the persons concerned in producing them, from that which, I presume, will be formed by many of the readers of this history at this day; which difference of judgment between Mr. Hobbes and the present readers of this work, will be a necessary consequence, from Mr. Hobbes's having entertained two very important opinions concerning the nature of civil government in general, and of the monarchical government of England in particular, which in the present age are thought, by almost every Englishman who has paid any attention to the subject, to be exceedingly erroneous."

Subjoined to his reprint of this tract, the Baron has appended remarks on some particular passages therein, which appeared to him to contain erroneous opinions.

C. H. COOPER.

Cambridge.

PHOTOGRAPHIC CORRESPONDENCE.

Photographic Slides for the Magic Lantern. — Might not the collodion process be applied very usefully in the preparation of slides for the magic lantern?

Good slides are always expensive, owing, in great measure, to the accuracy required, where every defect will be magnified some hundred times.

I would suggest that a photographic picture should be taken on the glass plate, and then varnished. The painter should then apply his colours to the *opposite* side of the glass, using the photographic image as his outline. The colours would then be burnt in, and the varnish and collodion film cleared off.

This plan would be especially useful when the photographic picture had been taken by the microscope.

THOS. SCOTT, B. A.

Brighton.

Albumenized Paper. — If MR. HELE will follow the directions contained in a paper of mine which you published in Vol. ix., p. 206., for albumenizing paper, I think he will have no reason to complain of waves, or streaks, or blotches, and will be saved the trouble of the damping process which he uses and recommends to others. ("N. & Q.," Vol. ix., p. 254.) I have done a considerable quantity of paper of Canson, both positive and negative, and also of other makers, Whatman, Turner, Sandford, and Nash, and in all I have succeeded perfectly in obtaining an even coating of albumen. I am convinced from my own experience that the cause of waviness, &c., is due to raising the paper from the albumen *too slowly*. If the paper be snatched hastily from the solution, air bubbles no doubt will be formed; but if the paper be raised with a steady even motion, *not too slow*, the albumen will flow evenly from the paper, and it will dry with a perfectly even surface.

MR. SHADBOLT is certainly mistaken in saying that positives printed from negatives will not stand a saturated solution of hypo. soda, unless they be printed so intensely dark that all traces of a picture by reflected light are obliterated. I have used nothing but a saturated solution for fixing my positives for a considerable time, and my experience agrees with that of other of your correspondents, that the picture is not as much reduced by a saturated solution as by a weaker one. By adding about one grain of sel d'or to every eight ounces of saturated solution, very rich black tones will be obtained.

I inclose a specimen of what I have got in this way.

C. E. F.

[The specimen sent is most satisfactory; we wish that the locality of the view had been stated. — ED.]

Mounting Positives on Cardboard. — In the absence of any other reply to J. L. S. (Vol. ix., p. 282.), the following, as the method I always adopt, may serve his purpose.

Having cut the positive to the size required, and trimmed the edges, place it upon the cardboard to which it is intended to be attached, and carefully centre it; then with a pencil make a slight dot at each of the angles. Remove the proof, and lay it *face downwards* upon a piece of clean paper or a cloth, and with any convenient brush smear it evenly over with a paste made of arrowroot, taking care not to have more than just enough to cover it without leaving any patches. Place it gently on the cardboard, holding it for the purpose by two *opposite* angles, and with a silk handkerchief dab it gently, beginning in the middle, and work any little superfluity of the paste towards the edges, when it will be gradually pressed out. The whole may be placed in a press, or under a pile of books to dry.

My object in using arrowroot is simply that of having a *pure starch* without colour, and it serves as a size to the paper, which has lost that originally in it by the repeated washings, &c.

The paste is made very thin, thus: — Put a teaspoonful of arrowroot (not *heaped*) into a teacup with about two spoonfuls of cold water, and mix into a paste: then add *boiling* water enough to fill the cup, and stir. Many photographers merely attach the *edges* of their pictures, but I prefer them to adhere all over. Gum is fatal to the beauty of a photograph, unless it is previously re-sized. Geo. Shadbolt.

Mr. Lyte's Collodion (Vol. ix., p. 225.). — Our readers may remember that in "N. & Q.," Feb. 18, Mr. F. Maxwell Lyte furnished our readers with a detailed plan of his mode of preparing collodion. In that article, written from Pau, that gentleman was so good as to promise us that when he had an opportunity he would send us a couple of specimens of his workmanship. He has more than fulfilled his promise, for we have received from him this week four photographs, which, for general beauty and minuteness of detail, cannot be surpassed. The subjects are, I. Study of Trees, No. 2.; II. Study of Trees, No. 5. Old Pollard Oak; III. Study of Trees, Peasants collecting Leaves; IV. Old Church Porch, Morlâas, Monogram of the Eleventh Century. Mr. Lyte, who is a first-rate chemist, has shown himself by these specimens to be also a first-rate practical photographer. From him, therefore, the art may look for much future progress.

Replies to Minor Queries.

Burton's "Anatomy of Melancholy" (Vol. ix., p. 191.). — Dr. Rimbault may perhaps be interested in hearing that some years ago I urged upon two London publishers the desirableness of bringing out a new edition of Burton's *Anatomy of Melancholy*, but [they both declined to undertake the work. I then resolved to publish myself the *latter* part of the work (on *Religious Melancholy*), and made known my intention in "N. & Q.," in the hope of obtaining some casual notes and observations; but in this also I was disappointed. As, however, my intention is only suspended for the present, not abandoned, I shall be obliged by any assistance that Dr. Rimbault, or any of your readers, can afford me. Can any one correct the following list of editions of the *Anatomy of Melancholy?*

1621. 4to. Oxford.	1738. fol.
1624. fol. Oxford.	1800. fol. 2 vols.
1628. fol. Oxford.	1804. 8vo. 2 vols.
1632. fol. Oxford.	1806. 8vo. 2 vols.
1638. fol.	1827. 8vo. 2 vols.
1651–2. fol.	1829. 8vo. 2 vols.
1660. fol. London.	1837. 8vo. 2 vols.
1676. fol.	1839. 8vo.
1728. fol.	1845. 8vo.

If Watt's *Biblioth.* be correct, the *last* folio edition was *not* that of 1676 (see "N. & Q.," Vol. ix., p. 121.); but on this and other similar points I shall be glad to hear Dr. Rimbault's opinion. M. D.

Original Royal Letters to the Grand Masters of Malta (Vol. viii., p. 99.). — When making out the list of English Royal Letters, which has already appeared in "N. & Q.," we were not aware that any others besides those which we recorded at the time were to be found in the Record Office. Since then Dr. Vella has examined other manuscript volumes, and, fortunately, brought to light nine more autograph letters, to which, according to their dates, we hope to call your attention hereafter. They are as follows:

Writer.	Date.	In what Language written.	To whom addressed.
Charles II.	28th November, 1670.	Latin.	Nicholas Cotoner.
Ditto -	12th February, 1674.	Ditto.	Ditto.
Ditto -	19th May, 1675.	Ditto.	Ditto.
Ditto -	28th October, 1676.	Ditto.	Ditto.
Ditto -	2nd November, 1678.	Ditto.	Ditto.
James II.*	24th August, 1685.	Ditto.	Gregory Caraffa.
Ditto -	10th day of Jan. 1686-7.	Ditto.	Ditto.
Ditto -	9th April, 1687.	Ditto.	Ditto.
George I. -	5th May, 1715.	Ditto.	Raymond Perellos.

* The letters of James II. are countersigned "Comes de Sunderland,"(1) and that of George I. "I. Stanhope."

In our previous list an error occurred, which we would wish to correct. The last letter of Henry VIII. was addressed to the Grand Master Pierre Du Pont, and not to Nicholas Cotoner, who ascended the Maltese throne in 1663. The translation of H. M.'s congratulatory letter to Du Pont, on his election, we trust you have already received. We referred in our former Note to a letter of Charles II., under date of "the last day of November, 1674," and since that came to our observation we have seen an *exact copy* bearing the autograph of the king. This circumstance leads us to inquire at what period, and with what English monarch, the custom of sending duplicate letters originated? In the time of James II. it would appear to have been followed, as one of H. M.'s letters is thus marked in his own handwriting.

We would state, before closing this Note, that the letters of James II. are the earliest in date of any English royal letters filed away at this island which are *countersigned, or bear the address* of the Grand Master at the foot of the first page, on the left-hand side, as is customary in writing official letters to government officers at the present time.

Will any of your correspondents kindly inform us with what English monarch the custom ori-

(1) Robert Spencer, second Earl of Sunderland, K.G., was principal Secretary of State during the latter years of Charles II. and the whole reign of James II., and as such, when countersigning a royal letter, he placed at the end of his signature the letter P.

ginated of having his letters countersigned by a minister, and of placing the address within the letter, as is the case in those of James II. to which we have just referred? WILLIAM WINTHROP.

La Valetta, Malta.

Prince Charles' Attendants in Spain (Vol. ix., p. 272.).—In a small 4to. MS. in my possession, entitled "A Narrative of Count Gondomar's Proceedings in England," is the following list of "The Prince's Servants" who accompanied him in his journey into Spain:

"*Master of the Horse*, Lord Andover.
Master of the Ward, Lord Compton.
Chamberlain, Lord Carey.
Comptroller, Lord Vaughan.
Secretary, Sir Francis Cottington.
Gentleman of the Bed-chamber, Sir Robert Carr.
Gentlemen of the Privy Chamber - - - { Sir William Howard, Sir Edmund Verney, Sir William Crofts, Sir Richard Wynne, Mr. Ralph Clare, Mr. John Sandilaus, Mr. Charles Glemham. Mr. Francis Carew.
Gentleman Usher of the Privy Chamber, Sir John North.
Gentlemen Ushers of the Presence { Mr. Newton, Mr. Young, Mr. Tyrwhitt.
Grooms of the Bed-chamber, five.
Pages, three.
Chaplains, two."

EDWARD F. RIMBAULT.

Churchill's Grave (Vol. ix., p. 122.).—The fact that Churchill's grave is at Dover, is not an obscure one. It was visited by Byron, who wrote a poem on the subject, which will be found in his *Works*. This poem is remarkable, among other things, from the circumstance that it is written in avowed and serious imitation of the style of Wordsworth. M. T. W.

"*Cissle*" (Vol. ix., p. 148.).—If A. refers to Forby's *Vocabulary of East Anglia*, he will find:

"SIZZLE, *v.* To dry and shrivel up with hissing, by the action of fire or some greasy or juicy substance."

C. R. M.

Contributors to Knight's "Quarterly Magazine" (Vol. ix., p. 103.).—I can answer one of E. H.'s inquiries. Gerard Montgomery was the assumed name of the Rev. J. Moultrie. It was originally adopted by him in that most brilliant of all school periodicals, *The Etonian*, and the mask was thrown off in the list of contributors given at the end of the third volume. In *The Etonian* it was attached to "Godiva," the poem which attracted the warm admiration of Gifford of the *Quarterly Review*, a man not prodigal of praise, and the "Godiva" of Moultrie may still fearlessly unveil its charms beside the "Godiva" of Tennyson. His longest poem in Knight's *Quarterly* was "La Belle Tryamour," which has since been republished in a volume of collected poems with his name to them, many of which are strikingly unlike it in character. The gay *Etonian* is now the vicar of Rugby; and the story of his experiences has been told by himself with a singular charm in his "Dream of a Life."

Strange it is that the contributions of Macaulay to Knight's *Quarterly Magazine* should not, ere now, have been reprinted. Some few of them have been so, and are become familiar as household words on both sides of the Atlantic. The others are as obscure as if still in manuscript. What does the public at large know of the "Fragments of a Roman Tale," or the "Scenes from Athenian Revels;" in which the future historian tried his powers as a romancer and a dramatist—in the one case bringing before us Cæsar and Catiline, in the other Alcibiades and his comrades. There are essays too by Macaulay in Knight's *Quarterly Magazine* of a lighter character than those in the *Edinburgh Review*, but not less brilliant than any in that splendid series which now takes rank as one of the most valuable contributions of the present age to the standard literature of England. It would not be one of the least weighty arguments against the extended law of copyright, which Macaulay succeeded in passing, that the public is now deprived of the enjoyment of such treasures as these by the too nice fastidiousness of their author. As on two former occasions, we suppose that they are likely to be first collected in Boston or New York, and that London will afterwards profit by the rebound.

M. T. W.

"*La Langue Pandras*" (Vol. ii., pp. 376. 403.).—It is merely a conjecture, but may not the word *Pandras* be the second person singular in the future tense of a verb derived from the Latin *pando*, "to open?" I am not aware of the existence of such a word as *pander* in old French; but I believe that it was by no means an unusual practice among the writers of Chaucer's time to adapt Latin words to their own idiom.

HONORÉ DE MAREVILLE.

Guernsey.

Cranmer Bibles (Vol. ix., p. 119.).—S. R. M. will be gratified to learn, that the death of Mr. Lea Wilson has not, as he conjectures, led to the dispersion of the curious collection of Cranmer Bibles, which he had been at so much pains in forming, but to its being rendered more accessible. They were all purchased for the British Museum.

M. T. W.

Voisonier (Vol. ix., p. 224.).—A corruption of *vowsoner*, *i. e.* the owner of the *vowson*; this last

word being anciently used for *advowson*, as may be seen by the glossary to Robert of Gloucester's *Works*. C. H.

I submit that this word means *advowsoner*, that is, "owner of the advowson." Q. D.

Word-minting (Vol. ix., p. 151.).—To Mr. Melville's list of new words, you may add: *talented* (Yankee), *adumbrate* (pedantic), *service*. The latter word is of very late importation from the French, within three years, as applied to the lines of steamers, or traffic of railways. It is an age of word-minting; and bids fair to corrupt the purity of the English language by the coinage of the slovenly writer, and adoption of foreign or learned words which possess an actual synonym in our own tongue. Mr. Melville deserves our thanks for his timely notice of such "contraband" wares. Mackenzie Walcott, M.A.

Your correspondent Mr. Melville will be surprised to learn that the words *deranged*, *derangement*, now so generally used in reference to a disordered intellect, or madness, are not to be found in any dictionary that I have seen. J. A. H.

Fair Rosamond (Vol. ix., p. 163.).—The lines which your correspondent C. C. inquires for are from Warner's *Albion's England*, which first appeared in thirteen books in 1586:

"Fair Rosamond, surprised thus ere thus she did expect,
Fell on her humble knees, and did her fearful hands erect:
She blushed out beauty, whilst the tears did wash her pleasing face,
And begged pardon, meriting no less of common grace.
'So far, forsooth, as in me lay, I did,' quoth she, 'withstand;
But what may not so great a king by means or force command?'
'And dar'st thou, minion,' quoth the queen, 'thus article to me?'
. . . . . .
With that she dashed her on the lips, so dyed double red:
Hard was the heart that gave the blow, soft were those lips that bled."

J. M. B.

Death-warnings in ancient Families (Vol. ix., pp. 55. 114. 150.).—

"As a Peaksman, and a long resident in the Isle of Man, Peveril was well acquainted with many a superstitious legend; and particularly with a belief, which attached to the powerful family of the Stanleys, for their peculiar demon, a Ban-shie, or female spirit, who was wont to shriek, 'Foreboding evil times;' and who was generally seen weeping and bemoaning herself before the death of any person of distinction belonging to the family."—*Peveril of the Peak*, vol. ii. p. 174.

J. M.

Oxford.

Poets Laureate (Vol. ii., p. 20.).—Your correspondent S. H. will find "an account of the origin, office, emoluments, and privileges of poet laureate" in a recent work entitled *The Lives of the Poets Laureate, with an Introductory Essay on the Title and Office*, by W. S. Austin, Jun., and J. Ralph (Richard Bentley, 1853).

From *The Memoirs of William Wordsworth*, vol. ii. p. 403., it would appear that there is a "very interesting literary essay on the laureates of England by Mr. Quillinan."

In the year 1803, it would appear that Lord Hardwicke, Lord Lieutenant of Ireland, "offered to create a laureateship in Ireland, with the same emoluments as the English one," if Mr. Moore would accept it. (*Memoirs of Tom Moore*, vol. i. p. 228.)

From Mr. Moore's Letter to his Mother, dated May 20, 1803, we learn that—

"The manner in which Mr. Wickham communicated the circumstance to me would disgust any man with the least spirit of independence about him. I accordingly, yesterday, after the receipt of my father's letter, enclosed the ode on the birth-day, at the same time resigning the situation."—*Memoirs of Tom Moore*, vol. i. pp. 126—128.

Leonard L. Hartley.

York.

Brissot de Warville (Vol. ix., p. 209.).—Since my last communication on the above subject, I have obtained *The Life of J. P. Brissot, &c., written by himself*, an 8vo. volume of pp. 92, published by Debrett, London, 1794. It is a translation, the original of which I have never seen. And if you do not think the subject exhausted, perhaps you will spare a few lines for his own account of his name.

"The office of an attorney was my gymnasium; I laboured in it for the space of five years, as well in the country as in Paris. . . . To relieve my weariness and disgust, I applied myself to literature and to the sciences. The study of the languages was, above all others, my favourite pursuit. Chance threw in my way two Englishmen, on a visit to my own country: I learned their language, and this circumstance decided my fate. It was at the commencement of my passion for that language that I made the metamorphosis of a diphthong in my name, which has been imputed to me as so great a crime; and, since I must render an account of every particular point, lest even the slightest hold against me should be afforded to malignity, I will declare the cause of the change in question. Born the thirteenth child of my family, and the second of my brothers in it, I bore, for the purpose of being distinguished from them, according to the custom of Beance, the name of a village in which my father pos-

sessed some landed property. This village was called Ouarville, and Ouarville became the name by which I was known in my own country. A fancy struck me that I would cast an English air over my name, and therefore I substituted, in the place of the French diphthong *ou*, the *w* of the English, which has the same sound. Since this nominal alteration, having put it as a signature to my published works and to different deeds, I judged it right to preserve it. If this be a crime, I participate in the guilt of the French *literati*, who, in the sixteenth and seventeenth centuries, made no scruple whatsoever of *grecising* or (if we may use the expressions) *latinising* their appellations. *Arouet*, to escape from a reproachful pun upon his name, changed it into that of *Voltaire*. The *Anglomania* (if such it may be called) has occasioned me to alter mine; not, as it has been pretended, to draw in dupes, or to avoid passing for the son of my father, since I have perpetually borne, signed, and printed the name of my father after that second name which was given to me according to the custom of my country."

There are many other interesting particulars, but the above is all that bears upon his adoption of the name Warville, and will, perhaps, be considered pretty conclusive. N. J. A.

"*Branks*" (Vol. ix., p. 149.).—In Wodrow's *Biographical Collections*, vol. ii. p. 72., under the date June 15, 1596, will be found the following:

"The Session (of Glasgow) appoint jorgs and *branks* to be made for punishing flyters."

I cannot at this moment refer particularly, but I know that the word is to be found in Burns' *Poems* in the sense of a rustic bit or bridle. The term is still in use in the west of Scotland; and country horses, within the memory of many, were tormented with the clumsy contrivance across their noses. With all its clumsiness it was very powerful, as it pressed on the nostrils of the animal: its action was somewhat like that of a pair of scissors. L. N. R.

Theobald le Botiller (Vol. viii., p. 367.).—If Mr. Devereux refers to Lynch on *Feudal Dignities*, p. 81., he will find that Theobald le Botiller, called the second hereditary Butler of Ireland, was of age in 1220, and died, not in 1230, but in 1248; that he married Roesia de Verdon; that his eldest son and heir was Theobald, third Butler (grandfather of Edmund, sixth Butler, who was created Earl of Carrick), and that by the same marriage he was also the ancestor of the Verdons of England and of Ireland. Now, in Lodge's *Peerage* by Archdall, 1789, vol. iv. p. 5., it is said that the wife of Theobald, second Butler, was Joane, eldest sister and co-heir of John de Marisco, a great baron in Ireland; and thirdly, Sir Bernard Burke, in his *Extinct Peerage*, makes his wife to be Maud, sister of Thomas à Becket. Which of these three accounts am I to believe? Y. S. M.

Lord Harington (*not Harrington*) (Vol. viii., p. 366.).—In Collins' *Peerage*, by Sir Egerton Brydges, ed. 1812, I find that Hugh Courtenay, second Earl of Devon, born in 1303, had a daughter Catherine, who married first, Lord Harington, and secondly, Sir Thomas Engain. This evidently must have been John, second Lord Harington, who died in 1363, and not William, fifth lord, as given in Burke: the fifth lord was not born till after 1384, and died in 1457. Y. S. M.

Amontillado (Vol. ix., p. 222.).—This wine was first imported into England about the year 1811, and the supply was so small, that the entire quantity was only sufficient for the table of three consumers, who speedily became attached to it, and thenceforward drank no other sherry. One of these was His Royal Highness the late Duke of Kent; and another, an old friend of one who now ventures from a distant recollection to give an account of its origin.

The winegrowers at Xeres de la Frontera had been obliged, in consequence of the increasing demand for sherry, to extend their vineyards up the sides of the mountains, beyond the natural soil of the sherry grape. The produce thus obtained was mixed with the fruit of the more genial soil below, and a very good sherry for common use was the result.

When the French devastated the neighbourhood of Xeres in 1809, they destroyed many of the vineyards, and for a time put the winegrowers to great shifts. One house in particular was obliged to have recourse chiefly to the mountain grape for the support of its trade, and for the first time manufactured it without admixture into wine. Very few butts of this produce would stand, and by far the greater portion was treated with brandy to make it saleable.

The small quantity that resisted the acetous fermentation, turned out to be very different in flavour to the ordinary sherry wine, and it was sent over to this country under the name of Amontillado sherry, from the circumstance of the grape having been grown on the mountains.

The genuine wine is very delicate, with a peculiar flavour, slightly aromatic rather than nutty; and answers admirably to the improved taste of the present age. Patonce.

"*Mairdil*" (Vol. ix., p. 233.).—I have heard the word "maddle" often used in the West Riding of Yorkshire, in exactly the same sense as the word *mairdil*, as mentioned by Mr. Stephens. And in this part the work-people would use the word "muddle" in a similar sense. J. L. Sisson.

Separation of the Sexes in Church (Vol. ii., p. 94.).—In many churches in Lower Brittany I observed that the women occupied the nave exclusively, the men placing themselves in the aisles.

I speak, of course, of Roman Catholic churches; but I believe that in the Protestant congregations in France, the rule of the separation of the sexes has always been observed.

In the island of Guernsey it has been usual, although the custom is now beginning to be broken through, for the men to communicate before the women. As the Presbyterian discipline was introduced into that island from France and Geneva, and prevailed there from the time of the Reformation until the Restoration of Charles II., it is probable that this usage is a remnant of the rule by which the sexes were separated during divine service. Edgar MacCulloch.

Guernsey.

Costume of the Clergy not Enarean (Vol. ix., p. 101.). — A. C. M. has no other authority for calling the cassock and girdle of the clergy "effeminate," or "a relique of the ancient priestly predilection for female attire," than the contrast to the close-fitting skin-tight fashion adopted by modern European tailors; the same might be said of any flowing kind of robe, such as the Eastern costume, or that of the English judges, which as nearly approaches to the cassock and cincture as possible. In a late number of the *Illustrated London News* will be found drawings from the new statues of the kings of England lately erected in the new Houses of Parliament: of, I think, twelve there represented, eight have a "petticoat-like cassock," or frock, and of course for convenience a girdle.

Can any of your correspondents inform us when the cassock was introduced as an ecclesiastical dress, whether it was then worn by persons of other vocations, and what was the ecclesiastical costume (if any) which it superseded? H. P.

Inedited Letter of Lord Nelson (Vol. ix., p. 241.). — On behalf of the precious pages of "N. & Q.," I beg leave to protest against printing as *inedited* what a very slight degree of research would have found to have been long since published. The letter in question will be found in Clarke and M'Arthur's *Life of Nelson*, vol. ii. p. 431., and in Nicolas's *Nelson Despatches*, vol. vii. p. 75.

I am induced to notice this especially, in the hope that Mr. Jacob, who promises us future communications of the same class, may previously satisfy himself that they are *inedited*. C.

Views in London by Canaletto (Vol. ix., p. 106.). — In reply to the inquiry of your correspondent Gondola, with respect to views of London painted by Canaletto, whose announcement of them he quotes, I beg to inform him that I have in my collection one of these views, "The Thames from the Temple Gardens," in which it is curious to trace, in Thames wherries, grave Templars, and London atmosphere, the hand that was usually employed on gondolas, maskers, and Italian skies. I believe that others of his London views are in the collections of the Dukes of Northumberland and Buccleuch. Edmund Phipps.

Park Lane.

Richard Geering (Vol. viii., p. 504.). — I thank Julia R. Bockett for her Reply; and if H. C. C. will send me a copy of the Geering pedigree and arms, I shall feel much obliged, and should I succeed in discovering any particulars of *Richard's* ancestry, I shall willingly communicate the result to him. I have already sent you my name and address, but not for publication; and I added a stamped envelope, in case any person wished to communicate directly with me. I can have no objection to your giving my address privately to any one, but being "unknown to fame," I prefer retaining in your pages the *incognito* I have assumed. I quite agree with the remarks of H. B. C. and Mr. King, Vol. viii., pp. 112. 182.

Y. S. M.

Grafts and the Parent Tree (Vol. vii., pp. 365. 436. 486. 536.). — I was equally surprised with H. C. K. at the dictum of Mr. Ingleby, that "grafts after some fifteen years wear themselves out," but the ground for such a belief is fairly suggested by J. G. (p. 536.), otherwise I am afraid the almost universal experience of orchardists would contradict Mr. Ingleby's theory. The "Ross Nonpareil," a well-known and valuable fruit, was, like the Ribston Pippin, singular to say, raised from Normandy seed. The fact has been often told to me by a gentleman who died several years since, at a very advanced age, in the town of New Ross, co. Wexford. He perfectly remembered the original tree standing in the garden attached to the endowed school in that town, where it had been originally planted by Sir John Ivory, the son or grandson of a Cromwellian settler, who raised it from seed, at the commencement of the eighteenth century; and who left his own dwelling-house in New Ross to be a school, and endowed it out of his estates. The tree has long since decayed, but its innumerable *grafted* successors are in the most flourishing condition. The flavour of this apple lies chiefly in its rind.

Y. S. M.

Golden Tooth (Vol. viii., p. 382.). — I recollect very well, when a boy, trying to keep my tongue out of the cavity from whence a tooth had been extracted, in the hope of acquiring the golden tooth promised to me by my old nurse, and after several attempts having succeeded in refraining for four-and-twenty hours (the period required to elapse), and no gold tooth appearing, I well remember my disgust and disappointment. This

folk lore (query *lure*) was, and I believe still is, in full force in the south of Ireland, and probably elsewhere. Y. S. M.

Cambridge Mathematical Questions (Vol. ix., p. 35.). — These are so far put forth "by authority" as the publication in the Cambridge *Calendar*, and the two local newspapers goes; a collection of the Senate House Papers for "Honours" from 1838 to 1849, has also been published, arranged according to subjects, by Rev. A. H. Frost, M.A., of St. John's College.

P. J. F. Gantillon.

Lichfield Bower or Wappenschau (Vol. ix., p. 242.). — In answer to Mr. Lamont's question, I have to inform him that in this city a similar *wappenschau*, or exhibition of arms, has been annually maintained, with a short intermission, from time immemorial. The Court of Array held on Whit Monday was anciently commenced, according to Pitt, by the high constables of this city, attended by ten men with firelocks, and adorned with ribbons, preceded by eight morris-dancers, and a clown fantastically dressed, escorting the sheriff, town clerk, and bailiffs from the Guildhall to the Bower at Greenhill, temporarily erected for their reception, where the names of all the householders and others of the twenty-one wards of the city were called to do suit and service to "the court of review of men and arms." The dozener, or petty constable of each ward, was summoned to attend, who with a flag joined the procession through his ward, when a volley was fired over every house in it, and the procession was regaled by the inhabitants with refreshments. Those inhabitants who, on such summons, proceeded to the Bower, were regaled with a cold collation. Those who did not attend (for the names of each ward were called over) were fined one penny each. The twenty-one wards require a long day for this purpose, and it is concluded by a procession to the market-place, where the town clerk informs them that the firm allegiance of their ancestors had obtained grants to their city of valuable charters and immunities, and advises them to continue in the same course. The dozeners then deposit their flags under the belfry in the adjacent church of St. Mary's. This ceremony still continues, with the exception of the armed men and the firing. T. J. Buckton.

Lichfield.

Anecdote of George IV. (Vol. ix., p. 244.). — In the letter supposed to be written by the late Prince of Wales when a child, I observe these words: "which I have stolen from the old woman (the queen)." I think it more probable that the writer refers to Mrs. Schwellenberg, an old German lady, who came over with the late queen as a confidential domestic, and who would have such articles under her keeping. (See *Diary of Madame D'Arblay.*) The transaction is a notable instance of the prince's forethought and liberality at an early age. W. H.

Pedigree to the Time of Alfred (Vol. viii., p. 586.; Vol. ix., p. 233.). — I beg to inform your correspondent S. D. that she will find a very interesting notice of the Wapshot family in *Chertsey and its Neighbourhood*, by Mrs. S. C. Hall, 1853.

Geo. Bish Webb.

Tortoiseshell Tom-cat (Vol. v., p. 465.; Vol. vii., p. 271.). — I have certainly heard of tortoiseshell tom-cats; but never having seen one, I cannot affirm that any such exist. The fact of their rarity is undoubted; but I should like to be informed by W. R., or any other person who has paid particular attention to the natural history of this useful and much calumniated domestic animal, whether yellow female cats are not quite as uncommon as tortoiseshell males?

Honoré de Mareville.

Guernsey.

Miscellaneous.

NOTES ON BOOKS, ETC.

The new edition of Mr. Smee's valuable little work on *The Eye in Health and Disease*, is one to which we desire to direct the attention of all our readers, for the subject is one of great importance, and more especially to reading men. Mr. Smee has obviously devoted great attention to the various derangements to which this hardly-worked yet beautifully-delicate organ is liable; and his remarks cannot fail to prove of great service to those who require the assistance either of the oculist or the optician. To our photographic readers, the present reprint will be of especial interest for the very able paper "*On the Stereoscope and Binocular Perspective*," which is appended to it.

The Homeric Design of the Shield of Achilles, by William Watkiss Lloyd. A dissertation on a subject immortalised by the poetry of Homer and the sculpture of Flaxman, which will well repay our classical readers for the time spent in its perusal.

Architectural Botany, setting forth the Geometrical Distribution of Foliage, Flowers, Fruits, &c. — a separately published extract from Mr. W. P. Griffith's *Ancient Gothic Churches* — is a farther endeavour on the part of the author to direct attention to the laws by which vegetable productions were created and imitated by the early architects, and thereby to contribute to securing greater beauty and precision on the part of their successors to the decoration of churches.

Books Received. — *Gibbon's Decline and Fall of the Roman Empire, with Notes by Milman and Guizot, edited by* Dr. William Smith. The second volume of this handsome edition, forming part of Murray's *British Classics*, extends from the reign of Claudius to Julian's victories in Gaul. — *The Archæologia Cambrensis, New*

Series, No. XVII., has, in addition to an excellent article by Mr. Hartshorne on Conway Castle, a number of other papers on subjects connected with the Principality. — *Lives of the Queens of England*, by Agnes Strickland, Vol. IV., is entirely dedicated to Glorious Queen Bess, of whom we think far more highly than her biographer. — *Poetical Works of William Cowper, edited by* Robert Bell, Vol. I. Cowper is so great and deserved a favourite, that his works will probably be among the most popular portion of Parker's *Annotated Edition of the English Poets.* — *The Journal of Sacred Literature*, New Series, No. XI., April 1854, contains thirteen various articles illustrative of the Sacred Writings, besides its valuable miscellaneous correspondence and intelligence. — *Macaulay's Critical and Historical Essays.* Part II. of the People's Edition contains for one shilling some six or seven of these brilliant essays, including those on Moore's Byron, Boswell's Johnson, Nugent's Hampden, and Burleigh. — The *Cyclopædia Bibliographica*, Part XIX. The first portion of this valuable work must be drawing rapidly to a close, as this nineteenth part extends to Rev. R. Valpy.

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Notes.

PALINDROME VERSES.

BŒOTICUS inquires (Vol. vi., p. 209.) whence comes the line—

"Roma tibi subito motibus ibit amor."

In p. 352. of the same volume W. W. T. (quoting from D'Israeli's *Curiosities of Literature* a passage which supplies the hexameter completing the distich, and attributes the verses to Sidonius Apollinaris) asks where may be found a legend which represents the two lines to have formed part of a dialogue between the fiend, under the form of a mule, and a monk, who was his rider. B. H. C., at p. 521. of the same volume, sends a passage from the *Dictionnaire Littéraire*, giving the complete distich:

"Signa te, signa, temere me tangis et angis.
Roma tibi subito motibus ibit amor,"

and attributing it to the devil, but without supplying any more authentic parentage for the lines. The following Note will contribute a fact or two to the investigation of the subject; but I shall be obliged to conclude by reiterating the original Query of BŒOTICUS, Who was the real author of the lines?

In a little work entitled *A Summer in Brittany*, published by me in 1840, may be found (at p. 99. of vol. i.) a legend, which relates how one Jean Patye, canon of Cambremer, in the chapter of Bayeux, rode the devil to Rome, for the purpose of there chanting the epistle at the midnight mass at Christmas, according to the tenor of an ancient bond, which obliged the chapter to send one of their number yearly to Rome for that purpose. This story I met with in a little volume, entitled *Contes populaires, Préjugés, Patois, Proverbes de l'Arrondissement de Bayeux, recueillis et publiés*, par F. Pluquet, the frontispiece of which consists of a sufficiently graphic representation of the worthy canon's feat. Pluquet concludes his narrative by stating that—

"Etienne Tabourot dans ses *Bigarrures*, publiées sous le nom du *Seigneur des Accords*, rapporte que c'est à Saint Antide que le diable, qui le portait à Rome sur son dos, adresse le distique latin dont il est question ci-dessus."

It should seem that this trick of *carrying people to Rome* was attributed to the devil, by those conversant with his habits, in other centuries besides the nineteenth.

I have not here the means of looking at the work to which Pluquet refers; but if any of your correspondents, who live in more bookish lands than this, will do so, they may perchance obtain some clue to the original authorship of the lines; for in Sidonius Apollinaris I cannot find them. The only edition of his works to which I have the means of referring is the quarto of Adrien Perrier, Paris, 1609. Among the verses contained in that volume, I think I can assert that the lines in question are not. We all know that the worthy author of the *Curiosities of Literature* cannot be much depended upon for accuracy.

Once again, then, Who was the author of this specimen, perhaps the most perfect extant, of palindromic absurdity? T. A. T.

Florence.

CHILDREN CRYING AT THEIR BIRTH.

"When I was born, I drew in the common air, and fell upon the earth, which is of like nature, *and the first voice which I uttered was crying, as all others do.*"—*Wisd.* vii. 3.

"Tum porro Puer, ut sævis projectus ab undis
Navita, *nudus, humi jacet*, Infans, indigus omni
Vitali auxilio; cum primum in luminis oras
Nixibus ex alvo matris natura profudit:
Vagituque locum lugubri complet, ut æquum est,
Cui tantum in vita restet transire malorum."
Lucret. De Rer. Nat., v. 223.

For the benefit of the lady-readers of "N. & Q." I subjoin a translation of these beautiful lines of Lucretius:

"The infant, as soon as Nature with great pangs of travail hath sent it forth from the womb of its mother into the regions of light, lies, like a sailor cast out from the waves, *naked upon the earth* in utter want and helplessness; *and fills every place around with mournful wailings* and piteous lamentation, as is natural for one who has so many ills of life in store for him, so many evils which he must pass through and suffer."

"Thou must be patient: we came crying hither;
Thou know'st, the first time that we smell the air,
We wawle and cry—
When we are born, we cry that we are come
To this great stage of fools."—Shakspeare's *Lear*.

"Who remindeth me of the sins of my infancy? 'For in Thy sight none is pure from sin, not even the infant whose life is but a day upon the earth.' (Job xxv. 4.) Who remindeth me? Doth not each little infant, in whom I see what of myself I remember not? What then was my sin? Was it that I *hung upon the breast and cried?*"—St. Austin, *Confess.*, lib. i. 7.

"For man's sake it should seeme that Nature made and produced all other creatures besides; though this great favour of hers, so bountifull and beneficiall in that respect, hath cost them full deere. Insomuch as it is hard to judge, whether in so doing she hath done the part of a kind mother, or a hard and cruell stepdame. For first and foremost, of all other living creatures, man she hath brought forth all naked, and cloathed him with the good and riches of others. To all the rest she hath given sufficient to clad them everie

one according to their kind; as namely shells, cods, hard hides, prickes, shagge, bristles, haire, downe, feathers, quils, skailes, and fleeces of wool. The verie trunkes and stemmes of trees and plants, shee hath defended with bark and rind, yea, and the same sometime double against the injuries both of heat and cold: man alone, poore wretch, she hath laid *all naked upon the bare earth, even on his birth-day, to cry and wraule presently from the very first houre that he is borne into this world:* in suche sort as, *among so many living creatures, there is none subject to shed teares and weepe like him. And verily to no babe or infant is it given once to laugh before he be fortie daies old,* and that is counted verie early and with the soonest. . . . The child of man thus untowardly borne, and who another day is to rule and command all other, loe how he lyeth bound hand and foot, weeping and crying, and beginning his life with miserie, as if he were to make amends and satisfaction by his punishment unto Nature, for this onely fault and trespass, that he is borne alive."—Plinie's *Naturall Historie*, by Phil. Holland, Lond. 1601, fol., intr. to b. vii.

The following queries are extracted from Sir Thomas Browne's "Common-place Books," *Aristotle, Lib. Animal.:*

"Whether till after forty days children, though they cry, weep not; or, as Scaliger expresseth it, 'Vagiunt sed oculis siccis.'

"Whether they laugh not upon tickling?

"Why, though some children have been heard to cry in the womb, yet *so few cry at their birth*, though their heads be out of the womb?"—Bohn's ed. iii. 358.

Thompson follows Pliny, and says that man is "taught *alone* to weep" ("Spring," 350.); but—not to speak of the

"Cruel crafty crocodile,
Which, in false grief hiding his harmful guile,
Doth weep full sore and sheddeth tender tears,"

as Spenser sings—the camel weeps when overloaded, and the deer when chased sobs piteously. Thompson himself, in a passage he has stolen from Shakspeare, makes the stag weep:

——"he stands at bay;
The big round tears run down his dappled face;
He groans in anguish."—Autumn, 452.

"Steller relates this of the *Phoca Ursina*, Pallas of the camel, and Humboldt of a small American monkey."—Laurence *On Man*, Lond. 1844, p. 161.

Risibility, and a sense of the ridiculous, is generally considered to be the property of man, though *Le Cat* states that he has seen a chimpanzee laugh.

The notion with regard to a child crying at baptism has been already touched on in these pages, Vol. vi., p. 601.; Vol. vii., p. 96.

Grose (quoted in Brand) tells us there is a superstition that a child who does not cry when sprinkled in baptism will not live; and the same is recorded in Hone's *Year-Book*. EIRIONNACH.

UNPUBLISHED LETTER OF LORD NELSON.

The following letter of Lord Nelson may, especially at the present moment, interest and amuse some of the readers of "N. & Q." The original is in my possession, and was given me by the late Miss Churchey of Brecon, daughter of the gentleman to whom it was addressed. Can any of your readers inform me where the "old lines" quoted by the great hero are to be found?

E. G. BASS.

Ryde, Isle of Wight.

Merton, Oct. 20, 1802.

Sir,

Your idea is most just and proper, that a provision should be made for midshipmen who have served a certain time with good characters, and certainly twenty pounds is a very small allowance; but how will your surprise be increased, when I tell you that their *full* pay, when watching, fighting, and bleeding for their country at sea, is not equal to that sum. An admiral's half-pay is scarcely equal, including the run of a kitchen, to that of a French cook; a captain's but little better than a valet's; and a lieutenant's certainly not equal to a London footman's; a midshipman's nothing. But as I am a seaman, and faring with them, I can say nothing. I will only apply some very old lines wrote at the end of some former war:

"Our God and sailor we adore,
In time of danger, not before;
The danger past, both are alike requited,
God is forgotten, and the sailor slighted."

Your feelings do you great honour, and I only wish all others in the kingdom were the same. However, if ever I should be placed in a situation to be useful to such a deserving set of young men as our mids, nothing shall be left undone which may be in the power of,

Dear Sir,
Your most obedient servant,
NELSON AND BRONTE.

Walton Churchey, Esq.,
Brecon, S. Wales.

FOLK LORE.

Devonshire Superstitions.—Seeing that you sometimes insert extracts from newspapers, I forward you a copy of a paragraph which appeared in *The Times* of March 7, 1854, and which is worth a corner in your folk-lore columns:

"The following gross case of superstition, which occurred as late as Sunday se'nnight, in one of the largest

market towns in the north of Devon, is related by an eye-witness:—A young woman, living in the neighbourhood of Holsworthy, having for some time past been subject to periodical fits of illness, endeavoured to effect a cure by attendance at the afternoon service at the parish church, accompanied by thirty young men, her near neighbours. Service over, she sat in the porch of the church, and each of the young men, as they passed out in succession, dropped a penny into her lap; but the last, instead of a penny, gave her half-a-crown, taking from her the twenty-nine pennies which she had already received. With this half-crown in her hand, she walked three times round the communion-table, and afterwards had it made into a ring, by the wearing of which she believes she will recover her health."

Haughmond St. Clair.

Quacks.—In the neighbourhood of Sevenoaks, Kent, a little girl was bitten by a mad dog lately. Instead of sending for the doctor, her father posted off to an old woman famous for her treatment of hydrophobia. The old woman sent a quart bottle of some dark liquid, which the patient is to take twice or thrice daily: and for this the father, though but a poor labourer, had to pay one pound. The liquid is said by the "country sort" to be infallible. It is made of herbs plucked by the old woman, and mixed with milk. Its preparation is of course a grand secret. As yet, the child keeps well.

Near Whitechapel, London, is another old woman, equally famous; but her peculiar talent is not for hydrophobia, but for scalds. Whenever any of the Germans employed in the numerous sugar-refineries in that neighbourhood scald themselves, they beg, instead of being sent to the hospital, to be taken to the old woman. For a few sovereigns, she will take them in, nurse, and cure them; and I was informed by a proprietor of a large sugar-house there, that often in a week she will heal a scald as thoroughly as the hospital will in a month, and send the men back hearty and fit for work to boot. She uses a good deal of linseed-oil, I am told; but her great secret, they say, is, that she gives the whole of her time and attention to the patient. P. M. M.

Temple.

Burning a Tooth with Salt.—Can any one tell us whence originates the custom, very scrupulously observed by many amongst the common people, when a tooth has been taken out, of burning it—generally with salt? Two Surgeons.

Half Moon Street.

PARALLEL PASSAGES.

"The wine of life is drawn, and the mere lees
Is left this vault to brag of."
Macbeth, Act II. Sc. 3.

"These spells are spent, and, spent with these,
The wine of life is on the lees."
Marmion, introd. to canto i.

"The *old* and true saying, that a man is generally more inclined to feel kindly towards one on whom he has conferred favours than towards one from whom he has received them."—Macaulay, *Essay on Bacon*, p. 367. (1-vol. edit.)—Query, whose saying?

"On s'attache par les services qu'on rend, bien plus qu'on n'est attaché par les services qu'on reçoit. C'est qu'il y a, dans le cœur de l'homme, bien plus d'orgueil que de reconnaissance."—Alex. Dumas, *La Comtesse de Charny*, ii. ch. iii.

"But earthlier happy is the rose distilled
Than that, which, withering on the virgin thorn,
Grows, lives, and dies in single blessedness."
Midsum. Night's Dream, Act I. Sc. 1.

"*Maria.* Responde tu mihi vicissim:—utrum spectaculum amœnius: rosa nitens et lactea in suo frutice, an decerpta digitis ac paulatim marcescens?

"*Pamphilus.* Ego rosam existimo feliciorem quæ marcescit in hominis manu, delectans interim et oculos et nares, quam quæ senescit in frutice."—Erasmus, *Procus et Puella.*

"And spires whose silent finger points to heaven." (?)

"And the white spire that points a world of rest."
Mrs. Sigourney, *Connecticut River.*

"She walks the waters *like a thing of life.*"—*Byron.*

"The master bold,
The high-soul'd and the brave,
Who ruled her *like a thing of life*
Amid the crested wave."
Mrs. Sigourney, *Bell of the Wreck.*

"Thy heroes, tho' the general doom
Have swept the column from the tomb,
A mightier monument command,—
The mountains of their native land!"—*Byron.*

"Your mountains build their monument,
Tho' ye destroy their dust."
Mrs. Sigourney, *Indian Names.*

"Else had I heard the steps, tho' low
And light they fell, as when earth receives,
In morn of frost, the wither'd leaves
That drop when no winds blow."
Scott, *Triermain*, i. 5.

"Dropp'd, like shed blossoms, silent to the grass."
Hood, *Mids. Fairies*, viii.

"There is sweet music here that softer falls
Than petals from blown roses on the grass."
Tennyson, *Lotos-eaters.*

"Two such I saw, what time the labour'd ox
In his loose traces from the furrow came."
Milton, *Comus.*

"While labouring oxen, spent with toil and heat,
In their loose traces from the field retreat."
Pope, *Pastoral*, iii.

"It is the curse of kings, to be attended
By slaves that take their humours for a warrant
To break into the bloody house of life,
And, on the winking of authority,
To understand a law: to know the meaning
Of dangerous majesty, when perchance it frowns
More upon humour than advised respect."
King John, Act IV. Sc. 2.

"O curse of kings!
Infusing a dread life into their words,
And linking to the sudden transient thought
The unchangeable, irrevocable deed!"
Coleridge, *Death of Wallenstein*, v. 9.

"Conscience! . . . . . .
Your lank-jawed, hungry judge will dine upon 't,
And hang the guiltless rather than eat his mutton cold."
C. Cibber, *Richard III.*

"The hungry judges soon the sentence sign,
And wretches hang that jurymen may dine."
Pope, *Rape of the Lock*, iii. 21.

HARRY LEROY TEMPLE.

"Death and his brother Sleep." Quoted (from Shelley) with parallel passages from Sir T. Browne, Coleridge, and Byron in "N. & Q.," Vol. iv., p. 435. Add to them the following:

"Care-charmer Sleep, son of the sable Night,
Brother to Death, in silent darkness born."
Samuel Daniel, Spenser's successor as "voluntary Laureate."

"Care-charming Sleep, thou easer of all woes,
Brother to Death." Fletcher, *Valentinian.*

"The death of each day's life."
Shakspeare, *Macbeth*, Act II. Sc. 2.

"Teach me to live, that I may dread
The grave as little as my bed."
Bishop Ken.

"We thought her sleeping when she died;
And dying, when she slept." — *Hood.*

"Somne levis, quanquam certissima mortis imago
Consortem cupio te tamen esse tori;
Alma quies, optata, veni, nam sic sine vitâ
Vivere quam suave est; sic sine morte mori."
T. Warton.

[*Finely translated by Wolcot.*]

"Come, gentle sleep! attend thy vot'ry's pray'r,
And, though Death's image, to my couch repair;
How sweet, though lifeless, yet with life to lie,
And, without dying, oh, how sweet to die!"

"While sleep the weary world reliev'd,
By counterfeiting death revived."
Butler, *Hudibras.*

"Shake off this downy sleep, death's counterfeit,
And look on death itself!"
Shakspeare, *Macbeth*, Act II. Sc. 3.

"Nature, alas! why art thou so
Obliged unto thy greatest foe?
Sleep that is thy best repast,
Yet of death it bears a taste,
And both are the same things at last."
Dennis, *Sophonisba.*

"Great Nature's second course,
Chief nourisher in life's feast."
Shakspeare, *Macbeth*, Act II. Sc. 2.

CUTHBERT BEDE, B.A.

"Nothing doth countervail a faithful friend."—*Ecclesias.* vi. 15.

"Nil ego contulerim jucundo sanus amico."
Hor. *Sat.* v. 44.

"If thou wouldst get a friend, *prove him* first, and be not hasty to credit him."—*Ecclesias.* v. 7.

"*Diu cogita*, an tibi in amicitiam aliquis recipiendus sit: cum placuerit fieri, toto illum pectore admitte: tam audacter cum illo loquere, quam tecum."—Seneca, *Epist.* iii.

"Quid dulcius, quam habere amicum quîcum omnia audeas sic loquere quam tecum."—Cic., *de Amic.* 6.

"The friends thou hast, and their *adoption tried*,
Grapple them to thy heart with hoops of steel."

"But do not dull thy palm with entertainment
Of each new-hatch'd, unfledg'd comrade."
Shakspeare, *Hamlet*, Act I. Sc. 3.

"Bring not every man into thy house."—*Ecclesias.* vi. 7.

"A man's attire, and excessive laughter, and gait, show what he is."—*Ecclesias.* xix. 30.

". . . . . The apparel oft proclaims the man."
Hamlet, Act I. Sc. 3.

"Unus Pellæo juveni non sufficit orbis:
Æstuat infelix angusto limite mundi,
Ut Gyaræ clausus scopulis, parvâque Seripho."
Juv. x. 168.

"*Hamlet.* What have you, my good friends, deserved at the hands of fortune, that she sends you to prison here?

Guildenstern. Prison, my lord!

Ham. Denmark 's a prison.

Rosencrantz. Then is the *world* one.

Ham. A goodly one, in which there are many confines, wards, and dungeons; Denmark being one of the worst.

Ros. We think not so, my lord.

Ham. Why, then, 'tis none to you; for there is nothing either good or bad, but thinking makes it so: to me it is a prison.

Ros. Why, then, your ambition makes it one; 'tis too narrow for your mind."—Shakspeare, *Hamlet*, Act II. Sc. 2.

"Ad hanc legem natus es; hoc patri tuo accidit, hoc matri, hoc majoribus, hoc omnibus ante te, hoc omnibus post te, series invicta, et nullâ mutabilis ope, illigat ac trahit cuncta."

"*King*. . . . . You must know, your father lost a father;
That father lost—lost his; . . . .
. . . . . .
To reason most absurd, whose common theme
Is death of fathers, and who still hath cry'd,
From the first corse, 'till he that died to-day,
This must be so." *Hamlet*, Act I. Sc. 2.

"Ἀπὸ δὲ τοῦ μὴ ἔχοντος," &c.—*Ante*, Vol. viii., p. 372.

"Besides this, *nothing* that he so plentifully gives me."—Shakspeare, *As You Like It*, Act I. Sc. 1.

J. W. F.

Having observed several Notes in different Numbers of your interesting publication, in which sentences have been quoted from the works of ancient and modern authors that are almost alike in words, or contain the same ideas clothed in different language, I would only add, that those of your readers or correspondents who take an interest in such inquiries will find instances enough, in a work which was published in Venice in 1624, to fill several columns of "N. & Q." The volume is entitled *Il Seminario de Governi di Stato, et di Guerra*. W. W.

Malta.

Minor Notes.

Vallancey's Green Book.—Perhaps your readers are not aware of the existence of the curious and interesting volume mentioned in the following cutting from Jones's last *Catalogue* (D'Olier St. Dublin). It may therefore be worth making a note of in your columns:

"1008. Vallancey's Green Book, *manuscript, folio*.
*** Vallancey's Green Book, so named from being bound in green vellum, was the volume in which the celebrated Irish antiquary, General Charles Vallancey, entered the titles of all the manuscripts and printed works relative to Ireland which he had occasion to consult in his antiquarian researches. The copy now offered for sale is believed to be the only one extant. Bound in the same volume is a collection of the titles of all the manuscripts relating to Ireland, which are preserved in the Archbishop of Canterbury's library, at Lambeth, London."

R. H.

Trin. Coll., Dublin.

Herrings.—"The lovers of fish" may be glad to learn what a bloater is, a mystery which I endeavoured to unravel when lately on the Norfolk coast. A bloater, I was informed, is a large, plump herring (as we say a *bloated* toad); and the genuine claimants of the title fall by their own weight from the meshes of the net.

The origin of the simile—"As dead as a herring"—may not be generally known. This fish dies immediately upon its removal from the native element (strange to say) from want of air; for swimming near the surface it requires much, and the gills, when dry, cannot perform their function.

C. T.

Byron and Rochefoucauld.—The following almost word-for-word renderings of two of Rochefoucauld's *Réflexions* occur in the third and fourth stanzas of the third canto of Byron's *Don Juan*. I am not aware that any notice has been taken of them beyond a note appended to the first passage, in Moore's edition of Byron's *Works*, attributing the *mot* to Montaigne:

"Yet there are some, they say, who have had *none*,
But those who have ne'er end with only *one*."
Byron.

"On peut trouver des femmes qui n'ont jamais eu de galanterie; mais il est rare d'en trouver qui n'en aient jamais eu qu'une."—Rochefoucauld's *Maximes et Réflexions Morales*.

"In her first passion, woman loves her lover,
In all the others all she loves is love."
Byron.

"Dans les premières passions les femmes aiment l'amant; dans les autres elles aiment l'amour."—Rochefoucauld's *Maximes et Réflexions Morales*.

Sigma.

Customs, London.

"*Abscond*."—This is a word which appears to have lost its primary meaning of concealment, apart from that of escape. Horace Walpole, however, uses it in the former sense:

"Virette *absconds*, and has sent M. de Pecquigny word that *he shall abscond* till he can find a proper opportunity of fighting him."

Cheverells.

Garlands, Broadsheets, &c.—Will you allow me to suggest to your correspondents, that it would be very desirable, for literary and antiquarian purposes, to form as complete a list as possible of public and private collections of garlands, broadsheets, chap-books, ballads, tracts, &c.; and to ask them to forward to "N. & Q." the names of any such public or private collections as they may be acquainted with. I need not say anything of the importance and value of the ballads, &c., contained in such collections, to the historical student and the archæologist, for their value is too well known to require it; but I would earnestly urge the formation of such a list as the one I now

suggest, which will greatly facilitate literary researches. J.

Life-belts.—Suppose that each person on board the Tayleur had been supplied with a life-belt, how many hundreds of lives would have been saved? And when it is considered that such belts can be made for less than half-a-crown each, what reason can there be that government should not require them to be carried, at least in emigrant vessels, if passengers are so ignorant and stupid as not voluntarily to provide them for themselves?

THINKS I TO MYSELF.

Turkey and Russia—The Eastern Question (Vol. ix., p. 244.).—The past history of these rival states presents more than one parallel passage like the following, extracted from Watkins's *Travels through Switzerland, Italy, the Greek Islands, to Constantinople, &c.* (2nd edit., two vols. 8vo. 1794):

"The Turks have been, and indeed deserve to be, praised for the manner in which they declared war against the Russians. They sent by Mr. Bulgakoff, her Imperial Majesty's minister at the Porte, to demand the restitution of the Crimea, which had been extorted from them by the merciless despot of R——a, (*sic*) when too much distressed by a rebellion in Egypt to protect it. On his return without an answer they put him in the Seven Towers, and commenced hostilities. They hate the Russians; and to show it the more, frequently call a Frank *Moscoff*. To the English they are more partial than to any other Christian nation, from a tradition that Mahomet was prevented by death from converting our ancestors to his faith."—Vol. ii. pp. 276-7.

J. MACRAY.

Oxford.

"*Verbatim et literatim.*"—As this phrase often finds insertion, even in the pages of "N. & Q.," it may be well to call attention to the fact that there is no such adverb as *literatim* in the Latin language. There is the adverb *literate*, which means after the manner of a literate man, learnedly; but to express the idea intended by the coined word *literatim*, I think we must use the form *ad literam*—"*Verbatim et ad literam.*" L. H. J. TONNA.

Queries.

PRINTS OF LONDON BEFORE THE GREAT FIRE.

In addition to the Tower, there was in Cromwell's time the fortification of Baynard's Castle, near Blackfriars, and the city gates were also fortifications on a small scale; they were rebuilt (St. John's, Clerkenwell, excepted, which was spared) after the Great Fire, and were taken down somewhere about 1760. Can any of your readers tell me whether there is any series of prints extant of the most remarkable buildings which were destroyed by the fire? There are some few maps, and a print or two interspersed here and there, in the British Museum; but is there any regular series of plates? We know that Inigo Jones built a Grecian portico on to the east end of the Gothic cathedral of old St. Paul's, surmounted with statues of Charles I., &c.; that the Puritans destroyed a beautiful conduit at the top of Cheapside; that Sir Thomas Gresham's Exchange was standing. But among the many city halls burnt down, were there any fine specimens of architecture, any churches worthy of note? And as Guildhall was not entirely consumed, what parts of the present edifice belong to the olden time?

You are doubtless aware that the fire did not extend to St. Giles's Cripplegate, and that at the back of the church are remains of the old city walls. ARDELIO.

BATTLE OF OTTERBURN.

On what authority does Mr. Tytler (*History of Scotland*, vol. iii. pp. 45—53.), in his otherwise very fair account of this celebrated battle, assert that the Earl of Douglas was a younger man than Hotspur? I have no doubt that he found it so recorded somewhere, and willingly believed that his countrymen had prevailed, not only over superior numbers of the enemy, but also over greater experience on the part of the hostile general; but a little more investigation would have shown him that the difference of age lay the other way. Henry Percy, by his own account (in the Scrope and Grosvenor Controversy), was born in 1366, and was therefore twenty-two when the battle was fought. I do not know that there is any direct evidence to Douglas's age, but the following considerations appear to me decisive as to his being much older than his rival.

1. Froissart's visit to Scotland was undoubtedly prior to 1366 (although the exact date is not given), and during his stay of fifteen days at Dalkeith, he saw much of the youthful heir of that castle, the future hero of Otterburn, and describes him as a "promising youth."

2. Hotspur, in his deposition above mentioned, says that he first bore arms at the siege of Berwick in 1378; but his antagonist must have commenced his military career long before, as Froissart mentions him as knighted on the occasion of the battle fought a few days after the surrender of that place, between Sir Archibald Douglas and Sir Thomas Musgrave; none but kings' sons were knighted in childhood in those days, or without undergoing a long previous probation in the inferior grades of chivalry.

3. An early and constant family (if not general) tradition asserts that Douglas had a natural son

(ancestor of the Cavers family), old enough to bear his father's banner in the battle; on this, however, I lay little stress, as Froissart distinctly assigns that honourable post to another person, David Campbell, who was slain by the side of his lord.

Mr. Tytler is also evidently wrong in placing, on the authority of Macpherson's *Notes on Winton*, this battle on the 5th of August, 1388. Froissart gives the date as the 19th of August, and as the moon was full on the 18th, the combatants would have bright moonlight all night, which agrees with all the narratives; on the 5th they would have little moonlight, and would have lost it soon.

Though not very germane to the matter, except as being a point of chronology, I may add here that the remarkable solar eclipse, long remembered in Scotland by the name of the "Dark Hour," did not occur, as stated by Mr. Tytler, on 17th June, 1432, but on the same month and day of the following year. J. S. Warden.

DE BEAUVOIR PEDIGREE.

I have in my possession a curious ancient pedigree of De Beauvoir and Harryes, headed thus:

"The name De Beauvoir is from —— in the kingdom of England; came into England with ye Conquest of the Norman Duke, from whom is descended all that are now in England, they bearing for their coate armour the *first*, Azure, a chevron or, between three cinquefeuilles argent, by the name of De Beauvoir. The *second* he beareth the guelles a chevron between three hayeres heads erased, by the name of Harreys. The *third* (or) a lyon rampant azure, by the name of Throlpe. The *fourth*, Argent, a fess between three cressentes azure, by the name of . . . . within a mantle doubled guelles on two helmetes and torseyes proper and the first a demy-dragon, adorned properly guelles and argent, vert, by the foresaid name De Beauvoir; on the second a harye sitting argent between two bushes vert."

The pedigree begins with "Sir Robert Beauvoir, Lord Beauvoir, Lord Baron of Beaver Castle, Knt.;" and the maternal line with "Sir Robert Harryes of Malden in Essex, Knt., came into England with the Saxons."

In the tenth descent the sole heiress is represented as marrying "Robert, Lord Bellmoint," whose sole daughter married "John, Lord Manners, father of Edmund Manners, first Earl of Rutland, from whom is descended Roger, Earl of Rutland, now living."

The pedigree ends with the nineteenth descendant, Henry de Beauvoir, of the Isle of Guernsey, who married the daughter of Peter Harreys of the Isle of Guernsey.

Can any reader of "N. & Q." inform me whether descendants of that marriage are still to be found, and where?

There are points in the pedigree, as genealogists will see, totally discrepant from the Peerages.

Thomas Russell Potter.

Wymeswold.

Minor Queries.

Dog-whippers: Frankincense.—Can any reader throw light upon the following entries in the churchwardens' account-book for the parish of Forest Hill, near Oxford?

"1694. P^d to Tho. Mills for whipping dogs out of church, 1 shilling.

"1702. P^d for frankincense for the church, 6 pence."

The only passage which occurs to me as at all bearing upon so late a use of incense in parish churches in this country, is the following extract from Herbert:

"The country parson hath a care that his church be swept and kept clean; and at great festivals, strewed and stuck with boughs, and perfumed with incense."

This hardly brings the custom later than 1630.

As regards the former entry, I am told by a friend that the office of dog-whipper existed about fifty years ago for the church of Heversham in Westmoreland. C. F. W.

Atchievement in Yorkshire — Lipyeatt Family.—Found and noted in a Yorkshire church tower, an atchievement painted apparently about forty or fifty years ago, of which no account can be given by the sexton or parish clerk. Query, to what names do the bearings belong? viz. Vert, on a fess or, between three bezants, three lions passant azure. Impaling: Vert, three swans in tri, statant, wings erect, argent. Crest, a lion passant azure, langued gules. The swans have head, neck, and body like swans, but their legs appear to have been borrowed from the stork. It is suspected that the dexter coat belongs to one of the Wiltshire Lipyeatts.

Is there any pedigree of the Lipyeatt family, who were burghers of wealth and consideration in the town of Marlborough, from the middle of the seventeenth century down to the latter part of the eighteenth? Patonce.

"*Waestart.*"—A common expression of sorrow or condolence among the lower classes in the manufacturing district around Leeds, in Yorkshire. Whence does it arise? Is it an abbreviation of "Woe to my heart," "Woe is me"?

J. L. S., Sen.

Rebellion of 1715.—Has any report been published of the trial of the prisoners taken at Preston? Mr. Baron Bury, Mr. Justice Eyre, and Mr. Baron Montague opened the Commission at Liverpool. The trials began on January 20, 1716, and lasted till February 8. Thomas Baker.

"*Athenian Sport.*"—Who was the writer of *Athenian Sport, or Two Thousand Paradoxes, merely argued to amuse and divert the Age*, by a Member of the Athenian Society, London, 1707?* It would almost appear to have been a burlesque upon the *Athenian Oracle.* HENRY T. RILEY.

Gutta Percha made soluble.—Can any one inform me how gutta percha may be made so soluble, that a coating of it may be given any article, which shall dry as hard as its former state? I have tried melting it in a ladle, but it never hardened properly. E. B.

Leeds.

Arms of Anthony Kitchen.—Can any of your correspondents inform me what were the arms of Anthony Kitchen, Bishop of Llandaff in 1545? And what relation, if any, of Robert Kitchen, who was Mayor of Bristol in 1588? The latter was of Kendal in Westmoreland. D. F. T.

Griesbach Arms.—Could any correspondent versed in German heraldry tell me the arms of the German family of Griesbach, or refer me to any work containing a collection of German arms? CID.

Postage System of the Romans.—Could any of your correspondents inform me where I may find a perfect account of the postal system of the Romans? We know that they must have had such a system, but I have forgotten the author who gives any description of it. ARDELIO.

Three Crowns and Sugar-loaf.—Passing through Franche (a village near Kidderminster in Worcestershire) the other day, I saw an inn called "The Three Crowns and Sugar-loaf." As there seems to me not the *least* connexion between a crown and a sugar-loaf, I send this to "N. & Q." in hopes of an explanation from some of its readers more skilled than myself in such matters. CID.

Helen MacGregor.—In Burke's *Landed Gentry* (Supplement, art. "MacGregor of Craigrostan and Inversnaid") this redoubted heroine is described as "a woman of *agreeable temper* and domestic habits, active and careful in the management of her family affairs." This is so directly opposed, not only to Scott's description, but to the generality of traditions about her, that, as Campbell says, "it makes the hair of one's literary faith stand on end." Helen was, very likely, a different person from what she afterwards became, ere the events happened that drove Rob Roy "to the hill-side to become a broken man;" but one can hardly imagine her, in her most happy days, to have been such a person as is above depicted—an amiable wife and clever housekeeper. The pen of a descendant is evident, in the partial description given of both husband and wife. J. S. WARDEN.

Francis Grose the Antiquary.—Francis Grose, the distinguished antiquary, was Captain and Adjutant of the Surrey Militia, commanded by Col. Hodges, in which regiment he served for many years; but on some occasion, probably breach of discipline, he was brought to a general court-martial. The regiment formed part of the large encampment of 15,000 men on Cocksheath, near Maidstone, in 1778. I think the trial took place then, or within a year or two of that date; and should be thankful to any reader of "N. & Q." who would supply me with the precise date when the court-martial assembled? Ss.

"*King of Kings:*" *Bishop Andrews' Sermons.*—From MS. Account of Fellows of Kings, compiled from 1750, A.D. 1583, Geffrey King, D.D., Professor of Hebrew, Cambridge, first chaplain to Bancroft and James I., whether he or Thos. King, 1605, or James King, 1609? One of them began his sermon at St. James: "I, King of Kings, come to James the First and Sixth, nothing wavering."

"These puns much applauded in those times, insomuch that the preacher would stop to receive applause, which was expressed by loud and repeated hums. In Bishop Andrews' printed Sermons, these stops may be discovered."

Is this true of Bishop Andrews' *Sermons?* J. H. L.

Scroope Family.—Will any one be so good as to clear up the doubts noticed in the peerage books as to the family of Henry Lord Scroope, of Bolton, who died about 22 Henry VII.? His wives are generally stated to have been daughters of the Earl of Northumberland and Lord Scroope of Upsal; but other accounts are to be met with. What however I particularly refer to, is the question, who was the mother of his daughter Alice, who married Sir Gilbert Talbot? Lady Talbot could not have been by the daughter of Lord Scroope of Upsal; as, if so, she and her issue would have inherited her grandfather's barony, which it is certain was enjoyed by his younger brothers. Very likely Mr. Scroope's unpublished volume on the Lords Scroope and their seat Coombe Castle explains this. S. N.

Harrison the Regicide—Lowle.—Thomas Willing, son of Joseph Willing and Anne Lowle (his second wife), married July 16, 1704, Anne Harrison, a grand-daughter of the Regicide. Charles (son of Thomas and Anne, born in Bristol, 1710) married Anne Shippen. One of their daughters married Sir Walter Stirling; and a great-grand-

[* Lowndes has attributed this work, but we think incorrectly, to the celebrated John Dunton.—ED.]

daughter (Miss Bingham) married Mr. Baring, afterwards Lord Ashburton. I should be obliged for information as follows:

1. Through what descent was Anne Harrison a descendant of the Regicide?

2. Is anything known of the Lowle family? Their arms were, "Sa., a hand grasping three darts argent." T. Balch.

Philadelphia.

"*Chair*" *or* "*Char.*"—I am desirous of ascertaining the meaning of this term, as occurring frequently in the Cambridgeshire Fens. It is variously spelt, *chair*, *chaire*, *chare*, or *char*. In the Cambridgeshire dialect it may be remarked, *air* or *are* is pronounced as "ar." Thus, *upstairs*, *bare*, are "upstars," "bar." There is a Char Fen at Stretham, laid down in Sir Jonah Moore's Map (1663). There is also a Chare Fen at Cottenham; and at Littleport is a place called Littleport Chair. This last had the name at least as early as Edward II.'s reign; as in a description of a neighbouring fen, not later than that date, one boundary is "A le *chaire* per Himmingslode usque Gualslode End." A friend who has searched the documents in the Fen Office at Ely on this subject for me, has been unable to discover the least clue to the meaning of the term.

At Newcastle-on-Tyne, a narrow street or passage between houses is called a *chare*; but there is nothing narrow about Char Fen, which was part of an open common. The course of the rivers at Littleport may be imagined to form a rude outline of a chair or seat; but this does not apply to the other instances in which the name occurs.

There are numerous local names in the fens, of which the history may be traced for some centuries, deserving investigation. E. G. R.

Aches.—I am aware that there is abundant proof of "aches" being a dissyllable when Shakspeare wrote, and long after; but I wish to know whether there is any *rhyme* earlier than that in Butler, which fixes the pronunciation as *artches*. S. S.

Leeming Hall.—There was formerly a mansion somewhere between Liverpool and Preston, called Leeming Hall. Can any of the correspondents of "N. & Q." inform me if it still exits, and what is the name of the present owner? I should also be glad to have some information respecting the genealogy of the family of Leemings, who formerly lived there, or to learn the name and residence of some member of the family to whom I could apply for such information. G.

Caricature; a Canterbury Tale.—Many facts are recorded in the caricatures of the day, of which there is no other account. The reference of the following may be well known, but I should feel obliged by any of your correspondents explaining it. Fox, the Prince of Wales, and a third figure (?), are in a boat pushing off from shore, with Burke looking over a wall with a large bag in his hand. He says, "D——me, Charley, don't leave me in the lurch;" who replies, "Self-preservation is the first law of nature." His companions joining with "Push off, Charley, push off." H.

Perpetual Curates not represented in Convocation.—In *Lectures on Church Difficulties*, by the Rev. J. M. Neale, I find this statement:

> "Under the old regime rectors and vicars were alone, generally speaking, allowed a vote in the election of proctors, to the exclusion from that privilege of even perpetual curates."—Lecture xi., p. 133.

I believe that this is correct, and that the curates spoken of as having their votes rejected in Day *versus* Knewstubbs, were perpetual curates: but can some of your correspondents confirm this view by facts? Wm. Fraser.

Tor-Mohun.

Dr. Whichcote and Dorothy Jordan.—In the preface to the edition of the plays of Wycherley and others, edited by Mr. Leigh Hunt, the following passage occurs:

> "The two best sermons we ever heard (and no disparagement to many a good one from the pulpit) were a sentence of Dr. Whichcote's against the multiplication of things forbidden, and the honest, heart and soul laugh of Dorothy Jordan."

I feel rather curious to read a sentence which is said to possess so much instruction. Ξανθος.

Moral Philosophy.—What English writers have treated of the obligation of oaths and promises, or generally of moral philosophy, between the Reformation and the time of Bishop Sanderson? H. P.

Shelley's "*Prometheus Unbound.*"—Can any of your correspondents, by conjecture or reference to the original MS., elucidate the meaning of the following passage, which occurs in Act II. Sc. 4. of this extraordinary poem? It sounds so sweetly that one cannot but wish it were possible to understand it.

> "*Asia.* Who made that sense which, when the winds of spring
> In rarest visitation, or the voice
> Of one beloved heard in youth alone,
> Fills the faint eyes with falling tears which dim
> The radiant looks of unbewailing flowers,
> And leaves this peopled world a solitude
> When it returns no more?"

Shelley's mysticism is very often such as to render him unintelligible to ordinary readers, but it is combined here with a want of grammatical

connexion that makes obscurity ten times more obscure. I have not the least idea whether "fills" refers to "sense which," or to "voice;" but whichsoever it may belong to, it is evident that the other nominative singular, as also the plural "winds of spring," have no verbs, either expressed or understood, to govern. A line or two may have dropped out; but all editions, as far as I am aware, give the passage as above. In Act I., at p. 195. line 7 of the edition of 1853, occurs a curious error (I presume of the press); Mercury, addressing the Furies, says:

> "Back to your towers of iron,
> And gnash beside the streams of fire, and wail
> Your foodless teeth."

The having no food to put between one's teeth is no doubt a very sufficient cause for wailing, but still I think the passage would run better if "gnash" and "wail" exchanged places. How do other editions give it? J. S. WARDEN.

Turkish Language. — Are there any easy dialogues in the Turkish language, but in the English type, to be obtained; and where? If there be not, I think it would be desirable to publish some, with names of common objects, &c. HASSAN.

Minor Queries with Answers.

Illustrated Bible of 1527. — Can you inform me whether there is any Bible published in 1527 at Lyons, with Hans Holbein's cuts in it, and what engraver used this monogram, as I have a Bible of that date, the plates of which are almost fac-similes (some of them) of Holbein's cuts, which were published by Pickering? The date of the Bible is 1527.

"Impressa autem Lugduni per Jacobum Mareschall feliciter explicat, anno nostri Salutis 1527."

L. S. C.

[Several editions of the Bible were printed in the early part of the sixteenth century at Lyons, some of them ornamented with cuts from designs similar to those of Holbein. Two or three from the press of Mareschall are in the British Museum. We believe there were no Bibles printed at Lyons in which it was acknowledged that the cuts were designed by Holbein. The following notice of the monogram occurs in *Dictionnaire des Monogrammes*, par F. Bruilliot, part i. p. 421., No. 3208.: "Cette marque, dont on ne connait pas la signification, se trouve sur une copie d'une gravure en bois de Jean Springinklee, représentant l'enfant Jésus couché à terre, entouré de trois anges, et adoré par St. Joseph et par la Ste. Vierge. A droite au travers d'une fenêtre près d'une colonne on remarque le bœuf et l'âne, et au milieu du fond deux bergers dont l'un ôte son chapeau. La marque est au bas à gauche près de l'habit de St. Joseph. Bartsch décrit l'original, *P. Gr.* t. vii. p. 328., No. 51."]

Heraldic Query. — Can you help me towards ascertaining the date and meaning of the following device, which I find upon an old picture-frame, the portrait once inclosed in which has long since been destroyed?

On a disk, of about six inches in diameter, are engraved the royal arms of Great Britain, without the harp, but with the Scots lion. You will at once perceive the peculiarity of this bearing, the harp and the lion having been added at the same time by James I. The leopards occupy the first quarter, the ground of which is semée with *hearts;* the Scots lion the second, his feet resting upon a quaint band, which seems to occupy the place of the usual bordure. The three fleurs-de-lis, very much broadened, and taking almost the shape of crowns, occupy the places of the third and fourth quarters.

The only instance I can find of a single lion or leopard appearing upon a coin without the harp, is a coin (a half-florin) of Edward III., on the obverse of which appears a leopard crowned, with a banner of the arms of England fastened to his neck, and flowing back upon his shoulder.

RUDING.

Oxford and Cambridge Club.

[Our correspondent has wasted his ingenuity: the bearings are, first quarter, Denmark, Or, semée of hearts gules, three lions passant guardant. Second quarter, Norway, a lion crowned, or holding a Danish battle-axe. In base Azure, three crowns, or two and one, Sweden. Surmounted by the royal crown. See *Souverains du Monde*, t. iii. p. 430.]

Richard de Sancto Victorie. — In Anthony Mundy's *Successe of the Times*, under the head "Scotland," he says, —

> "In this King Alexander's reign (1110) lived also the holy man, Richard de Sancto Victorie, being a Scot borne, but lyving the more part of his time at Paris, in Fraunce, where he died, and lieth buried in the Abbey of S. Victorie, he being a brother of the same house."

Can you furnish any particulars of my countryman Richard? PERTHENSIS.

[Richard, Abbot of St. Victor, was born in the reign of David I. After such education as Scotland afforded, in polite literature, the sacred Scriptures, and mathematics, the principal objects of his early studies, he went over to Paris. Here the fame of Hugh, Abbot of St. Victor, induced him to settle in that monastery, to pursue his theological studies. In 1164, upon the death of Hugh, he was chosen prior, which office he filled for nine years with great wisdom and prudence. He died March 10, 1173, and was buried in that monastery. He was the author of several treatises on subjects of practical divinity, and on scripture criticism, particularly on the description of Solomon's temple, Ezekiel's temple, and on the apparent contradictions in the books of Kings and Chronicles. They were all published at Paris in 1518 and 1540 in

two vols. folio, at Venice in 1692, at Cologne in 1621, and at Rouen in 1650, which is reckoned the best edition. A summary account of his works is given in Mackenzie's *Lives and Characters of Writers of the Scots Nation*, vol. i. p. 147., edit. 1708.]

St. Blase.—In Norwich, every fifty years, the festival of Bishop Blase is observed with great ceremony. What connexion had he with that city? W. P. E.

[Norwich formerly abounded with woolcombers, who still esteem Bishop Blase as their patron saint, probably from the Comb of Iron with which he was tortured previously to his martyrdom. "No other reason," says Alban Butler, "than the great devotion of the people to this celebrated martyr of the Church, seems to have given occasion to the woolcombers to choose him the titular patron of their profession; on which account his festival is still kept by them with a solemn guild at Norwich."]

Replies.

LEICESTER AS RANGER OF SNOWDON.

(Vol. ix., p. 125.)

In a note to Parry's *Royal Visits and Progresses in Wales*, p. 317., I find the following allusion to the circumstances mentioned in Elffin ap Gwyddno's Query regarding Leicester's Rangership of Snowdon, and the patriotic opposition offered to his oppressions. I regret I am unable to afford the desired information respecting the imprisonment of the Welsh gentleman in the Tower. Could not this be furnished by some of your readers who have access to public documents and records of the period? This imprisonment is not mentioned either in the account I append, or in a longer one to be found in Appendix XVI. vol. iii. of Pennant's *Tour in Wales:*

"Among the Welsh nobility who formed a part of her Majesty's household, were Sir Richard Bulkeley, Bart., and Mrs. Blanche Parry, both of whom seem to have been brought up in the court from their infancy, and, consequently, in great esteem with her Majesty; so much so, that the Earl of Leicester, the Queen's favourite, began to be jealous of Sir Richard: and with a view of having him removed from court, he made an attempt to have him accused, upon false evidence, of treason. With this wicked design, the Earl of Leicester informed her Majesty that the council had been examining Sir Richard Bulkeley, and that they found him a dangerous person; that he dwelt in a suspicious corner of the world, and should be committed to the Tower. 'What! Sir Richard Bulkeley!' said the Queen; 'he never intended us any harm. We have brought him up from a boy, and have had special trial of his fidelity; ye shall not commit him.' 'We have the care of your Majesty's person,' said the Earl, 'and see more and hear more of the man than you do: he is of an aspiring mind, and lives in a remote place.' 'Before God!' replied the Queen; 'we will be sworn upon the Holy Evangelists, he never intended any harm.' And then her Majesty ran to the Bible, and kissing it, said: 'You shall not commit him; we have brought him up from a boy.' Sir Richard, however, was too high-minded to suffer such an imputation to be laid to his character. He insisted on an inquiry; during which it appeared, that Lord Dudley, Earl of Leicester, had been appointed a ranger of the Royal Forest of Snowdon, which, in the Queen's time, included some portion of Merioneth and Anglesey. This nobleman's insolence to the inhabitants of the forest was more than could be brooked. He tried to bring many freeholders' estates within the boundary; juries were empannelled, but the commissioners rejected their returns as unfavourable to the Earl. Those honest jurors, however, persisted, and found a verdict for the country. But in the year 1538, he succeeded by a packed jury, who appeared in his livery, blue, with ragged staves on the sleeves; men who, after this nefarious act, were stigmatised with the title of 'The Black Jury who sold their country.' Sir Richard Bulkeley, who, with Sir William Herbert and others, superseded a prior commission, resisted this oppression with great firmness, and laid those odious grievances before the Queen, whose regard for her loyal subjects in Wales was evinced by the recalling of the first commission, by proclamation at Westminster, in 1579. The Earl being worsted, sought the life of Sir Richard by having him charged as above. But this generous and patriotic nobleman, by his excellent and manly conduct, overthrew every malevolent design of his enemy; and came out of this fiery trial as clear as the pellucid crystal of Snowdon."

R. E. G. C.

INMAN FAMILY.

(Vol. ix., p. 198.)

A Subscriber having challenged me by name to assist him in resolving his "historic doubts," I hasten to afford him what information I possess, conscious at the same time that I can add little or nothing that will materially aid him in his investigation.

First, then, as to Owen Gam. This name savours strongly of the leek, both Christian and surname being unequivocally British. *Gam*, in Welsh, signifies the "one-eyed;" we may conclude, therefore, that this gentleman, or one of his progenitors, had lost an eye in one of the frays common in bygone days, and so acquired the appellation of *Gam*. A Subscriber has omitted to give dates with his Queries, and thus leaves us in the dark as to the precise period he refers to; still, it may interest him to know that David Gam, a landed proprietor of some importance in Herefordshire, temp. Henry IV. and V., who had married the sister of Owen Glyndwr, was discovered in an attempt to assassinate his brother-in-law, the royal chieftain; and was, in consequence, arrested

and confined for ten years in Owen's prison at Llansaintffraid. He was afterwards released; and distinguished himself, together with some near relatives, as Pennant relates, at the battle of Agincourt, where he fell, pierced with wounds, while assisting in the rescue of his royal master King Henry. Possibly, Owen Gam may have been a descendant of this half-hero, half-assassin.

Llewellyn Clifford, again, is a name strongly suggestive of its owner's connexion with Cambria. If A Subscriber has exhausted the resources of the Clifford pedigrees, it were, I suppose, useless to refer him to the ancestry of the defunct Earls of Cumberland; and especially to that part of it represented by Sir Roger de Clifford, of Clifford, co. Hereford, a famous soldier in the days of Henry III. and Edward I. He accompanied the latter monarch in his inroads into Wales, and fell in battle there, not far from Bangor, circa 1282–3, leaving several children; one of the younger of whom I conjecture to have been the father of the before-named Llewellyn Clifford. After having subjugated the country, we can easily fancy the conquerors perpetuating the event by naming certain of their posterity after the fallen prince Llewellyn.

As for Sir William de Roas (or Ros), A Subscriber is wrong in supposing his name to have been Ingman; for although he resided at Ingmanthorpe, co. York, his surname, in common with that of a long line of ancestry and descendants, was De Ros only. He was the grandson of Robert de Ros, the founder of the two castles, Werke and Hamlake, and one of the leaders of the baronial forces in their armed opposition to the tyrant King John.

Before closing this communication, I would suggest to A Subscriber, and to all others propounding genealogical Queries, the absolute necessity of affixing *dates* to their inquiries in every possible instance; as nothing is easier than to go astray, sometimes for half-a-dozen generations, in fixing the identity of a solitary individual.

T. Hughes.

Chester.

ROBERT DUDLEY, EARL OF LEICESTER.

(Vol. ix., pp. 105. 160.)

That this infamous man *did* die of poison, is, I believe, the general opinion. The late Dr. Cooke Taylor has the following passage upon the subject, in his *Romantic Biography of the Age of Elizabeth*, vol. i. p. 115.:

"Nearly all the cotemporary writers assert that Leicester fell a victim to poison; Naunton declares that he, by mistake, swallowed the potion he had prepared for another person; and, as there can be no doubt that the Earl was a poisoner of great eminence and success, the story is far from being improbable. The Privy Council must have believed that his death was not natural, for they minutely investigated a report that he had been poisoned by the son of Sir James Crofts, in revenge for the imprisonment of his father. Some suspicious circumstances were elicited during the examination; but the matter was suddenly dropped, probably because an inquiry into any one of the complicated intrigues of Elizabeth's court would have involved too many persons of honour and consequence."

Drummond of Hawthornden, in his *Notes of Conversations with Ben Jonson*, has the following curious note:

"The Earl of Leicester gave a bottle of liquor to his lady, which he willed her to use in any faintness; which she, after his returne from Court, not knowing it was poison, gave him, and so he died."

This is a strong confirmation of the statement given by Sir Robert Naunton.

In one of the many valuable notes appended by Dr. Bliss to the *Athenæ Oxonienses*, is the following cotemporary narrative, copied from a MS. memoranda on a copy of *Leicester's Ghost*:

"The author (of the poem) hath omitted the end of the Earle, the which may thus and truely be supplied. The Countesse Lettice fell in love with Christopher Blunt, gent., of the Earle's horse; and they had many secret meetings, and much wanton familiarity; the which being discovered by the Earle, to prevent the pursuit thereof, when Generall of the Low Countreys, hee tooke Blunt with him, and theire purposed to have him made away: and for this plot there was a ruffian of Burgundy suborned, who, watching him in one night going to his lodging at the Hage, followed him and struck at his head with a halbert or battle-axe, intending to cleave his head. But the axe glaunced, and withall pared off a great piece of Blunt's skull, which was very dangerous and longe in healinge: but he recovered, and after married the Countesse; who took this soe ill, as that she, with Blunt, deliberated and resolved to dispatch the Earle. The Earle, not patient of this soe greate wrong of his wife, purposed to carry her to Kenilworth; and to leave here there untill her death by naturall or by violent means, but rather by the last. The Countesse also having a suspicion, or some secret intelligence of this treachery against her, provided artificiall meanes to prevent the Earle; which was by a cordiall, the which she had no fit opportunity to offer him till he came to Cornebury Hall, in Oxfordshire; where the Earle, after his gluttonous manner, surfeiting with excessive eating and drinking, fell soe ill that he was forced to stay there. Then the deadly cordiall was propounded unto him by the Countesse; as Mr. William Haynes, sometimes the Earle's page, and then gentleman of his bed-chamber, told me, who protested hee saw her give that fatall cup to the Earle, which was his last draught, and an end of his plott against the Countesse, and of his journey, and of himselfe; and soe — *Fraudis fraude sua prenditur artifex.*" — *Athenæ Oxon.*, vol. ii. col. 74, 75. note.

Edward F. Rimbault.

HARDMAN'S ACCOUNT OF WATERLOO.

(Vol. viii., p. 199.; Vol. ix., p. 176.)

I perfectly recollect reading, when a boy, a critique on this poem, and being much amused thereby. The critique appeared in the *Literary Gazette* or *Athenæum*, as well as I remember. I never saw the poem, but I recollect some of the lines quoted, which went nearly as follows: —

> "The following morning, at break of day,
> An orderly dragoon did come this way:
> 'Holloa! holloa! I say, give ear,
> Is Adjutant Hardman quartered here?
> Holloa! halloa! I am not wrong,
> Is Adjutant Hardman here at home?'"

I merely quote from memory; and hope, therefore, that any deviations from the original may be pardoned.

Lieutenant (Brevet Captain) Hardman, if not a first-rate poet, is a gallant soldier, and I rejoice to see his name in the *Army List* for March, 1854. I cannot ascertain at what period he joined the army, but he was present at the cavalry engagements of Sahagun and Benevente, on December 20th and 27th, 1808, on the retreat of Sir John Moore's army to Coruña, for which he is decorated with a Peninsula medal. For his bravery as a non-commissioned officer he was promoted, May 19, 1813, to a cornetcy in the royal wagon train; and was transferred, August 12 following, to the 23rd Light Dragoons, and was same day appointed Regimental Adjutant of that corps. On the almost total change of officers that took place in the 10th Hussars, owing to the quarrels of Colonels Quentin and Palmer, Lieutenant Hardman succeeded Captain Bromley, on December 15, 1814, as Lieutenant and Adjutant in the corps in which he had commenced his military career; a sufficient proof of his having been a zealous, active, and efficient non-commissioned officer, when serving as such in the regiment. He embarked at Ramsgate with the service squadrons of his regiment in April, 1815, and landed at Ostend, whence the 10th regiment proceeded to Brussels: it was present at Quatre Bras, although not engaged with the enemy: and at Waterloo it behaved with the greatest gallantry, and lost two officers, nineteen soldiers, and fifty-one horses killed, in addition to six officers and twenty-six men wounded. Lieutenant Hardman's position as adjutant necessarily kept him in the vicinity of his commanding officers, Col. Quentin and Major Howard; therefore he was an eye-witness of poor Howard's death. Lieutenant Hardman received the Waterloo medal. The 10th Hussars landed at Ramsgate, from Boulogne, in January, 1816, and marched to Brighton, where Lieutenant Hardman resigned the adjutantcy, February 8, 1816, and exchanged to half-pay of the regiment, June 6, same year, since which period he has not served upon full pay.

G. L. S.

CHURCHES IN "DOMESDAY BOOK."

(Vol. viii., p. 151.)

A. W. H. says, "In the case of many parishes it is stated [in *Domesday Book*], that there was a church there: is it considered *conclusive* authority that there was not one, if it is not mentioned in *Domesday Book?*" This question has, I doubt not, often engaged the attention of antiquaries; and I am somewhat surprised that the Query has elicited no reply. The conclusion has often been drawn that, no church being mentioned, none existed before the survey. It would appear this conclusion has been an erroneous one. In the last volume issued by the Chetham Society (*Documents relating to the Priory of Penwortham, and other Possessions in Lancashire of the Abbey of Evesham*, edited by W. A. Hulton, Esq.) that point is ably discussed; and as Mr. Hulton's views on a subject of so much interest cannot but be valuable, I venture to extract them, as worthy of a place in "N. & Q." He says:

> "Donations of churches with tithes are made directly after the survey of *Domesday* was taken. And yet that survey is entirely silent as to their existence. Similar omissions have given rise to doubts, whether the institution of our parochial economy had been carried out to its full extent previous to the Conquest, and whether we are not indebted to the Normans for its full perfection. Such doubts are unfounded. . . . . There is nothing in *Domesday* to justify the doubts alluded to. A consideration of the objects of that survey will dissipate them: the purpose was principally financial. It was directed so as to obtain a correct account of the taxable property within the kingdom. And it was immaterial whether the proceeds were paid altogether to the owner, or a definite portion was diverted into other channels. Therefore those churches which were endowed only with tithes of the surrounding districts, as Eccleston and Croston, Penwortham and Leyland, in Leyland Hundred, and Rochdale and Eccles, in Salford Hundred, were unnoticed, although the two first-named churches were granted by Roger de Poictou, with their tithes and other appurtenances, to the Priory of Lancaster; and the pages of the *Coucher Book of Whalley* prove the two latter churches to have existed at a date perhaps anterior to the Conquest. But the case was different when a church was endowed with glebe-land. Such a church appeared in the light of a landowner, and in that character is its existence notified. Thus, in modern Lancashire, south of the Ribble, the churches of Wigan and Winwick, Childwall, Walton, Warrington, Manchester, Blackburn, and Whalley are expressly named in *Domesday*, but invariably in connexion with the ownership of land. It seems clear, therefore, that the silence of *Domesday* cannot be urged as a proof of the non-exist-

ence of a church, or of the subsequent grant of those rights and privileges by which its due efficiency is maintained."—*Introd.*, p. xxiii.

WM. DOBSON.

Preston.

MEMOIRS OF GRAMMONT.

(Vol. viii., pp. 461. 549.; Vol. ix., pp. 3. 204.)

"Ceste noble race de Grantmont."—*Brantôme.*

The following are some of the principal events in the life of the Chevalier de Grammont.

He was born in the year 1621, probably at the family seat of Bidache, in Gascony.

He was sent to the college at Pau in Béarn, the nearest university to the family residence. His studies here did not much benefit him; and although intended for the church, we find him at a later period actually highly commending the Lord's Prayer, and seriously inquiring by whom it was written. On his declining a clerical life, he was sent to the French army in Piedmont in 1643. He served under his brother, the Marshal, and the Prince de Condé; and was present at the three battles of Fribourg on the 3rd, 5th, and 9th Aug. 1644; and at that of Nordlinguen on the 3rd Aug. 1645. It was at the battle of Fribourg that the Prince de Condé, having failed in his first attack on the enemy, got off horseback, and placed himself at the head of the regiment of Conti, whilst all the officers and volunteers alighted also, amongst whom is mentioned the Chevalier de Grammont; and this reassuring the soldiers, they charged the enemy, who fled into a wood under favour of the approaching night. At Nordlinguen, the Marshal de Grammont was taken prisoner, and nearly murdered by the Germans, to revenge the death of their General, the great Merey, who was slain in the battle. The Marshal was subsequently exchanged against Gen. Gleen.

In 1647 Grammont served again under his brother and the Prince de Condé in Spain: and in 1648 he was present with them at the battle of Lens on the 20th Aug., where the Archduke Leopold and General Beck were totally defeated in Flanders.

The troubles of the Fronde now commenced; and in the first instance Grammont zealously attached himself to the prince. In Dec. 1649, he tested the accuracy of the report that it was intended to assassinate the prince by sending his own coach with the prince's liveries over the Pont Neuf, to see what would occur. The result was, the coach was fired at; but, as no one was in it, the would-be assassins did no harm. During the imprisonment of the princes, Grammont, with others, joined the Spanish army which had advanced into Picardy, in consequence of the treaty the Duchesse de Longueville and Turenne had made with the King of Spain.

We do not find when Grammont left the prince's party; the prince himself admitted it was with honour. He seems to have connected himself with Gaston, Duke of Orleans; and is styled about this time by "la Grande Mademoiselle" as one of her father's gentlemen. She also relates that when the royal forces threatened Orleans, the inhabitants sent to the duke for succour, and he sent the Count de Fiesque and Mons. de Grammont, who appeased their fears. The duke also advised his daughter to take the opinion of Fiesque and Grammont in all matters, as they had been in Orleans long enough to know what ought to be done. When Mademoiselle was trying to effect an entrance into the city, Grammont incited the inhabitants to assist in breaking open a gate, which the authorities, under fear of the royal displeasure, were afraid to direct. The gate was broken open, and she was borne in triumph along the streets.

It was probably at this period that Grammont sighed for the Countess de Fiesque (about whom he, and his nephew the Count de Guiche, quarrelled); as Mademoiselle, in her *Memoirs*, relates that, in the year 1656, on her interview with Christina, Queen of Sweden, she presented to her, amongst others, the Countess de Fiesque, one of her ladies of honour. The Queen observed: "The Countess de Fiesque is not so beautiful as to have made so much noise; is the Chevalier de Grammont still in love with her?"

In 1654 Grammont accompanied the Court to Peronne; where they anxiously awaited Turenne's attempt to force the Prince de Condé's lines at Arras, as related in the *Memoirs*.

On the 25th Nov. 1655, Madame de Sevigné writes to Bussi-Rabutin, relating an anecdote in which Grammont was a party.

Madame de Motteville relates that Queen Christina rallied the Chevalier de Grammont on the passion he had then for the Duchesse de Mercœur, one of Cardinal Mazarin's nieces; and spared him only on account of the utter hopelessness of it.

It is about this period we are inclined to place Grammont's first visit to England; where curiosity, Hamilton informs us, drew him to see so remarkable a character as Cromwell; but this visit will be a good starting-place for the next Number.

W. H. LAMMIN.

Fulham.

CELTIC AND LATIN LANGUAGES.

(Vol. viii., pp. 174. 280. 353.; Vol. ix., p. 14.)

"Professor F. W. Newman, in his little work entitled *Regal Rome*, maintains that the old languages of Italy, especially the Umbrian and Sabine, contained a striking predominance of Celtic ingredients, and he wishes to show that this is still evident even in the Latin of Cicero. His proof rests on vocabularies (pp. 19—26.), especially in regard to the military, political, and reli-

gious words which he supposes the Romans derived from the Sabines (p. 61.). With regard to these lists, I have to observe, that while all that is valid in the comparison merely gives the Indo-Germanic of the Celtic languages — a fact beyond dispute — Mr. Newman takes no pains to discriminate between the marks of an original identity of root, and those words which the Celts of Britain derived from their Roman conquerors." — Donaldson's *Varronianus*, p. 64.

"It is to be remarked, that almost *all the words* of the British tongue agree either with the Greek or Latin. It is this strong similarity of features between their own language and those of Greece and Italy, that has induced so many of my countrymen to claim for it the honour of being the mother-tongue of all, and to scorn all examination which did not commence with this confession. Even the late learned Dr. Owen Pugh has, in his *Dictionary*, by arbitrarily selecting certain syllables as the roots of all Cumrian words, done much to foster this overweening conceit. The system was carried to its extreme point of absurdity by the Rev. Edward Davies, who by the help of such syllables expected to unravel the mysteries of all languages. This failure has I hope paved the way for the more sober consideration of the question, which, if worked out fairly, will in my opinion establish the claim of the Cumrian tongue, if not to be the mother of all tongues, at least to be a valuable branch of the Caucasian tree of languages. Now, had the two races, the Roman and Cumrian, remained always separate, a comparative etymology would have been an easy task; for no more would be necessary than to put the similar roots, having the same meaning, side by side. But, unfortunately for the scholar who undertakes to prove the question, the Romans were in this island four hundred years, colonised it partly, and partly gave it their own form of civilisation. As before mentioned, the inhabitants adopted with avidity the Roman dress, language, and literature. That language must therefore be supposed to have entered deeply into the composition of the present Cumrian tongue. The sceptical examiner may therefore reasonably object, that any similarity between the two languages might have originated in the adoption of that of Rome by the British provincials. In answer to this I refer in the first place to Lloyd's reasoning, quoted in the note," viz. that the same similarity exists between the Latin and the Erse [see Newman, in the *Classical Museum*, vol. vi.]. "In the second place to the fact, that Wales and Cornwall do not appear to have been occupied, like the rest of England, by the Romans." . . . "Still, however, the long residence of the Romans in the island, with the known influence always produced by such a state of things, renders every statement grounded on the similarity alone of the languages of the two races, the conquered and the conquerors, liable to suspicion. I have therefore been compelled to enter upon an exceedingly difficult investigation, which, if successful, must prove the radical identity of the Latin and Cumrian tongues. The proof is this: If there are derivative words in the Latin, of which we must seek the primitives in the Cumrian, and if these primitives be shown to furnish an explanation of many words before inexplicable on etymological principles. For example, if the word 'to tread' under various forms be found, with the meaning 'to trample with the feet,' in most of the western languages of Europe, and have no noun to base itself upon in these languages, and yet the noun 'traed the feet' be found in one of them, the inference is irresistible that the verb in all its forms was derived from this root. To deny this would be equivalent to a denial that the Latin verb *calcare* came from *calx*, 'the heel.' In the following list, such words alone, with a few exceptions for the sake of etymological illustration, have been introduced. It might have been indefinitely extended, but the difficulty was to confine the examples within moderate limits." — Williams on *One Source of the Non-Hellenic Portion of the Latin Language.**

This eminent scholar supplies sixty-two, with explanatory notes, and subjoins a list of sixty-three. Under the example "Occo, occare, *to harrow*," he observes:

"Persons who wish to draw subtle inferences say that all the terms of the Romans connected with agriculture may be referred to a Greek source, while the terms expressive of war and hunting are non-Hellenic. The induction fails completely in both parts, as might easily be shown. When Cæsar landed in Britain, the natives were agriculturists, densely planted. And Halley proved, that the harvest which Cæsar's soldiers reaped had ripened at the average period of a Kentish harvest in his days. Assuredly then the Britons had not the agricultural names to learn from the Romans of an after age."

"I begin," says Newman, "with the country and domestic animals, which will show how very far from the truth Niebuhr was, when he imagined that in words connected with 'the gentler pursuits of life' the Roman language has a peculiarly extensive agreement with the Hellenic."

When your correspondent T. H. T. says —

"Professor Newman, in his *Regal Rome*, has drawn attention to the subject; but his induction does not appear sufficiently extensive to warrant any decisive conclusion respecting the position the Celtic holds as an element of the Latin," —

he could not have known that the same writer has, in the sixth volume of the *Classical Museum*, continued the comparison at great length; and as that work falls into the hands of but few, I shall transcribe some passages which may throw light on the subject:

"It has for some years been recognised, at least by several English scholars, that there is a remarkable similarity between the Celtic languages and Latin. In the case of Welsh it was, I believe, at first supposed that the words must have been introduced by the Roman dominion in Britain; but when the likeness was found to exist in the Erse, and that the Erse was even more like to Latin (as regards the consonants) than the Welsh is, this idea of course fell to

* In *Transactions of the Royal Society of Edinburgh*, vol. xiii.

the ground. The scholar and physiologist, who first pressed into notice the strong similarities of the Celtic to the European languages, and claimed a place for Celtic within that group, Dr. Prichard, has naturally fixed his attention with so much strength on the *primitive* relations of all these tongues, as to be jealous and suspicious of an argument, which alleges that the one has borrowed from the other. Some ten years ago, by his favour, I read a MS. of a vocabulary (the composition of Dr. Stratton, formerly of Aberdeen), which compared the Gaelic with the Latin tongue in alphabetical order without comment or development. From this vocabulary Prichard gives an extract in his chapter on the Italian nations, and finds it entirely to confirm his views that the Roman language has not suffered any larger admixture by a foreign action. What is or was Dr. Stratton's opinion, I never heard. His vocabulary first suggested to me the value of this inquiry, and that is all. Having now been led to a fuller examination of the Welsh and Gaelic dictionaries, I find not only a far greater abundance of material (especially in the Welsh) than I could have imagined; but also, that by grouping words aright, conclusions result such as I had not expected, and adverse to those of Dr. Prichard."

Professor Newman, as T. H. T. has observed, confined himself to a tabular view of Celtic and Latin words; but the grammatical structure and formal development of the two languages have not been overlooked in the philological literature of England. These interesting inquiries have been pursued by Dr. Prichard, in his elaborate treatise on the *Eastern Origin of the Celtic Nations*, and the Rev. W. D. Conybeare, (in his *Theological Lectures delivered in Bristol College in* 1831–33) has shown that it is by thus analysing the grammatical structure, which forms the very skeleton of languages, rather than by confining our attention to mere vocabularies, that we may best detect their true affinities, and has illustrated this doctrine by a few Welsh examples. In the *West of England Archæological Journal* is exhibited (I believe by the same author) the identity of verbal forms in the Welsh and Latin languages.

Nevertheless, Archdeacon Williams maintains that two languages may have a common vocabulary, but different grammars*:

"The Latin language, whether from Pelasgic or Achæan influence, adopted at an early period the Hellenic grammar; and, under the skilful hands of the bilingual Ennius, became that polished interpreter of thought, which yields in regularity and majesty to the Greek alone. The Cumri either retained, which is more probable, a still more ancient, or invented a grammar, now peculiar to themselves. This, although it be simple and scientific in the highest degree, is so completely at variance with all the other grammars of the civilised world, that scholars who have to acquire it late in life feel the strongest repugnance to its forms and principles, and are tempted to regard a language more fixed and unchangeable in its principles than any other existing, as more slippery and grasp-escaping than the Proteus of the Grecian mythology."

Since I wrote these extracts, I have been much gratified by the perusal of Archdeacon Williams's *Gomer*, which I recommend to all interested in this inquiry. BIBLIOTHECAR. CHETHAM.

* In his *Gomer* he shows that the Latin and Cymraeg display great similarity in the tenses of the substantive verb.

PHOTOGRAPHIC CORRESPONDENCE.

Box Sawdust for Collodion.—The following will be of some use to your photographic readers:

It find that, by treating box sawdust with nitric and sulphuric acid (in the same manner as cotton), and then dissolving it in ether, it gives a far more sensitive collodion than either cotton or paper, and the pictures produced by it are of unequalled brilliancy.

Can you inform me whether portraits can be taken *for sale*, by the collodion process, without infringing upon the patents? CHAS. WHITWORTH.

Henrietta St., Birmingham.

Proportions of Chlorides and Silver.—I trust you will allow me space in your valuable work for some remarks in reference to an important photographic query, viz. What are the proportions of chlorides and silver uniformly suited to give the best positive pictures?

I am led to propose this subject for the consideration of practical photographists, and, if possible, that amateurs may arrive at something like a rule to guide them in printing positives that will please.

The necessity of these remarks, to me at least, appear very evident from the wide space which stands between the proportions proposed by various operators. MR. LYTE, "N. & Q.," Vol. ix., p. 158., says 42 grains of chloride and 100 grains of silver to 1 oz. of water. MR. POLLOCK, "N. & Q.," Vol. vii., p. 588., says 20 grains chloride, and 90 grains of silver to the ounce. MR. HOCKIN has 10 grains chloride, silver 60. MR. DELAMOTTE, for albumenized paper, chloride 60 grains, silver 120. MR. THORNTHWAITE begins as low as chloride ½ grain, and silver 30 grains; and lastly, amidst a long range of proportions, from 1 grain of chloride to the ounce, and silver 20 grains to the ounce, DR. DIAMOND, a great authority in photography, assures all that the best results can be obtained by using of chloride 5 grains to the ounce, and of silver 40 grains to the ounce. If so, let the photographic world know that the latter proportions are sufficient, and the others needless, wasteful, and expensive without cause. I trust you agree with me in thinking that it would be of use to a large number of beginners to have the proportions best suited for printing positives defined as near as possible, and not be left to guess at proportions varying from ½ grain to 60 grains, and from 20 to 120. I have written hurriedly, and hope you will see the object I aim at.

AMATEUR.

Photographic Copies of Rembrandt.—The extreme rarity and great pecuniary value of many of Rembrandt's finest etchings are doubtless well known to many of our readers, as being such as to put these master-pieces of art beyond the reach of ordinary purchasers. This series of works, calculated beyond all others of their kind to delight the possessor, will however, thanks to photography, soon be obtainable by all admirers of the great master. Two distinguished French photographers, the brothers MM. Bisson, have succeeded in obtaining, by means of this wonderful art, copies of a fidelity attainable by no other process: so that the wondrous lights, shades, half-tones, and chiaro-obscuro, for which Rembrandt is so remarkable, are preserved in all their original beauty. The plates will be accompanied by descriptive letter-press, and by a Biography of Rembrandt from the pen of M. Charles Blanc. As the works are so numerous, the first series will consist of forty plates, to be issued in ten livraisons, each containing four plates, price twenty francs; a very moderate sum, if we remember that among the works thus to be issued, at a cost of five francs each, will be found copies of such gems as the *Avocat Tolling* and the *Pièce de Cent Florins.*

Coloured Photographs.—I have lately seen, and very much admired, some specimens of photographic coloured portraits. They have all the broad effect of the great masters perfectly in detail, and none of the niggling effect of many coloured photographs, which are in fact specimens of miniature painting rather than photography—the outline alone being given by the photographic art. The specimens I refer to appear to have been soaked in oil, or some transparent varnish, and then coloured in separate tints, probably from the back; the shadows being *entirely* photographic. It is evident they are quickly and easily executed; but I am desirous of knowing the exact process, and shall be much obliged for information on the subject.

An Amateur.

Replies to Minor Queries.

Dr. Eleazar Duncon (Vol. ix., pp. 56. 184.).—Dr. Eleazar Duncon, and his brother Mr. John Duncon, are mentioned in Barnabas Oley's Preface to George Herbert's *Country Parson*, as having "died before the miracle of our happy Restoration." There was another brother, Mr. Edmund Duncon, rector of Fryarn Barnet, in the county of Middlesex; sent by Mr. Farrer to visit George Herbert, during his last illness. E. H. A.

Christian Names (Vol. vii., pp. 406. 488. 626.).—The earliest instance I have yet met with, of an individual with two Christian names, occurs in the compulsory cession of the Abbey of Vale Royal to King Henry VIII.; the deed conveying which is still extant in the Augmentation Office. It is in Latin, and signed by John Harwood the Abbot, Alexander Sedon the Prior, *William Brenck Harrysun*, and twelve other monks of the Abbey. Vale Royal Abbey is now the seat of Lord Delamere, into whose family it came by purchase in 1616, from the descendant of Sir Thomas Holcroft, the original grantee from the crown. T. Hughes.

Chester.

I send you a much earlier instance of two Christian names than any that has hitherto been given in your pages. Henry Prince of Wales, son of King Henry IV., was baptized by the names Henry Frederick. Vide Camden's *Remains*, 4to., 1605. I have not a reference to the page.

C. de D.

Abigail (Vol. iv., pp. 424., &c.; Vol. viii., p. 653.).—Your recent correspondents on this subject do not appear to have met with the passage in which I mentioned, that since putting the question, I had found that a waiting-maid in Beaumont and Fletcher's comedy of *The Scornful Lady* was named Abigail; and that, as the play appeared to have been a favourite one, the application of the name to the class generally was probably owing to it. In the absence of any proof of its having been previously used in this sense, I still continue to think that this conjecture was well founded. Considering the terms on which Dean Swift was with the Mashams, he was the last person in the world to have used such a term, unless it had been so long in familiar use as to be deprived of all appearance of personal allusion to them.

J. S. Warden.

"*Begging the question*" (Vol. viii., p. 640.).—This phrase is identical with that of "petitio principii," a figure of speech well known both to logicians and mathematicians, *i. e.* assuming a point as proved, and reasoning upon it as such, which has in fact not been proved.

J. S. Warden.

Russian Emperors (Vol. ix., p. 222.).—I am informed by a late resident in Russia that the rumour to which Mr. Crosfield refers has no foundation. I am farther informed, however, that after a twenty-five years' reign the monarch has even more absolute and despotic authority than before the lapse of that time. I hope this subject may be well ventilated, as considerable misapprehension exists about it. John Scribe.

Garble (Vol. ix., p. 243.).—Your correspondent E. S. T. T. was mistaken when he said that the "corrupt" meaning of the word *garble* is now the only one ever used. In proof of this I would give one instance, familiar to me, in which it still retains its "good" signification. In "working" cochineal, spices, and other similar merchandise at the warehouse in which they are stored upon their arrival in this country, the operation of

sifting and separating the good from the bad is termed *garbling:* the word being here employed in the very same sense as in the examples quoted by E. S. T. T., illustrative of its original meaning, and which sense he erroneously stated it no longer possessed. R. V. T.

Mincing Lane.

I cannot agree with your correspondent E. S. T. T., that a corruption of meaning has taken place in this word; and that whereas it originally meant a selection of the good and a discarding of the bad parts of anything, its present meaning is exactly the reverse of this. Its original signification is correctly stated: the garbling of spices, drugs, &c., meant the selection of the good and the rejection of the bad. But the garbling of a passage cited as a testimony is a precisely analogous process. The person who garbles the passage omits those parts which can be used against his view, and adduces only those parts which support his conclusion. He selects the parts which are good, and rejects those which are bad, *for his purpose.* When a passage is said to be garbled, it is always implied that the person who quotes it has suppressed a portion which tells against himself; but that portion is, so far as he is concerned, the *bad*, not the *good* portion. The secondary and metaphorical is therefore precisely analogous to the primary and literal sense of the word, and not the reverse of it. L.

Electric Telegraph (Vol. ix., p. 270.).—As every new attempt to improve this invaluable invention, and to extend its use, is of world-wide importance, the following extract from *La Presse*, a French newspaper of March 23rd, will excite inquiry:

"On écrit de Berne, le 17 Mars, MM. Brunner et Hipp, directeurs des télégraphes électriques de la Suisse, viennent d'inventer un appareil portatif à l'aide duquel, en l'appliquant à un point quelconque des fils télégraphiques, on peut transmettre une dépêche. L'essai de cet appareil a été fait à deux lieues de Berne, dans un lieu où il n'existe aucune section de télégraphie."

The writer goes on to say that the experiment had been tested with success on the lines to Zurich, Basle, Geneva, &c. J. Macray.

Oxford.

Butler's "Lives of the Saints" (Vol. viii., p. 387.).—The inquiry respecting the various editions of this valuable work not having yet received any answer, the following information may in some degree satisfy the inquirer. The first edition of the Rev. Alban Butler's *Lives of the Saints* was published in the author's lifetime, at various intervals from 1754 to 1759, when the last of the four volumes appeared, of which the edition was composed. Part II. of vol. iii. is now before me, with the date 1758. No other edition appeared till after the death of the learned and pious author, which took place in 1773.

The second edition was undertaken by the most Rev. Dr. Carpenter, Roman Catholic Archbishop of Dublin, and appeared in 12 vols. in 1779. It is stated in the title-page to be "corrected and enlarged from the author's own MS." It did contain all the notes omitted in the previous edition, and other matter prepared by the author. The third edition was published in Scotland, and other editions followed; but I am unable to give any particulars of them. But the splendid stereotype edition, published in London by Murphy, in 1812, in 12 vols., is by far the best ever produced, or ever likely to appear. Since this there have been other editions; one in 2 vols., published in Ireland, and a cheap edition in 12 small vols., printed at Derby; but they deserve little notice. F. C. H.

Anticipatory Use of the Cross (Vol. viii. *passim*).—In answer to particular inquiry, I have been furnished by a resident in Macao with an answer, of which the following is the substance:—The cross is commonly used in China, and consists of any flat boards of sufficient size, the upright shaft being usually eight to ten feet high. The transverse bar is fixed by a single nail or rivet, and is therefore often loose, and may be made sometimes to traverse a complete circle. It is not so much an instrument of punishment in itself, as it is an operation-board whereon to confine the criminal, not with nails, but ropes, to undergo—as in the case of a woman taken in adultery—the cutting away of the flesh from the bosom. He adds, that he has witnessed such punishment, and he has no doubt that the cross has been used in this way in China immemorially. Any of your correspondents will much oblige me by correcting or confirming this statement from positive testimony.

T. J. Buckton.

Lichfield.

The Marquis of Granby (Vol. ix., p. 127.).—A portrait of this nobleman constitutes the sign of a public-house at Doncaster, and of another at Bawtry, nine miles from that town. His lordship, it is said, occasionally occupied Carr House, near the former place, as a hunting-box in the middle of the last century. As an instance of his lordship's popularity, I may here add, that out of compliment to him, and for his greater convenience in hunting, at a period when there was a considerable extent of uninclosed and undrained country around Doncaster, the corporation directed several banks and passages to be made on their estate at Rossington; and in 1752, that body likewise presented the Marquis with the freedom of the borough. C. J.

Irish Letters (Vol. ix., p. 246.).—The following inscription on the monument of Lugnathan, nephew of St. Patrick, at Inchaguile, in Lough Corrib, co. Galway, is supposed to be the most ancient in Ireland:

"LIE LUGNAEDON MACC LMENUEH."

"The stone of Lugnaodon, son of Limenueh."

The oldest Irish manuscript is the Book of Armagh, which contains a copy of the Gospels, and some very old lives of St. Patrick. (See O'Donovan's *Irish Grammar*, Dublin, 1845, p. lii.)

THOMPSON COOPER.

Cambridge.

Rev. John Cawley (Vol. ix., p. 247.).—In reply to the inquiry of C. T. R., What is the authority for stating that the Rev. John Cawley, rector of Didcot, was a son of Cawley the regicide? I send you the following extract from Wood's *Athenæ* (Bliss's edition), vol. iv. col. 580.:

"John Cawley, son of Will. Cawley of the city of Chichester, gent., was, by the endeavours of his father, made Fellow of All Souls' College (from that of Magdalen) by the visitors appointed by Parliament, anno 1649; took the degrees in arts, that of Master being completed in 1654; and whether he became a preacher soon after, without any orders conferred on him by a bishop, I cannot tell. Sure I am, that after his Majesty's restoration, he became a great loyalist, disowned the former actions of his father, who had been one of the judges of King Charles I.; when he was tryed for his life by a pretended court of justice, rayled at him (being then living in a skulking condition beyond sea); and took all opportunities to free himself from having any hand or anything to do in the times of usurpation. About which time, having married one of the daughters of Mr. Pollard of Newnham Courtney, he became rector of Dedcot, or Dudcot, in Berkshire; rector of Henley in Oxfordshire; and in the beginning of March, 1666, Archdeacon of Lincoln."

Ἁλιεύς.

Dublin.

New Zealander and Westminster Bridge (Vol. ix., pp. 74. 159.).—Your correspondents have traced this celebrated passage to a letter from Horace Walpole to Sir H. Mann, and to passages in poems by Mrs. Barbauld and Kirke White. It appears to me that the following extract from the Preface to P. B. Shelley's *Peter Bell the Third*, has more resemblance to it. It is addressed to Moore:

"Hoping that the immortality which you have given to the Fudges you will receive from them; and in the firm expectation, that when London shall be an habitation of bitterns, when St. Paul's and Westminster Abbey shall stand shapeless and nameless ruins, in the midst of an unpeopled marsh; when the piers of Westminster Bridge shall become the nuclei of islets of reeds and osiers, and east the jagged shadows of their broken arches on the solitary stream; some transatlantic commentator will be weighing in the scales of some new and now unimagined sytem of criticism, the respective merits of the Bells, and the Fudges, and their historians."

JOHN THRUPP.

10. York Gate.

Several passages from different writers having been mentioned in your columns as likely to have suggested to our brilliant essayist and historian his celebrated graphic sketch of the New Zealander meditating over the ruins of London, I would beg leave to hint the probability that not one of those many passages were present to his mind or memory at the moment he wrote. The fact is that the picture is so true to nature, and has been so often sketched, and the associations and reflections arising from it so often felt and described, that I cannot for a moment admit the insinuation of a charge of plagiarism, or even unconscious adaptation of another's thoughts in one so abundantly stored with imagery of his own, that the very overflowings of his own wealth would enrich a generation of writers. It has however occurred to me that his classic mind might have remembered the picture of Marius amid the ruins of Carthage, or, more probably, the still more striking passage in the celebrated letter of Sulpicius to Cicero, on the death of his daughter Tullia, in which he describes himself, on his return from Asia, as sailing from Ægina towards Megara, and contemplating the surrounding countries:

"Behind me lay Ægina, before me Megara; on my right I saw Piræus, and on my left Corinth. These cities, once so flourishing and magnificent, now presented nothing to my view but a sad spectacle of desolation."

And he then proceeds with his melancholy reflections on so many perishing memorials of human glory and grandeur in so small a compass.

G. W. T.

Volney wrote thus:

"Qui sait si sur les rives de la Seine, de la Tamise . . . dans le tourbillon de tant de jouissances . . . un voyageur, comme moi, ne s'asseoira pas un jour sur de muettes ruines, et ne pleurera pas solitaire sur la cendre des peuples et la mémoire de leur grandeur?" —*Les Ruines*, chap. ii. p. 11.

MACKENZIE WALCOTT, M.A.

Misapplication of Terms (Vol. ix., p. 44.).—I cannot pretend to set up my judgment against that of MR. SQUEERS, who has in his favour the proverbial wisdom of the Schools. Riddle, however, who I believe is an authority, gives the word LEGO no such meaning as "to hearken." If Plautus uses the word in that sense, as it is an uncommon one, the passage should have been quoted, or a reference given. The meaning of

the word appears to be "to collect, run over, see, read, choose." In justification of my criticism, and in reply to Mr. Squeers, I shall quote Horne Tooke's remark, in speaking of "τα δεοντα, or things which ought to be done;" *Div. Purley*, Pt. II. ch. viii. (vol. ii. pp. 499—501., edit. 1849):

"The first of these, Legend, which means *That which ought to be read*, is, from the early misapplication of the term by impostors, now used by us as if it meant, *That which ought to be laughed at.* And so it is explained in our Dictionaries."

At the hazard of being again deemed hypercritical, while on this subject, *the misapplication of terms*, I must question the correctness of the phrase "*Under* the *circum*stance." A thing must be *in* or *amidst* its *circum*-stances; it cannot be *under* them. I admit the commonness of the expression, but it is not the less a solecism. Can you inform me when it was introduced? I hope it is not old enough to be considered inveterate. The best authors write "in the circumstances;" and yet so prevalent is the anomaly, that in a very respectable periodical, not long since, the French "*dans* les circonstances présentes," given as a quotation, is rendered "*Under* the present circumstances."

J. W. Thomas.

Dewsbury.

Hoglandia (Vol. viii., p. 151.). — In reply to an inquiry for the full title of a book from which a quotation is given in *Pugna Porcorum*, the full title is Χοιρόχωρογραφία, *sive Hoglandiæ descriptio*, published anonymously in 1709, in retaliation of Edward Holdsworth's *Muscipula*. "Hoglandia" is Hampshire, and Holdsworth probably was a Hampshire man, for he was educated at Winchester, and we may presume the anonymous author to have been a Cambro-Briton. H. L.

Miscellaneous.

BOOKS AND ODD VOLUMES

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Lingard's England. Foolscap 8vo. 1844. Vols. I. to V., and X. and XI.

The Works of Dr. Jonathan Swift. London, printed for C. Bathurst, in Fleet Street, 1768. Vol. VII. (Vol. VI. ending with "Verses on the Death of Dr. Swift," written in Nov. 1731.)

Byron's Works. Vol. VI. of Murray's Edition. 1829.

The Volume of the London Polyglott which contains the Prophets. Imperfection in other parts of no consequence.

Carlisle on Grammar Schools.

The Circle of the Seasons. London, 1828. 12mo. Two copies.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

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Wanted by *Mr. Joseph Simpson*, Librarian, Literary and Scientific Institution, Islington, London.

Notices to Correspondents.

Owing to our being compelled to go to press this week ready for publication on Thursday, and to the great mass of Replies to Minor Queries *waiting for insertion, we have been compelled to omit our usual* Notes on Books, &c.

Quæstor, *who calls our attention to the catalogue in which certain* Hollar *and* Eyre *drawings are inserted, attached to the* Gentleman's Magazine, *is thanked. We were, however, already aware of it. The subject is too important to be lost sight of.*

A. Z. *is thanked. We should of course be glad if* "N. & Q." *could be purchased at all Railway Stations, but have no means of securing it. If frequently asked for, we have no doubt that the supply will follow the demand.*

Montrose's *reply has been anticipated. Thanks.*

A Querist. *We wish our Correspondents would take the trouble of just referring to our volumes before forwarding Queries upon well-known subjects. We have repeatedly answered similar inquiries, and again only in our last Number, by referring, for the history and illustration of* "God tempers the wind to the shorn lamb," *to our* First Volume.

H. Martin. *Mr. Keble's edition of Hooker is more carefully edited than Hanbury's.*

Abiba. *The reference must certainly be to Richard Sterne, Archbishop of York, one of the supposed authors of the* Whole Duty of Man: *see our* Sixth Volume, p. 537.

A. P. Hayes. *We suspect the following is the title of the work required:—"Pedestrianism; or, an Account of the Performances of celebrated Pedestrians during the last and present Century: with a full Narrative of Captain Barclay's public and private Matches: and an Essay on Training. By Walter Thom. Aberdeen,* 1813. 8vo."

Neison on Railway Accidents. — *A Correspondent wishes to know where this pamphlet may be seen, and whether it is on sale.*

W. S. *For the etymology of* lampoon, *see Todd's* Johnson, *and Richardson's* Dictionary. *Bailey derives it from* Lampons, *a drunken song. It imports* Let us drink, *from the old French* lamper, *and was repeated at the end of each couplet at carousals.*

W. A. W. (Brighton). *The specked appearance is entirely owing to your having the wrong paper for your negatives. When Turner's paper is really good it is invaluable, but the specks so abundant in it are a great drawback.*

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LONDON, SATURDAY, APRIL 22, 1854.

Notes.

WHITEFIELD AND KENNINGTON COMMON.

Your correspondent the Rev. W. Sparrow Simpson (Vol. ix., p. 295.) has given some interesting little notes respecting the past history of Kennington Common. Other notes might be added, and which should not be overlooked in a record of events connected with a spot whose associations and whose name are about to pass away for ever. After all, it is a righteous act, a noble deed, a benevolent mission, that gives a kind of immortality to a locality. It was here that the ever memorable George Whitefield proclaimed in an earnest voice, and with an earnest look, the gospel of Jesus Christ to multitudes of his fellow-creatures. He was wonderfully endowed by God for his great work, and the evidence of his vast success is to be found in the fact that immense numbers flocked from all parts to listen to the tidings which he had to deliver. He had audiences on Kennington Common amounting to ten, twenty, and thirty thousand people, great numbers of whom were savingly impressed by his message. He melted their hearts, and sent them away, reflecting on the great problems of man's history, and on the dignity and destiny of the human mind. Take the following from his published diary, which is now scarce, and not much known:

"Sunday, April 29, 1731. At five in the evening went and preached at Kennington Common, about two miles from London, where upwards of 20,000 people were supposed to be present. The wind being for me, it carried the voice to the extremest part of the audience. All stood attentive, and joined in the Psalm and Lord's Prayer so regularly, that I scarce ever preached with more quietness in any church. Many were much affected."

"Sunday, May 6, 1731. At six in the evening preached at Kennington; but such a sight I never saw before. Some supposed there were above 30,000 or 40,000 people, and near fourscore coaches, besides great numbers of horses; and there was such an awful silence amongst them, and the Word of God came with such power, that all seemed pleasingly surprised. I continued my discourse for an hour and a half."

"Sunday, July 22, 1739. Went to St. Paul's and received the blessed Sacrament, and preached in the evening at Kennington Common to about 30,000 hearers. God gave me great power."

"Friday, August 3, 1739. Having spent the day in completing my affairs (about to embark for America), and taking leave of my dear friends, I preached in the evening to near 20,000 at Kennington Common. I chose to discourse on St. Paul's parting speech to the elders at Ephesus, at which the people were exceedingly affected, and almost prevented my making any application. Many tears were shed when I talked of leaving them. I concluded all with a suitable hymn, but could scarce get to the coach for the people thronging me, to take me by the hand, and give me a parting blessing."

Let those who have a deep sympathy with the great and good, who have served their age with exalted devotion and burning zeal, remember that on that very spot which is now called Kennington Park, this extraordinary man lifted up his powerful voice, and with commanding attitude, with the tenderest affection, with persuasive tones, and with thrilling appeals, proclaimed the "glorious gospel of the blessed God" to multitudes of the human family. He preached as in the light, and on the borders of the eternal world. It is such facts as these that will enhance in mind and memory the interest of such a spot. The philosophy of Whitefield's life has yet to be written.

H. M. Bealby.

North Brixton.

ANACHRONISMS.

Mr. Thackeray makes another trip in the present (April) number of *The Newcomes*. Clive writes a letter dated "May 1, 183–," which is at once answered by Pendennis, who sends him "an extract from Bagham's article on the Royal Academy," and Mr. Thackeray makes the critic ask, "Why have we no picture of the *sovereign and her august consort* from Smee's brush?" To which it may be answered, "Because, even if the '183–' represents the time of Victoria's reign, her Majesty did not take unto herself an 'august consort' until Feb. 10, 1840." It may also be observed, that in all the illustrations to Mr. Thackeray's delightful story, Mr. Doyle has clothed the *dramatis personæ* in the dresses of the present day. A notable example of this occurs at p. 75., in his clever sketch of Mrs. Newcome's At Home, "a small early party" given in the year 1833, the date being determined by a very simple act of mental arithmetic, since the author informs us that the colonel went to the party in the mufti-coat "sent him out by Messrs. Stultz to India in the year 1821," and which he had "been in the habit of considering a splendid coat for twelve years past." The anachronism on Mr. Doyle's part is probably intentional. Indeed, he only follows the example which Mr. Thackeray had justified in these words:

"It was the author's intention, faithful to history, to depict all the characters of this tale in their proper costumes, as they wore them at the commencement of the century. But, when I remember the appearance of people in those days, and that an officer and lady were actually habited like this [here follows one of Mr. Thackeray's graphic sketches], I have not the heart to disfigure my heroes and heroines by costumes so hideous; and have, on the contrary, engaged a

model of rank dressed according to the present fashion." —*Vanity Fair*, note to p. 55.

And, certainly, when one looks at a fashion-book published some twenty years ago, one cannot feel surprised at Mr. Doyle, or any other man of taste, preferring to commit an anachronism, rather than depict frights and monstrosities.

CUTHBERT BEDE, B.A.

CEPHAS, A BINDER, AND NOT A ROCK.

Some of the multifarious readers of "N. & Q." may feel interested in the suggestion of an original solution on Matt. xvi. 16–19. I submit it (not presumptuously, but hopefully), that its examination and discussion, by your learned readers, may throw more light upon my humble endeavour to elucidate a passage which seems to have been darkened "by a multitude of words."

The solution I propose is an extract from my MS. annotations on the Hebrew Old Testament, and forms a portion of a note on Habakkuk ii. 11. It will be desirable, for the readier comprehension of my exposition, to give the original, with a literal translation, of the verse alluded to:

כי אבן מקיר תזעק
וכפים מעץ יעננה :

"For the [*Ebhen*] stone shall cry out of the wall,
And the [*Caphis*] fastening shall testify out of the timber."*

This verse has passed into a proverb amongst the Jews in every part of the world. It is invariably quoted to express the impossibility of secrecy or concealment; or to intimate the inevitable publicity of a certain fact. In short, the proverb implies the same meaning which our Lord's answer to the Pharisees expressed, viz., "If these should hold their peace, the stones would immediately cry out" (Luke xix. 40.). I have myself heard the words under note used as a proverb, in this manner, amongst the Jews of Europe, Asia, and Africa. I am, moreover, inclined to believe that it was already one of the national proverbs in the days of our Lord.

All this may appear irrelevant to the critical exposition of this verse; but the consideration may help to clear up an apparently obscure passage in the New Testament, namely, Matt. xvi. 16–19. When Simon made the declaration in verse 16., "Thou art the Christ, the Son of the living God," he might have thought of or expressed the inspired proverb:

כי אבן מקיר תזעק
וכפים מעץ יעננה :

"For the [*Ebhen*] stone shall cry out of the wall,
And the [*Caphis*] fastening shall testify it out of the timber."

* See also the marginal readings.

Thinking, or expressing, that concealment of the Messiahship of Jesus was impracticable.

"And Jesus [to whom word, thought, and deed were alike patent] answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art *Caphis;* and upon the *Ebhen* I will build my Church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt *bind* on earth, shall be *bound* in heaven," &c.

The play (if so common an expression might be used in so sacred a theme) is not on the word *Peter*, but on the word כפים (*Caphis*), which signifies a rafter, a cross beam, a *binder;* or, as the margin (on Habak. ii. 11.) has it, "a fastener," from the verb כפס (*Caphas*), to *bind*, to connect, to join.

That our Lord never used the Greek word σὺ εἶ Πετρος all must admit; that Κηφᾶς is not the Syriac word for stone is well known to every Oriental scholar. The proper Syriac word for stone is כאפא. However, there is a resemblance between the respective words, which may have been the origin of Simon's second surname—I mean to that of Cephas—Peter.

The import of Matt. xvi. 16–19. seems to me to be this: Christ acknowledges Simon to be part and parcel of the house, the Church; nay, more, He tells Simon that He intends him to be a "master-builder," to join, or bind, many members to that Church, all of which would be owned of Him. But the Church itself must be built upon the *Ebhen*, the *Stone;* by which Jesus evidently alluded to Ps. cxviii. 22.:

אבן מאסו הבונים
היתה לראש פנה :

"The *Ebhen* which the builders refused
Is become the head stone of the corner."

(Compare Matt. xxi. 42.)

May I ask whether the words ὅ ἑρμηνεύται Πετρος are to be considered as the words of St. John, or of his transcribers? The question may appear startling to some, but my copy of the Syriac New Testament is *minus* that sentence.

MOSES MARGOLIOUTH.

Wybunbury, Nantwich.

EPITAPHS, ETC.

Epitaphs.—There is, or was, one at Pisa which thus concludes:

"Doctor doctorum jacet hac Burgundius urna,
Schema Magistrorum, laudabilis et diuturna;
Dogma poetarum cui littera Græca, Latina,
Ars Medicinarum patuit sapientia trina.

Et nunc Pisa, dole, tristeris Thuscia tota,
Nullus sub sole est cui sic sunt omnia nota.
Rursus ab Angelico cœtu super aera vectum
Nuper et Angelico, cœlo gaude te receptum.
Ann. Dom. MCLXXXXIII. III Calend. Novembr."

Nearer home, in Shoreditch churchyard:

"Sacred to the memory of Sarah Micci, who departed this life April 7th, 1819, aged 50 years.
Memento judicii mei, sic enim *erit* mihi *heri*, tibi hodie."

Not far from this is the following laconic one:

"Dr. John Gardner's last and best bed-room, who departed this life the 8th of April, 1835, in his 84th year."

Which reminds me of one at Finedon:

"Here lyeth Richard Dent,
In his last tenement.
1709."

B. H. C.

Curious Inscription (Vol. iv., p. 88.).—In the first edition of *Imperatorum Romanorum Numismata Aurea*, by De Bie, Antwerp, 1615, at the foot of a page addressed "Ad Lectorem," and marked c. ii., are the following verses, which may be noted as forming a pendant to those referred to:

ri R S D D
"Sc ptorum erum ummorum espice icta
ul V N R P
st Qu R I N I T
I a idem isu aciemus am nde acebunt."
ll F V F I V Pl
Signed "C. Hettron."

W. H. Scott.

Edinburgh.

Epitaph in Lavenham Church, Norfolk.—

"Continuall prayse these lynes in brass
Of Allaine Dister here,
Clothier vertuous whyle he was
In Lavenham many a yeare;
For as in lyfe he loved best
The poore to clothe and feede,
Soe with the riche and alle the reste,
He neighbourlie agreed;
And did appoint before he died,
A smalle yearlie rent,
Which would be every Whitsuntide
Among the poorest spent."

I send you this copy from a *nibbing* of a quaint epitaph, made in the beautiful old church of Lavenham many years since, with a view to putting a Query as to its construction. The first two lines, as I read them, want a verb, unless we read the conclusion of the first line as a verb, to *in-brasse* (*i. e.* to record in brass). Can any of your readers give me an authority, from an old author, for the use of this or any similar verb? To *in-grain* seems somewhat like it, but is modern. If no authority for such a verb can be given, I should be glad to have the construction of the lines explained. A. B. R.

Belmont.

THE RIGBY CORRESPONDENCE.

[In "N. & Q.," Vol. vii., pp. 203. 264. 349., mention is made of this correspondence. The letters, of which the following are copies, were sold as waste paper, and are in my possession. They appear to have been written by the Rt. Hon. Richard Rigby, Master of the Rolls in Ireland, and relate to the appointment of an Examiner in the Chancery in the year 1783.

James F. Ferguson.]

Dublin.

St. James's Place,
24th May, 1783.

My dear Lord,

I return you many thanks for your two letters of ye 10th and 11th inst., and for the trouble you are so obliging as to take on ye business of the Examiner's Office. I have found a copy of an appointment of an Examiner transmitted to me by Lodge in the year 1762, and I send you Mr. Meredith's appointment upon the stamp'd paper you inclosed to me. If that appointment will not answer, or if the stamp is not a proper one, as you seem to hint may be the case, I must desire you to tell Mr. Perry to make out a proper appointment and send it over ready for my signature. I shou'd hope the one I send herewith will answer, that you may have no further trouble. I perceive five hundred pounds English was ye sum I receiv'd in 1762; and I imagine that is the sum Mr. Meredith proposes to give now, and to which I give my consent.

I thank you for inquiring after my health; my fits of the gout are not very violent, but I am very glad you never have any of them. Pray make my best comp^ts to Scott, and tell him that I din'd yesterday at Streatham with Macnamara, who is getting better, notwithstanding the weather here is as cold as at Christmas.

I am, my dear Lord, with all possible regard, your most sincere friend and oblig'd humble servant,

Richard Rigby.

Your stamp'd paper was not large enough, but my servant found a stamp'd paper at Lincoln's Inn.

St. James's Place,
9th June, 1783.

My dear Lord,

Ten thousand thanks for all the trouble you are so kind (as) to take in my affairs; this day I receiv'd yours of the 31st May, with the bill in-

closed for 498*l.* 2*s.* 5*d.* If the instrument I sent over should not be satisfactory, I will sign any new deed which shall be sent me for the purpose.

I have not much acquaintance wth Lord Northington; but seeing him at St. James's the day he took leave of the King, I wish'd him success in his new government, and took the liberty to mention your name to him as ye person in the whole kingdom whose advice would be most beneficial to him. I told him I asked no favour of him but one, which was to recollect what I then said to him if he should have occasion to call upon you for advice and assistance hereafter, when he would find it for his great satisfaction to be well founded.

I am, my dear Lord, your most obliged and faithful humble servant,

RICHARD RIGBY.

To the Rt. Honorable Lord Ch. Justice Paterson, at Dublin.

Free, R. Rigby.

THE WANDERING BEE.

"High mountains closed the vale,
Bare, rocky mountains, to all living things
Inhospitable; on whose sides no herb
Rooted, no insect fed, no bird awoke
Their echoes, save the eagle, strong of wing;
A lonely plunderer, that afar
Sought in the vales his prey.

"Thither towards those mountains Thalaba
Advanced, for well he ween'd that there had Fate
Destined the adventure's end.
Up a wide vale, winding amid their depths,
A stony vale between receding heights
Of stone, he wound his way.
A cheerless place! *The solitary Bee,*
Whose buzzing was the only sound of life,
Flew there on restless wing,
Seeking in vain one blossom, where to fix."

Thalaba, book VI. 12, 13.

This incident of the wandering bee, highly poetical, seems at first sight very improbable, and passes for one of the many strange creations of this wild poem. But yet it is quite true to nature, and was probably suggested to Southey, an omnivorous reader, by some out-of-the-way book of travels.

In Hurton's *Voyage to Lapland*, vol. ii. p. 251., published a few years since, he says that as he stood on the verge of the North Cape, —

"The only living creature that came near me was a *bee*, which hummed merrily by. What did the busy insect seek there? Not a blade of grass grew, and the only vegetable matter on this point was a cluster of withered moss at the very edge of the awful precipice, and it I gathered at considerable risk as a memorial of my visit."

So in Fremont's *Exploring Expedition to the Rocky Mountains*, 1842, p. 69., he speaks of standing on the crest of the snow peak, 13,570 feet above the Gulf of Mexico, and adds:

"During our morning's ascent, we had met no sign of animal life, except the small sparrow-like bird already mentioned. A stillness the most profound, and a terrible solitude, forced themselves constantly on the mind as the great features of the place. Here on the summit, where the stillness was absolute, unbroken by any sound, and the solitude complete, we thought ourselves beyond the region of animated life: but while we were sitting on the rock, a *solitary bee* (*Bromus*, the humble bee) came winging his flight from the eastern valley, and lit on the knee of one of the men.

"It was a strange place, the icy rock and the highest peak of the Rocky Mountains, for a lover of warm sunshine and flowers; and we pleased ourselves with the idea that he was the first of his species to cross the mountain barrier, a solitary pioneer to foretell the advance of civilisation. I believe that a moment's thought would have made us let him continue his way unharmed, but we carried out the law of this country, where all animated nature seems at war; and seizing him immediately, put him in at least a fit place, in the leaves of a large book, among the flowers we had collected on our way."

A. B.

Philadelphia.

Minor Notes.

Tippet. — The origin of words signifying articles of dress would be a curious subject for investigation. Tippet is derived by Barclay from the Saxon *tœppet;* but I find the following passage in Captain Erskine's Journal of his recent *Cruise in the Western Pacific*, p. 36. He is writing of the dress of the women at the village of Feleasan, in the Samoan Islands:

"And occasionally a garment (*tiputa*) resembling a small poncho, with a slit for the head, hanging so as decently to conceal the bosom."

May we not trace here both the article and the name?

W. T. M.

Ridings and Chaffings. — A singular custom prevails in South Nottinghamshire and North Leicestershire. When a husband, forgetting his solemn vow to love, honour, and keep his wife, has had recourse to physical force and beaten her, the rustics get up what is called "a riding." A cart is drawn through the village, having in it two persons dressed so as to resemble the woman and her master. A dialogue, representing the quarrel, is carried on, and a supposed representation of the beating is inflicted. This performance is

always specially enacted before the offender's door.

Another, and perhaps less objectionable, mode of shaming men out of a brutal and an unmanly practice, is to empty a sack of chaff at the offender's door,—an intimation, I suppose, that *thrashing* has been "done within." Perhaps this latter custom gave rise to the term "chaffing." Thirty years ago both these customs were very common in this locality; but, either from an improved tone of morality, or from the comparative rarity of the offence that led to them, both *ridings* and *chaffings* are now of very rare occurrence.

Can any reader of "N. & Q." inform me whether these customs have prevailed, or still prevail, in other counties? Thomas R. Potter.

Wymeswold, Leicestershire.

Henry of Huntingdon's "Letter to Walter."—Mr. Forester (Bohn's *Antiquarian Library*) decides, in opposition to Wharton and Hardy, that this epistle was written in 1135, during the lifetime of Henry I., and there can be no doubt that the passage he quotes bears him out in this; but it is not less certain that, whether owing to the death of the friend to whom the letter was addressed, or from a wholesome fear of the resentment of that king who is so roughly handled in it, the publication was deferred long enough for the author to reinforce by a few "modern instances" of more recent date, the "wise saws" which are so plentifully diffused through it: for instance, at p. 313. he mentions the death of Louis VI. of France, which occurred 1st August, 1137, twenty months after the death of Henry. And it is probable that a closer search than I have the means of making, would reveal other instances of a like nature, though this is sufficient by itself.

After all, is it not possible that the worthy archdeacon (like Bolingbroke at a future day) may have antedated his letter to give himself an air of boldness and independence beyond what he really possessed? This would account not only for the references to later occurrences, but for the accurate fulfilment of the prophecy which he quotes about the duration of the reign of Henry I.

J. S. Warden.

Arthuriana.—List of places designated with traditional reference to King Arthur. (*To be continued.*)

In Cornwall:

King Arthur's Castle. Nutagel.

King Arthur's Hall. An oblong inclosure on the moors, near Camelford.

King Arthur's bed. A slab of granite with pack-shaped piece for bolster, on Trewortha tor.

S. R. Pattison.

Encyclopedia of Indexes, or Tables of Contents.—I should like your opinion, and that of the readers of "N. & Q.," as to the desirableness and practicability of forming a collection of the indexes of those books most commonly required to be referred to by authors and scholars. In reading up on any subject, when it is wished to know whether any author treats upon it, mainly or incidentally, his works must be examined at a great expense of time and labour. Perhaps some of your learned readers will express their views as to the value of such a thesaurus, and give suggestions as to the principles which ought to regulate its execution.

Thinks I to Myself.

Errata in Nichols' "Collectanea Topographica et Genealogica."—Works of this kind, unless strictly accurate, cause great perplexity and confusion, and are indeed of little use. I therefore wish to note in your pages that at vol. viii. p. 38. of the above work it is stated that Babington "married Juliana, daughter of Sir *Thomas* Rowe, Alderman of London." *Harl. MSS.* 1174. p. 89., 1551. p. 28., 1096. p. 71., inform us that Julian Rowe, daughter of Sir William Rowe, who was Lord Mayor of London in 1592, married Francis Babington. Sir William and Sir Thomas were first cousins. In the same page Sir Thomas Rowe is stated to have died in 1612; on his tomb we are told that he died in 1570. Tee Bee.

Queries.

GENESIS IV. 7.

Can any of your learned Hebraists elucidate the passage in Gen. iv. 7., which called forth the following remarks from Bishop Sandford?

"As yet I cannot abandon the literal interpretation of the words לַפֶּתַח חַטָּאת רֹבֵץ, and I am much surprised that, in all the criticism bestowed on this verse by Davison and the authors whom he quotes, nothing is said of the word פֶּתַח. I do not know of any place in Holy Scripture where this word is used figuratively, and unless this can be shown, there is no supporting so strong a metaphor as the advocates of the figurative meaning of the passage contend for. Davison takes no notice of the remainder of the verse. . . . . Now the words are remarkable; they are the same as those in which the Lord declares the subjection of Eve to her husband, Gen. iii. 16. I have always thought this passage (Gen. iv. 7.) to allude to Abel; and to promise to Cain the continuance of the priority of primogeniture, if he were reconciled to God."—*Remains of Bishop Sandford*, vol. i. p. 135.

With respect to the word פֶּתַח, the literal interpretation of which is a door, entrance, or gate, Archbishop Magee renders the passage thus: "A sin-offering lieth before or *at* the door," the word רֹבֵץ implying to crouch or lie down as an animal; thereby alluding to the sacrifice which was ap-

pointed for the remission of sins, and was typical of the great sacrifice of the Lamb of God, who was to be slain for the sin of the world. The whole verse would thus stand, according to Archbishop Magee's interpretation:

"If thou doest well, shalt thou not have the excellency or pre-eminence? and if thou doest *not* well, a sin-offering lieth before the door [*i. e.* is prepared, or at hand, for thee]; and unto thee shall be his subjection, and thou shalt rule over him [*i. e.* over Abel]."

Luther's translation is at variance with this:

"Wenn du fromm bist, so bist du angenehm; bist du aber nicht fromm, so ruhet die Sünde vor der Thür. Aber lass du ihr nicht ihren Willen, sondern herrsche über sie."

In the margin of Luther's Bible is a reference in this verse to Rom. vi. 12., plainly showing that he considered it as an admonition to Cain to struggle against *sin*, lest it should gain the dominion over him.

Bishop Sandford farther observes:

"I think that neither Davison nor the other commentators have completely examined Gen. iv. 7. in all its expressions and bearings. I am surprised at Magee's omitting the argument from St. Paul's declaration, that by his πλείονθυσία Abel obtained witness that he was righteous. . . . . I must repeat my wish to have the word פֶּתַח well examined."

A. B. C.

P. S.—Dr. Glocester Ridley (quoted by Bishop Van Mildert, in the notes to his *Boyle Lectures*) takes the view afterwards adopted by Archbishop Magee, as to the meaning of the passage. (See *The Christian Passover*, in four sermons on the Lord's Supper, by Glocester Ridley, 1742, p. 14.)

ROLAND THE BRAVE.

Can any of your readers and correspondents, versed in "legendary lore," reconcile the two different tales of which "Roland the Brave" is the hero? The one related in Mrs. Hemans's beautiful ballad describes him as reported dead, and that his fair one too rashly took the veil in "Nonnenwerder's cloister pale," just before his return. The story proceeds to tell how in grief her lover sought the battle-field, and finally fell, with other brave companions, at Roncesvalles.

I have been surprised, when perusing Dr. Forbes's highly amusing narrative of his holiday in Switzerland (pp. 28–9.), to find that he identifies Roland with the hero of Schiller's beautiful ballad, who rejoiced in the unromantic appellation of *Ritter Toggenburg*. *That* unhappy lover, according to the poet, being rejected by his fair one, who could only bestow on him a sister's affection, sought the Holy Land in despair, and tried to forget his grief; but returning again to breathe the same air with his beloved, and finding her already a professed nun, built himself a hut, whence he could see her at her convent window. Here he watched day by day, as the poet beautifully says; and here he was found, *dead*, "still in the attitude of the watcher."

"Blickte nach dem Kloster drüben,
Blickte Stunden lang
Nach dem Fenster seiner Lieben
Bis das Fenster klang,
Bis die Liebliche sich zeigte,
Bis das theure Bild
Sich in 's Thal herunter neigte
Ruhig, engelmild.

. . . . .

"Und so sass er viele Tage
Sass viel' Jahre lang,
Harrend ohne Schmerz und Klage
Bis das Fenster klang,
Bis die Liebliche sich zeigte, &c. &c.

"Unde so sass er, eine Leiche
Eines Morgens da,
Nach dem Fenster noch das bleiche
Stille Antlitz sah."

Was this Ritter Toggenburg, the hero of Schiller's ballad, the nephew of Charlemagne, Roland, who fell at Roncesvalles? Is not Dr. Forbes in error in ascribing the Ritter's fate to Roland? Are they not two distinct persons? Or is Mrs. Hemans wrong in her version of the story? I only quote from memory:

"Roland the Brave, the brave Roland!
False tidings reach'd the Rhenish strand
That he had fall'n in fight!
And thy faithful bosom swoon'd with pain,
Thou fairest maid of Allemain.
Why so rash has she ta'en the veil
In yon Nonnenwerder's cloister pale?
For the fatal vow was hardly spoken,
And the fatal mantel o'er her flung,
When the Drachenfels' echoes rung —
'Twas her own dear warrior's horn!

. . . . .

She died; he sought the battle plain,
And loud was Gallia's wail,
When Roland, the flower of chivalry,
Fell at Roncesvalles!"

I shall be glad to have a clear idea of the true Roland and his story.

X. Y. Z.

CLAY TOBACCO-PIPES.

An amusing treatise might be written on the variations in shape of the common tobacco-pipe since its first introduction into the country. Hundreds of specimens of old pipe-heads might soon be procured, and especially in the neighbourhood of London, where the same ground has been tilled for gardening purposes perhaps

some hundreds of years, and has received fresh supplies year after year from the ash-bin and dust-heap. I have about a dozen in my possession, which probably belong to various periods from the beginning of the seventeenth to the end of the eighteenth century. The dearness of tobacco in the early times of its use is evinced by the smallness of the bowls, for many of them would hold at most not half a thimbleful of tobacco; while the shank, where it joins the bowl, is nearly double the thickness of that in use at the present day. If I recollect aright, the pipe as represented in Hogarth seems but little larger in the bowl than that in use a century before; the shape being in both the same, very much like that of a barrel. The sides of the bowl seem formerly to have been made of double or treble the thickness of those now in use. This will account for the good preservation in which they may be found after having been in the ground one or two centuries. The clay tobacco-pipe probably attained its present size and slimness, and (very nearly) its present shape, about the beginning of this century. I am well aware that, by many, all this will be esteemed as "in tenui labor," but, for my part, I look upon no reminiscences of the past, however humble, as deserving to be slighted or consigned to oblivion. Even the humble tobacco-pipe may be made the vehicle of some interesting information. Will any of your correspondents favour your other readers with some farther information on this subject? Henry T. Riley.

Minor Queries.

Cabinet: Sheffield, Earl of Mulgrave, Marquis of Normanby, and Duke of Buckinghamshire. — Can any reader refer me to a letter of the Duke of Buckinghamshire's which I have read (but I entirely forget where), written during the reign of William III., and complaining of his exclusion from the Cabinet? He was either Lord Normanby or Lord Mulgrave when the letter was written. C. H.

Bersethrigumnue.—In the *Escheats*, 23 Hen. III. No. 20., quoted by Nichols in his *History of Leicestershire* (vol. iii. part 1., under "Cotes"), occurs this unusual word. Gilbert de Segrave held the manor of Cotes in socage of the king "by paying yearly one *bersethrigumnue*." Will any reader of "N. & Q." favour me with its etymology or meaning? I imagine it to have been a clerical error for *brachetum cum ligamine*, a service by which one of the earlier lords of Cotes held these lands. Thomas Russell Potter.

Lady Jane Grey. — Neither Nichols in his *History of Leicestershire*, nor his equally eminent grandson in his interesting *Chronicle of Queen Jane*, nor, so far as I am aware, any other author, mentions the place where the Lady Jane was buried. The general belief is, I think, that her body was interred with that of her husband in the Tower. But a tradition has just been communicated to me by the Rev. Andrew Bloxam, that the body was privately brought from London by a servant of the family, and deposited in the chapel at Bradgate. What is the fact? Thomas Russell Potter.

Addison and Watts. — Can any of your numerous readers inform me whether the hymn "When rising from the bed of death," so generally ascribed to Addison, and taken from the chapter on death and judgment in his *Evidences of the Christian Religion*, is his own composition, or that of the "excellent man in holy orders;" and whether this is Dr. Isaac Watts? S. M.

Lord Botelousf's Statue by Richard Hayware. — The statue erected to Lord Botelousf by the "Colony and Dominion of Virginia" was "made in London, 1773, by Richard Hayware." I should be obliged for information as to Mr. Hayware. T. Balch.

Philadelphia.

Celtic in Devon. — When was the Celtic language obsolete in the South Hams of Devon? G. R. L.

Knobstick. — In these days of strikes, turn-outs, and lock-outs, we hear so much of "knobsticks," that I should like to know why this term has come to be applied to those who work for less than the wages recognised, or under other conditions deemed objectionable by trades unions. Prestoniensis.

Aristotle. — Where does Aristotle say that a judge is a living law, as the Law itself is a dumb judge? H. P.

The Passion of our Lord dramatised. — Busby, in his *History of Music*, vol. i. p. 249., says:

"It has been very generally supposed, that the manner of reciting and singing in the theatres formed the original model of the church service; an idea sanctioned by the fact, that the Passion of our Saviour was dramatised by the *early* priests."

What authority is there for this statement? H. P.

Ludwell: Lunsford: Kemp. — Inscription on a tombstone in the graveyard of the old church at Williamsburgh:

"Under this marble lyeth the body of Thomas Ludwell, Esq., Secretary of Virginia, who was born at Burton, in the county of Somerset, in the kingdom of England, and departed this life in the year 1698: and near this place lie the bodies of Richard Kemp, Esq.,

his predecessor in the secretary's office, and Sir Thomas Lunsford, Knt., in memory of whom this marble is here placed by Philip Ludwell, Esq., son of the said Thomas Ludwell, Esq., in the year 1727."

Information is respectfully asked as to the persons and families mentioned in the foregoing inscription. Sir Thomas Lunsford is said to have come from Surrey, and to have served during the civil wars. THOMAS BALCH.

Philadelphia.

Linnæan Medal. — Has any reader of "N. & Q." in his possession a Linnæan medal? I mean the one by the celebrated Liungberger, ordered by Gustavus III. in 1778. It is of great beauty, and now very scarce: the following is a brief description.

It is of silver, two inches diameter. Obverse, a portrait of the naturalist, very faithful and boldly executed, yet with the utmost delicacy of finish. The face is full of thought and feeling, and the whole expression so spiritual, that this medallion has a strange charm; you keep looking at it again and again. The inscription is,

"Car. Linnæus, Arch. Reg. Equ. Auratus."

On the reverse is Cybele, surrounded by animals and plants, holding a key and weeping. Inscription, —

"Deam luctus angit amissi."

"Post Obitum Upsaliæ, D. X. Jan. MDCCLXXVIII. Rege Jubente."

In the background is a bear, on whose back an ape has jumped; but the bear lies quietly, as if he disdained the annoyance.

This was probably in reference to what he said in the preface to his *Systema Naturæ:* "I have borne the derision of apes in silence," &c. Adjoining this are plants, and we recognise his own favourite flower, the *Linnea borealis.*

E. F. WOODMAN.

Lowth of Sawtrey: Robert Eden. — In the *Topographer and Genealogist*, vol. ii. p. 495., I find mention made of a monument at Cretingham in Suffolk, to Margaret, wife of Richard Cornwallis, and daughter of Lowth of Sawtrey, co. Hunts, who died in 1603. The arms are stated to be — "Cornwallis and quarterings impaling Lowth and quarterings, Stearing, Dade, Bacon, Rutter," &c. Will some of your correspondents give me a fuller account of these quarterings, and of the pedigree of Lowth of Sawtrey, or especially of that branch of it from which descended Robert Lowth, Bishop successively of St. David's, Oxford, and London, who was born in 1710, and died in 1787?

I should also be much obliged if any of your readers would give me any information as to who were the parents, and what the pedigree, of the Rev. Robert Eden, Prebendary of Winchester, who married Mary, sister of Bishop Lowth: was he connected with the Auckland family, or with the Suffolk family of Eden, lately mentioned in "N. & Q.?" The arms he bore were the same as those of the former family — Gules, on a chevron between three garbs or, banded vert, as many escallops sable. R. E. C.

Gentile Names of the Jews. — The Query in Vol. viii., p. 563., as to the Gentile names of the Jews, leads me to inquire why it is that the Jews are so fond of names derived from the animal creation. Lyon or Lyons has probably some allusion to the lion of the tribe of Judah, Hart to the hind of Naphtali, and Wolf to Benjamin; but the German Jewish names of Adler, an eagle, and Finke, a finch, cannot be so accounted for. The German Hirsch is evidently the same name as the English Hart, and the Portuguese names Lopez and Aguilar are Lupus and Aquila, slightly disguised. Is the origin of Mark, a very common Jewish name, to be sought in the Celtic *merch*, a horse? HONORÉ DE MAREVILLE.

Guernsey.

The Black Prince. — In Sir S. R. Meyrick's *Inquiry into Ancient Armour*, vol. ii. p. 18., he quotes Froissart as observing, after his account of the battle of Poictiers, "Thus did Edward the Black Prince, now doubly dyed black by the terror of his arms." I have sought in vain for this passage, or anything resembling it, in Johnes's translation, nor can I find anywhere this appellation as applied by Froissart to his favourite hero. Can the passage be an interpolation of Lord Berners? J. S. WARDEN.

Maid of Orleans. — Can any one of your correspondents tell who was D'Israeli's authority for the following? —

"Of the Maid of Orleans I have somewhere read, that a bundle of faggots was substituted for her, when she was supposed to have been burnt by the Duke of Bedford." — *Curiosities of Literature*, vol. i. p. 312.

J. R. R.

Fawell Arms and Crest. — Could any correspondent tell me the *correct* arms and crest of Fawell? In Burke's *General Armory* they are given: "Or, a cross moline gu., a chief dig." And in Berry's *Encyclopædia Heraldica:* "Sa., a cheveron between three escallop shells argent." In neither work is a crest registered, and yet I believe there is one belonging to the family. CID.

"*Had I met thee in thy beauty.*" — Can you or any of your correspondents inform me who is the author of the poem commencing with the above line, and where it may be found? It is generally supposed to be Lord Byron's, but cannot be found in any of his published works. E. H.

Portrait of D. P. Tremesin.—Has there ever been any portrait known to exist of one Dompe Peter Tremesin, who is supposed to have been the earliest equestrian who performed feats on horseback, and of whom mention is thus made in the Privy Purse Expenses of King Henry VIII., p. 218.:

"Paied to one Dompue Peter Tremesin, that *dyd ryde two horses at once*, by waye of rewarde, C corons, *i. e.* 23*l.* 6*s.* 8*d.*"

J. W. G. G.

Edition of "Othello."—I shall feel much indebted to Messrs. Collier, Singer, &c. for information relative to an edition of *Othello* which was shown to me in January, 1837, and had previously belonged to J. W. Cole (Calcraft), Esq., then manager of the Theatre Royal, Dublin. It consisted of the text (sometimes altered, I think) and notes connected exclusively with astrology. There was, if I remember rightly, a frontispiece representing some of the characters, their heads, arms, bodies, and legs being dotted over with stars, as seen in a celestial globe. It was published about the year 1826, and was evidently not the first play of Shakspeare published under similar circumstances; for I recollect that when Brabantio first appears at the window, a note informs the reader that "if he will refer to the diagram of Brabantio in the frontispiece, he will discover, by comparison of the stars in the two diagrams, that Brabantio corresponds with" a character in another play of Shakspeare, the name of which I forget. Mr. Cole is now in London, and connected with one of the leading theatres. I do not know his address. M. A.

Prospect House, Clerkenwell.—Will any of your correspondents learned in old London topography inform me when the "Prospect House, or Dobney's Bowling Green," Clerkenwell, ceased to be a place of amusement; and where any account is to be found of one Wildman, who is said to have exhibited his bees there in 1772. (Vide *Mirror*, vol. xxxiv. p. 107.) And in what consisted this exhibition? Also, if any other plate of the Three Hats public-house, Islington, exists than that in the *Gentleman's Magazine?* Also, if there exists any portrait of Mrs. Sampson, said to have been the first female equestrian performer, and Life of Sampson, who used also to perform at the gardens behind the Three Hats? J. W. G. G.

Ancient Family of Widderington.—In an old Prayer Book, now before me, I find this entry:—"Ralph Witherington was married to Mary Smith the 13th day of Nov. in the year of our Lord 1703, at seaven o'clock in the morning, Sunday." Then follow the dates of the births of a numerous progeny. Can any of your readers tell me who these parties were, or any particulars about them? The early hour of a winter morning seems strange. Some of the children settled in Dublin, and intermarried with good Irish families; but from the entry in another part of the volume, in an older hand, of "Ralph Witharington of Hauxley, in the parish of Warqurth, in the county of Northumberland," the family appear previously to have lived in England.

I have never been able to find the motto of the Widderingtons. Their arms are, of course, well known, viz., Quarterly, argent and gules, a bend sable; crest, a bull's head: but I have never seen their legend. W. X.

P. S.—The marriage is not entered in the registers of Warkworth. It may be in some of the records (of the city) of Dublin. I have seen the motto "*Veritas Victrix*" appended to a coat of arms, in which the Widderington shield had a place; but it was believed to belong to the name of Mallet in one of the quarters.

Value of Money in the Seventeenth Century.—What are the data for comparing the value of money in the seventeenth century with its present value? What may 1000*l.* in 1640, in 1660, in 1680, be considered equivalent to now? C. H.

Minor Queries with Answers.

Ruin near St. Asaph, North Wales.—About two miles from St. Asaph, in Flintshire, near to a beautiful trout stream, called, I think, the Elway, stands an old ruin of some ecclesiastical edifice. There is not very much of it now standing, but the form of the windows still exists. I have in vain looked in handbooks of the county for an account of it, but I have seen none that allude to it in any way. It is very secluded, being hidden by trees; and can only be approached by a footpath. In the centre of the edifice, there is a well of most beautiful water, supplied from some hidden spring; and from the bottom of which bubbles of gas are constantly ascending to the surface. The well is divided by a large stone into two parts, one evidently intended for a bath. The peasantry in the neighbourhood call it the Virgin Mary's Well, and ascribe the most astonishing cures to bathing in its waters. I could not, however, find out what it was. Some said it was a nunnery, and that the field adjoining had been a burial-ground; but all seemed remarkably ignorant about it, and seemed rather to avoid speaking about it; but, from what I could gather, there was some wild legend respecting it: but, being unacquainted with the language, I could not learn what it was. I should feel obliged if any of your correspondents could give me a description of it, and any information or legend connected with it. Near to it are the celebrated "Kaffen Rocks," which

show undoubted evidence, from the shells and shingle embedded in their strata, of having at some period been submerged; and the caverns which exist in them are very large, and bones of hyenas and other animals are to be found in them. They are, however, very difficult to find without a guide, and there are very few persons in the neighbourhood who seem to know anything about them. They are very well worthy of a visit, and the surrounding scenery is beautiful in the extreme. I shall be happy to put any person in the way of finding them, should a desire be expressed in your pages. INVESTIGATOR.

Manchester.

[This is Fynnon Vair, or "the Well of Our Lady," situated in a richly-wooded dell near the river Elwy, in the township of Wigvair. This well, which is inclosed in a polygonal basin of hewn stone, beautifully and elaborately sculptured, discharges about 100 gallons per minute: the water is strongly impregnated with lime, and was formerly much resorted to as a cold bath. Adjoining the well are the ruins of an ancient cruciform chapel, which, prior to the Reformation, was a chapel of ease to St. Asaph, in the later style of English architecture: the windows, which are of handsome design, are now nearly concealed by the ivy which has overspread the building; and the ruin, elegant in itself, derives additional interest from the beauty of its situation. See Lewis's *Wales*, and *Beauties of England and Wales*, vol. xvii. p. 550.]

Wafers. — When and where were wafers invented? They were no new discovery when Labat saw some at Genoa in 1706; but from a passage in his *Voyages d'Espagne et Italie*, published in 1731, it would appear that they were even then unknown in France. A writer in the *Quarterly Review* says:

"We have in our possession letters with the wafers still adhering, which went from Lisbon to Rome twenty years before that time; and Stolberg observes that there are wafers and wafer-seals in the museum at Portici."

ABHBA.

[Respecting the antiquity of wafers, Beckmann, in his *History of Inventions*, vol. i. p. 146. (Bohn's edition), has the following notice: "M. Spiess has made an observation which may lead to farther researches, that the oldest seal with a red wafer he has ever yet found, is on a letter written by D. Krapf at Spires, in the year 1624, to the government of Bayreuth. M. Spiess has found also that some years after, Forstenhäusser, the Brandenburg factor at Nuremberg, sent such wafers to a bailiff at Osternohe. It appears, however, that wafers were not used during the whole of the seventeenth century in the chancery of Brandenburg, but only by private persons, and by these even seldom, because, as Speiss says, people were fonder of Spanish wax. The first wafers with which the chancery of Bayreuth began to make seals were, according to an expense account of the year 1705, sent from Nuremberg. The use of wax, however, was still continued, and among the Plassenburg archives there is a rescript of 1722, sealed with proper wax. The use of wax must have been continued longer in the Duchy of Weimar; for in the *Electa Juris Publici* there is an order of the year 1716, by which the introduction of wafers in law matters is forbidden, and the use of wax commanded. This order, however, was abolished by Duke Ernest Augustus in 1742, and wafers again introduced."]

Asgill on Translation to Heaven. — The Irish House of Commons, in 1703, expelled a Mr. Asgill from his seat for his book asserting the possibility of translation to the other world without death. What is the title of his book? and where may I find a copy? ABHBA.

[This work, published anonymously, is entitled, "An Argument proving that, according to the Covenant of Eternal Life revealed in the Scriptures, Man may be translated from hence into that Eternal Life without passing through Death, although the Humane Nature of Christ Himself could not be thus translated till He had passed through Death," A.D. 1700. No name of bookseller or printer. It may be seen at the British Museum or Bodleian. This work raised a considerable clamour, and Dr. Sacheverell mentioned it among other blasphemous writings which induced him to think the Church was in danger.]

Ancient Custom at Coleshill. — I have somewhere seen it stated, that there is an ancient custom at Coleshill, in Warwickshire, that if the young men of the town can catch a hare, and bring it to the parson of the parish before ten o'clock on Easter Monday, he is bound to give them a calf's head and a hundred eggs for their breakfast, and a groat in money. Can you inform me whether this be the fact? And if so, what is the origin of the custom? ABHBA.

[The custom is noticed in Blount's *Ancient Tenures*, by Beckwith, edit. 1684, p. 286. The origin of it seems to be unknown.]

Replies.

THE SONGS OF DEGREES.

(Vol. ix., p. 121.)

Too much pains cannot be expended on the elucidation of the internal structure of the Psalms. In this laudable endeavour, your correspondent T. J. BUCKTON has, as I conceive, fallen into an error. He assumes that those Psalms which are entitled "Songs of Degrees" were appropriated for the domestic use rather than the public services of the Jews. I cannot consider that the allusions to external objects which he enumerates could affect the argument; for, on the other hand, we find mention of the House of the Lord (cxxii.

1. 9., cxxvii. 1., cxxxii. 3. 7., cxxxiv. 1.); the sanctuary (cxxxiv. 2.); the priests (cxxxii. 9.); and the singers (cxxxiv. 1.), who attended by night as well as by day (1 Chron. ix. 33.): allusions which would sufficiently warrant these Psalms being considered as connected with the temple worship.

The name *Shir Hammachaloth*, "Song of Ascents," prefixed to these fifteen Psalms, has given rise to much controversy. The different opinions as to the import of this title may be thus stated: 1. The ancients understood it to relate to the steps of the temple: of this supposition I shall speak hereafter. 2. Luther, whom Tholuck is inclined to follow, renders it a song in the higher choir; intimating that they should be sung from an elevated position, or, as Patrick says, "in an elevated voice." 3. Junius and Tremellius would translate it "Song of Excellences," or "Excellent Song." 4. Gesenius, with De Wette, considers that this name refers to a particular rhythm, in which the sense ascends in a rhythming gradation; but as this barely appears in one Psalm (cxxi.), the facts will scarcely support the hypothesis. 5. The more modern opinion is, that (notwithstanding four of them being composed by David, and one *by* Solomon) it signifies "Song of the Ascents" (αναβασις), or "Pilgrims' Song," being composed for or sung by the people during their journeys to Jerusalem, whether on their return from the Babylonian captivity, or as they statedly repaired to their national solemnities.

The first of these hypotheses, though in least repute, I am inclined to prefer.

The title in Chaldee is "A Song sung upon the Steps of the Abyss;" the Septuagint superscription "Ὠδὴ τῶν ἀναβαθμῶν;" and the Vulgate, *carmen graduum*, "Song of the Steps." In accordance with which the Jewish writers state, that these Psalms were sung on fifteen steps leading from the Atrium Israelis to the court of the women. In the apocryphal book of the "Birth of Mary," translated by Archbishop Wake, which is to be found in the works of St. Jerome, and which is attributed to St. Matthew, there is an account of a miracle in the early history of the Virgin Mary, in which it is said (ch. iv.):

"2. And there were about the temple, according to the fifteen Psalms of Degrees, fifteen stairs to ascend.

"3. For the temple being built in a mountain, the altar of burnt-offering, which was without, could not be come near but by stairs."

It goes on to state how the infant Mary miraculously walked up these stairs. In the account of the same miracle, in the *Protevangelion*, ascribed to St. James, it is related (ch. vii.) how the priest —

"5. . . placed her (the infant) upon the third *step of the altar*."

From this comparison it would appear, that the "stairs about the temple" were synonymous with the "steps of the altar."

I would therefore suggest, for the consideration of those better acquainted with the subject, that these Psalms were adapted to be sung (not *on* the steps, as some think, but) as a kind of introit while the priests ascended the steps of the altar.

To show their adaptation for this purpose, it may be worth remarking, that they are all, except cxxxii., introits in the first Prayer Book of Edward VI. J. R. G.

Dublin.

AMERICAN POEMS IMPUTED TO ENGLISH AUTHORS.

(Vol. viii., pp. 71. 183.)

The southern part of the U. S. seems to make as free with the reputations of English authors, as the northern with their copyright. The name of the South Carolina newspaper, which, with so much confirmatory evidence, ascribed *The Calm* to Shelley, is not given. If it was the *Southern Literary Messenger*, the editor has been at it again. The following began to appear in the English papers about Christmas last, and is still "going the round:"

"The Sorrows of Werther. — The *Southern Literary Messenger* (U. S.) for the present month contains, in 'The Editor's Table,' the following comic poem of Thackeray's; written, we are told, 'one morning last spring in the *Messenger* office,' during a call made by the author: —

'Werther had a love for Charlotte,
Such as words could never utter.
Would you know how first he met her?
She was cutting bread and butter.

'Charlotte was a married lady,
And a moral man was Werther;
And for all the wealth of Indies,
Would do nothing that might hurt her.

'So he sigh'd, and pined, and ogled,
And his passion boil'd and bubbled,
Till he blew his silly brains out,
And no more by them was troubled.

'Charlotte, having seen his body
Borne before her on a shutter,
Like a well-conducted person,
Went on cutting bread and butter.'"

I believe that Mr. Thackeray knows the value of his writings and his time too well to *whittle* at verses in the *Messenger* office, and leave his chips on the floor; and that he is too observant of the laws of fair wit to make a falsification and call it a burlesque. *The Sorrows of Werther* is not so popular as when known here chiefly by a wretched version of a wretched French version; and many who read these stanzas will be satisfied that the

last conveys, at worst, a distorted notion of the end of Göthe's story. To prevent this misapprehension, I quote from Mr. Boylan's translation all that is told of Charlotte after Werther's suicide:

"The servant ran for a surgeon, and then went to fetch Albert. Charlotte heard the ringing of the bell; a cold shudder seized her. She wakened her husband, and they both rose. The servant, bathed in tears, faltered forth the dreadful news. *Charlotte fell senseless at Albert's feet.*

. . . . . .

"The steward and his sons followed the corpse to the grave. Albert was unable to accompany them. *Charlotte's life was despaired of.*"

Perhaps "despaired of" is too strong a word for "man *fürchtete für* Lottens Leben;" but there is no peg on which to hang the poor joke of the last stanza. H. B. C.

U. U. Club.

"FEATHER IN YOUR CAP."

(Vol. ix., p. 220.)

In reply to Mr. Gatty's question, I beg to state that the Indian wears an eagle's feather for every enemy he has slain. I have seen a boy of fifteen thus decorated, and was assured that it had been lawfully won.

The feather is usually stuck into the hinder part of the turban, or head-dress, and either projects straight out, or hangs down the back. This is exactly the fashion in which the Chinese wear the peacock's feather; and it also is a mark of distinction for warriors, a military institution similar to our knighthood, or, perhaps, what knighthood once was. (See De Guignes and Barrow, &c.) I think M'Kenzie speaks of the eagle's feather, but cannot quote just now. According to Elphinstone, the "Caufirs of Caubul" (Siah-posh?) stick a long feather in their turbans for every Mussulman they have slain.

The similarity of style in wearing their feathers, and, above all, the coincidence of both being the reward of merit, induces a belief that in times long gone by a relationship may have existed between the Chinese and the American; a belief that is strengthened by other and more curious testimony than even this.

The head-dress, or coronet of upright feathers, to which Mr. Gatty seems to allude, I have never heard of, as associated with warlike deeds. The coronet of feathers, moreover, does not appear to have been peculiar to America. In the *Athenæum* for 1844 is given the representation of a naval engagement, in which one party of the combatants "wear head-dresses of feathers, such as are described in ancient Hindu records, and such as the Indian Caciques wore when America was discovered by Columbus," &c. (p. 172.). Moreover, "the Lycians had caps adorned with crests, stuck round with feathers," &c. (Meyrick's *Ancient Armour, &c.*, vol. i. p. xviii.) We may suppose this to have resembled the coiffure of the Mexican and other North American tribes.

Mr. Rankin says the Peruvian Incas wore, as a distinction, two plumes on the front of the head, similar to those represented in the portraits of Tamerlane. (See *Conquest by the Mogols, &c.*, p. 175.) I have seen, among the Wyandots of Sandusky, heads which one might suppose had been the originals of the portraits given in his plate: turban made of gaudy-coloured silk, with two short thick feathers stuck upright in front; the one red, the other white tipped with blue, the great desideratum being to have them of different colours, as strongly contrasted as possible.

The Kalmucs, when they celebrate any great festival, always wear coloured owls' feathers in their caps, &c. (See *Strahlenburg*, 4to., p. 434.) The Dacotas also wear owls' feathers. (See Long's *Expedition to Rocky Mountains*, vol. i. p. 161.) The Usbeck Tartar chiefs wore (perhaps *do* wear) plumes of herons' feathers in their turbans; and the herons' plume of the Ottoman sultan is only a remnant of the costume in which their ancestors descended from Central Asia. A. C. M.

Exeter.

PERSPECTIVE.

(Vol. ix., p. 300.)

Your correspondent Mr. G. T. Hoare is rather bold in describing the case he does as a "very common error;" and I cannot agree with him that the façade of Sennacherib's Palace (Layard's 2nd book on *Nineveh*) is an instance of the kind. The theory that horizontal lines in the plane of the picture should converge to a point on the horizontal line right and left of the visual ray, is by no means new; in truth, every line according to this view must form the segment of a circle more or less, according to circumstances. Apply this principle to the vertical lines of a tower or lofty building, and every such structure must be represented diminished at the top, the vertical lines converging to a vanishing point in the sky.

Some years since, this theory was brought forward by Mr. Parsey, and the subject fully discussed at scientific meetings. There was much ingenuity in the arguments employed, but the illustrations were so unsatisfactory that the system has never gained ground. The principles of perspective are most ably exemplified in many well-known works, as they set forth very satisfactory modes of delineation. The limits of your periodical prevent a fuller correspondence on this subject, or I think it would not be difficult to

satisfy Mr. Hoare that there are great difficulties attending his proposition.

No recent discoveries in the art of perspective have tended to more truthful representations than those produced by the recognised systems usually adopted. The method of showing the internal courts, &c. of large groups of buildings by isometrical perspective, although very useful for developing architects' and engineers' projects, is not a system that will bear the test of close examination.

Benj. Ferrey.

G. T. Hoare is quite right in saying "that every line above or below the line of the horizon, though *really* parallel to it, *apparently* approaches it, as it is produced to the right or left." But he seems to forget that the same holds good in the picture as in the original landscape, the part opposite the eye being nearer to it than the margin of the paper. To produce the same effect with *converging lines*, the drawing must be made to assume the form of a segment of a circle, the eye being placed in the centre.

John P. Stilwell.

Dorking.

I must beg leave to differ most decidedly with Mr. G. T. Hoare on this point. If it is in accordance with the principles of perspective that, supposing the eye and the picture in their true positions in relation to each other and to the objects represented, every line drawn from the eye to any point of a real object will pass through its corresponding point in the picture, then the supposed wall will form the base of a pyramid, of which the eye will be the apex, and the representation of the wall in the picture a section parallel to the base, and consequently mathematically similar to the base itself. It is perfectly true, as Mr. Hoare says, "that every line above or below the line of the horizon, though *really* parallel to it, *apparently* approaches it, as it is produced to the right or left." But he forgets that this fact applies to the picture as well as to the object. In fact, the picture is an object, and the parallel lines in it representing the wall must have the same apparent tendency to one another as those in the wall itself.

Ἁλιεύς.

Dublin.

I am glad Mr. G. T. Hoare has called attention to the defective state of the art of perspective. His remarks, however, are too narrow. The fact is, that *any* two parallel straight lines appear to converge at one or both ends, *and one or both lines assume a curvilinear shape.* For a notable example, the vertical section of the Duke of York's column in Waterloo Place, from all points of view, appears to bulge at the point of sight, and to taper upwards by a curvilinear convergence of the sides.

C. Mansfield Ingleby.

LORD FAIRFAX.

(Vol. ix., p. 10.)

The following is all the information which I have been able to collect respecting the present possessor of the title of Fairfax of Cameron, in answer to the third Query of W. H. M. It gives me pleasure to communicate it.

The Lords Fairfax have been for several generations natives of the United States. The present possessor of the title is not so called, but is known as *Mr.* Fairfax. He resides at present in Suter County, California. His Christian names are George William.

The gentleman who bore the title at the commencement of the present century, was a zealous member of the republican (now called democratic) party.

The Fairfax family, at one time, owned all that portion of Virginia called the Northern Neck, lying between the Potomac and Rappahannock rivers.

So much for the *third* Query. I beg leave to add a few remarks suggested by the *fifth*.

The *citizens* of the United States are not called *subjects* of the United States; and for the same reason that your excellent Queen is not called a subject of Great Britain. Native citizens take no oath of citizenship, expressly or *impliedly*, whatever the latter word may mean. Foreigners, who become naturalised, do not renounce allegiance to the sovereign of Great Britain more "pointedly" than to any other sovereign. Every one renounces his allegiance to the potentate or power under whose sway he was born: the Englishman to the King (or Queen) of Great Britain, the Chinese to the Emperor of China, the Swiss to the republic of Switzerland, and so of others.

W. H. M. says that the existence of the peers of Scotland "is a denial of the first proposition in the constitution of" the United States. If W. H. M. will turn to this constitution, he will find that he has confounded the Declaration of Independence with it.

Foreigners, on becoming naturalised, have to renounce their titles of nobility; but I know of nothing to prevent a native American citizen from being called Lord, as well as Mr. or Esq. As above mentioned, a Lord Fairfax was so called twenty-six years after our Independence; and Lord Stirling, who was a Major-General in the American army of the Revolution, was always so styled by his cotemporaries, and addressed by them as "My Lord" and "Your Lordship."

Some farther information upon this subject has been promised to me.

Uneda.

Philadelphia.

If W. H. M. desires particular information concerning the Fairfax family in Virginia, it will give

me pleasure to send him Notes from Sparks' *Washington, Virginia, its History and Antiquities, &c.*; amongst which is a picture of "Greenway Court Manor House." I now give only an extract from Washington to Sir John Sinclair (Sparks, vol. xii. pp. 327, 328.), which answers in part W. H. M.'s third Query:

"Within full view of Mount Vernon, separated therefrom by water only, is one of the most beautiful seats on the river for sale, but of greater magnitude than you seem to have contemplated. It is called Belvoir, and belonged to George Wm. Fairfax; who, were he now living, would be Baron of Cameron, as his younger brother in this country (George Wm. dying without issue) at present is, though he does not take upon himself the title. This seat was the residence of the above-named gentleman before he went to England . . . . . At present it belongs to Thomas Fairfax, son of Bryan Fairfax: the gentleman who will not, as I said before, take upon himself the title of Baron of Cameron."

T. Balch.

Philadelphia.

I cannot but deem your correspondents W. W. and H. G. in error when they consider that the name of Baron Fairfax ought not to be retained in the Peerage. The able heraldic editors of the Peerages are likely to be better versed in such matters than to have perpetrated and perpetuated so frequently the blunder; or what is to be said of Sir Bernard Burke's elevation to be a king of arms? Not to omit the instance of the Earl of Athlone, who, though a natural-born subject of a foreign realm, in 1795 took his seat in the House of Lords in Ireland (a case which H. G. wants explained), we have a more recent instance in the case of the present King of Hanover, a foreign potentate, who is Duke of Cumberland and Teviotdale by inheritance, in our peerage, and whose coronation oath (of allegiance?) must be quite incompatible with the condition of a *subject* in another state. I confess I should like to see this explained, as well as the position of those (amongst whom, however, Lord Fairfax now ranks) who, while strictly mere subjects and citizens of their own state, may have had conferred upon themselves, or inherit, titles of dignity and privilege in a foreign one. We usually (as in the case of the Rothschilds, &c.) acknowledge their highest title in address, but without any adjective or epithets to qualify with honor, such as "honorable;" as is the case, too, with doctors of foreign universities, whose title from courtesy we also admit, though this does not place them on a footing with those of England. The present Duke of Wellington and the Earl Nelson inherit, I believe, titles of dignity in foreign lands, though natural-born subjects of this realm; and there can hardly be a doubt that Lord Fairfax inherits correctly his British barony, though, whenever he may exercise for the first time a *legal* vote, he may have to exhibit proof of his being the very heir and person qualified, merely because born and resident in a foreign state; the same as would in such case doubtless occur with regard to the other noble persons I have referred to.

A Fairfax Kinsman.

Nanteribba Hall, N. W.

The following entry in T. Kerslake's catalogue, *The Bristol Bibliographer*, seems worth notice:

"Burrough's (Jer.) Gospel Remission. True blessedness consists in pardon of sin, 1668, 4to., with autograph of Thos. Lord Fairfax, 1668, and several MS.* notes by him, 12*s.* 6*d.*"

E. M.

Hastings.

"CONSILIUM DELECTORUM CARDINALIUM."

(Vol. ix., pp. 127. 252.)

I have before me a copy of this very interesting document, together with an *Epistola Joannis Sturmii de eadem re, ad Cardinales cæterosque viros ad eam Consultationem delectos*, printed at Strasburg ("ex officina Cratonis Mylii Argentoraten.") A.D. 1538. The report of the Committee had reached Sturmius in the month of March, 1537–8; and his critique, addressed especially to Contarini, bears the date "tertio Non. Aprilis." As it is a somewhat scarce pamphlet, two or three extracts may not be unacceptable to the readers of "N. & Q.":

"Rara res est et præter omnium opinionem oblata occasio, pontificem datum orbi talem, qui jurejurando fidem suorum sibi ad patefaciendam veritatem astrinxerit, ut si quid secus statuatis quam religio desideret vobis ea culpa non pontifici præstanda videatur."—C. 2.

"At si diligenter et cum fide agatis, vestra virtute, florentem Christi rempublicam conspiciamus; si negligenter et cupide, ut cujus rei adhuc reliquiæ nonnullæ supersunt, illæ continuo ita tollantur, simul ac calumniari ac male agere ceperitis, ut ne vestigia quidem ullius sanctitatis apud vestras quidem partes posteris nostris appareant."—C. 4.

He then passes to other topics, where he has to deplore the little sympathy evinced by the Cardinals for Luther and his party, *e. g.* on the subject of indulgences:

"Quid de illa ratione quam pœnitentibus præscribitis, nonne falsa, nonne perversa, nonne ad quæstum magis et ad tyrannidem quam ad vitæ emendationem,

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* One note may be thought to be characteristic. In the table occurs, "Many think their sins are pardoned, because it is but little they are guilty of." The general has interlined, "A pistol kills as well as a cannon."

et correctionem spectans? Et qui remedia contra hos morbos quærunt, eos vos ea ecclesia ejiciendos putatis, et condemnatis hæreseos, qui restituere pristinam puritatem religioni conantur; eos illam tollere, qui ceremonias purgare, eos perflegare qui auctoritatem ecclesiasticam recuperare atque confirmare, eos imminuere et labefactare clamatis."—D. 4.

Charles Hardwick.

Had Mr. Woodward's remarks come sooner under notice, they should have received, as well deserving, a quicker reply. It is in one sense rather annoying that he should have mistaken so widely the publication under question, and spent so much time in confirming what few, if any, now doubt of, the Papal origin of the *Consilium Delectorum Cardinalium*. (See Gibbings' Preface to his *Reprint of the Roman Index Expurgatorius*, p. xx.) The title of the tract (so to speak) commonly attributed to the same quarter, but the justice of which is questioned, is, *Consilium quorundam Episcoporum Bononiæ congregatorum, quod de ratione stabiliendæ Romanæ Ecclesiæ* Julio III. P.M. *datum est. This* is the *Consilium* to which Mr. Woodward's attention should have been confined; and which he will find in the same volume of Brown's *Fasciculus*, to which he has referred me on the real *Consilium*, pp. 644–650. It appears in English also, translated by Dr. Clagett, in Bishop Gibson's *Preservative*, vol. i. p. 170. edit. 8vo.; and is also included (a point to be noticed) in the single volume published of Vergerio's *Works*, Tubingen, 1563.*

Mr. Woodward has no doubt frequently met, in Protestant authors, with the quotation from this supposed Bologna Council (*Consilium* being taken for *Concilium*), recommending that as little as possible of the Scriptures should be suffered to come abroad among the vulgar, that having proved the grand source of the present calamities. Now the very air of this passage, and of course of many others rather less disguised, is of itself sufficient to prove that this Bologna Council is a piece of banter; the workmanship, in fact, of Peter Paul Vergerio. Would any *real* adherent of Rome so express himself? "N. & Q." (Vol. ix., p. 111.) supplies a ready answer, in the communication from F. C. H. on the so-called Catholic Bible Society.

Would a real adherent of the Papal Church again express himself in the following *unimpassioned* manner?

"Nam Apostolorum temporibus (ut verum tibi fateamur, sed silentio opus est) vel aliquot annis post ipsos Apostolos, nulla vel Papatus, vel Cardinalatus mentio erat, nec amplissimos illos reditus Episcopatuum et Sacerdotiorum fuisse constat, nec templa tantis sumptibus extruebantur, &c.: æstimet ergo tua sanctitas quam male nobiscum ageretur, si nostro aliquo fato in pristinam paupertatem humilitatem et miseram illam servitutem ac potestatem alienam redigendi essemus!"

Again:

"Deinde ubi Episcopi Sacerdotum palmas tantum inungunt, jube illos internam atque externam manum, ad hæc caput ipsum et simul totam faciem perungere. Nam si tantulum illud oleum sanctificandi vim habet, major certe olei quantitas majorem quoque sanctificandi vim obtinebit."

To be sure! Who can doubt it?

Mr. Woodward will, I apprehend, readily agree that these sentences come from no one connected with the Roman Church. And they are quoted in the hope that Protestants will cease to cite this supposed Bologna Council as any valid or genuine testimony to Romish proceedings and sentiments.

Novus.

* See an account of him in M'Crie's *Hist. of the Reformation in Italy*, pp. 77. 115. &c.

PHOTOGRAPHIC CORRESPONDENCE.

Mounting Positives. — If the print and the mounting paper, or Bristol board, are *both* made equally damp, and the back of the picture covered with thin paste, they adhere without any unevenness; and if the print is on the fine Canson's paper, the appearance is that of an India proof. They should remain until *perfectly dry* in a press.

H. W. Diamond.

Mounting of Photographs, and Difficulties in the Wax-paper Process. — May I request a little additional information from your correspondent Seleucus, Vol. ix., p. 310., respecting the mounting of photographs? Does he mean merely the painting the edges, or the smearing of the photograph all over its back with the Indian-rubber glue, prior to sticking the proof on the cardboard? If the former, which I apprehend he does, Seleucus will necessarily have the unsightly appearance of the picture's buckling up in the middle on the board being bent forward and backward in different directions? May I take the liberty of asking him in what respect the plan proposed is superior to that of painting over the edges with mucilage of gum arabic, containing a little brown sugar to prevent its cracking, allowing it to dry, and prior to the placing it on the card, slightly moistening it; a plan superior to that of putting it on the board at first, as all risk of a portion of the gum oozing out at the edges is thereby avoided.

I have long been in the habit of mounting prints and photographs in a way which prevents their buckling, keeps the paper underneath quite smooth, and in other respects is so perfect, that it positively defies the distinguishing of the picture from the paper on which it is mounted. I am not certain that my plan is applicable to the mounting on card-board, as it cannot be wetted and stretched, thinking it useless to make use of such a costly material when a tolerably thick drawing-paper will more than serve the same purpose at a very considerably less expense, seeing that the photograph thus mounted bears a much closer resemblance

to that of a good and costly print. A good plain or tinted sheet of drawing-paper, 30 inches by 22, may be obtained at the artists' colour shops for sixpence, sufficiently large for two drawings, 9 inches by 11, allowing a sufficient margin.

After various trials, the plan I have found decidedly the best is the following: — Soak the drawing-paper in a vessel of water for ten minutes, or until it appears by its flaccidity to have become perfectly saturated; put it at once into an artist's stretching frame, brush over the back of the photograph with rather thin and perfectly smooth paste, allow it a few minutes to imbibe a portion of the moisture of the paste, and then lay it smoothly down on the damp paper now on the stretching frame, of course carefully pressing out all air bubbles as you gradually, beginning at one side, smooth down the pasted picture. It should remain in a dry place (not placed before a fire) until the whole has become quite dry, about ten or twelve hours. It may then be taken out of the frame, cut to the desired shape, and a single or double line nicely drawn around the picture, at a distance suitable to each individual's taste, by the help of sepia-coloured ink and a crowquill pen, both of which may also be bought at the artists' colour shop. Should it be required to be still more nicely mounted, and to appear to have been one and the same paper originally, the back edges of the picture should, previous to laying on the paste, be rubbed down to a fine and knife-like edge with a piece of the finest sand-paper placed on a wine cork, or substance of a similar size. The drawing-paper should be of the same shade and tint as the ground of the photograph.

A novice in the wax-paper process (having heretofore worked the collodion and calotype, from its very desirable property of keeping long good after being excited, *i. e.* the wax paper), I am very desirous of getting over an unexpected difficulty in its manipulation; and if some one of the many liberal-minded contributors to your justly wide-spread periodical, well versed in that department of the art, would lend me a helping hand in my present difficulty, I should feel more than obliged for the kindness thereby conferred.

My wax-paper negative, much to my disappointment, occasionally exhibits, more or less, a speckled appearance by transmitted light, which frequently, in deep painting, impresses the positive with an unsightly spotted character, somewhat similar to that of a bad lithograph taken from a worn-out stone. I should wish my wax-paper negative to be similar in appearance to that of a good calotype one, or to show by transmitted light, as my vexatious specimen does when viewed on its right side by reflected light. As the most lucid description must fall far short of a sight of the article itself, I purpose enclosing you a specimen of my failure, a portion of one of the negatives in question. Would immersion, instead of floating on the gallo-nitrate solution, remedy the evil? Or should the impressed sheet be entirely immersed in the developing fluid in place of being floated? And if in the affirmative, of what strength should it be? I have thus far tried both plans in vain. HENRY H. HELE.

[The defects described by our correspondent are so frequent with manipulators in the wax-paper process, and which DR. MANSELL has called so aptly a "gravelly appearance," that we shall be glad to receive communications from those of our numerous correspondents who are so fortunate as to avoid it.]

The New Waxed-paper, or Céroléine Process. — The following process, communicated to the French paper *Cosmos* by M. Stephane Geoffroy, and copied into *La Lumière*, appears to possess many of the advantages of the wax-paper, while it gets rid of those blemishes of which so many complain. I have therefore thought it deserving the attention of English photographers, and so send a translation of it to "N. & Q." As I have preserved the French measures—the *litre* and the *gramme*—I may remind those who think proper to repeat M. Geoffroy's experiments, that the former is equal to about 2 pints and 2 ounces of our measure; and that the *gramme* is equal to 15·438 grains, nearly 15½. ANON.

I send you a complete description of a method for either wet or dry paper, which has many advantages over that of Mr. Le Gray.

I assure you it is excellent; and its results are always produced in a manner so easy, so simple, and so certain, that I think I am doing great service to photographers in publishing it.

1st. I introduce 500 grammes of yellow or white wax into 1 litre of spirits of wine, of the strength usually sold, in a glass retort. I boil the alcohol till the wax is completely dissolved (first taking care to place at the end of my retort an apparatus, by means of which I can collect all the produce of the distillation). I pour into a measure the mixture which remains in the retort while liquid; while it is getting cool, the myricine and the cerine harden or solidify, and the céroléine remains alone in solution in the alcohol. I separate this liquid by straining it through fine linen; and by a last operation, I filter it through a paper in a glass funnel, after having mixed with it the alcohol resulting from the distillation. I keep in reserve this liquor in a stopper-bottle, and make use of it as I want it, after having mixed it in the following manner.

2nd. Next I dissolve, in 150 grammes of alcohol, of 36 degrees of strength, 20 grammes of iodide of ammonium (or of potassium), 1 gramme of bromide of ammonium or potassium, 1 gramme of fluoride of potassium or ammonium.

I then pour, drop by drop, upon about 1 gramme of fresh-made iodide of silver a concentrated solution of cyanide of potassium, only just sufficient to dissolve it.

I add this dissolved iodide of silver to the preceding mixture, and shake it up: there remains, as a sediment at the bottom of the bottle, a considerable thickness of all the above salts, which serve to saturate the alcohol by which I replace successively the saturated which I have extracted by degrees in the proportions below.

3rd. Having these two bottles ready, when I wish to prepare negatives, I take about 200 grammes of the solution No. 1. of céroléine and alcohol, with which I mix 20 grammes of the solution No. 2.; I filter the mixture with care, to avoid the crystals which are not dissolved, which always soil the paper; and in a porcelain tray I make a bath, into which I lay to soak for

about a quarter of an hour the papers selected and cut, five or six at a time, till the liquor is exhausted. Taken out, hung up by the corner, and dried, these papers, which have taken a uniform rosy tint, are shut up free from dust, and kept dry. With regard to the sensitizing by nitrate of silver, the bringing out of the image under the action of gallic acid, and fixing the proof by hyposulphite of soda, I follow the usual methods, most frequently that of Mr. Le Gray.

I add only, if I have any dissolved, 1 or 2 grammes of camphorated spirits to 1 litre of the solution of gallic acid.

Allow me, Sir, to say a few words on the great advantages I have always remarked in preparing my negatives by this method.

All those who use papers waxed by Mr. Le Gray's process, know how many, how tedious, and how difficult are the operations before the sensitizing by nitrate of silver. They know too how much care is necessary to obtain papers uniformly prepared and without spots, in the midst of such long operations, in which there are so many opportunities for accidents. In fact, one must be always upon one's guard against the impurities of the wax obtained from the shop; against the dust during the impregnation of the paper; and, while using the iron, against the over-heating of the latter, and against the bad quality of the paper used to blot.

Photographers know also how much wax they lose by this process, and how much it costs for the quantities of paper necessary to dry it properly. They know likewise how difficult and tedious it is to soak a waxed paper which has been previously in a watery solution. On the contrary, by the method I have described, the iodizing and the waxing is done by one single, simple, and rapid process; the saturation is, as may be conceived, very uniform, and very complete, thanks to the power of penetration possessed by the alcohol; and that marbled appearance of the ordinary waxed proofs, which is so annoying, cannot be produced by this method, thanks to the character of the céroléine: this body is, in fact, of a remarkable elasticity.

The solution of céroléine in the alcohol is more easy to prepare, and comparatively costs little; and the remains of stearine and of myricine can either be sold again, or, in any case, may be used to wax fixed proofs.

The solution of which I have given you the formula, is photogenic to a very high degree; in fact, used with papers, either thin or stout, it gives, after the first bath of gallic acid, blacks of an intensity truly remarkable; which it is impossible to obtain to the same degree with Le Gray's paper, and which other papers scarcely take after having been done a second time with the acetic acid, or the bichloride of mercury. At the same time, it preserves the lights and the half-tones in a way that surprises me upon each new trial (I have not yet been able to obtain one clear proof by gallic acid, with the addition of nitrate of silver). The transparency of the proofs is always admirable, and the clearness of the object yields in nothing to that of the proofs obtained by albumen.

The paper, prepared in the manner I have described, is also very quick as compared with Le Gray's paper—at least one fourth quicker; and preserves its perfect sensitiveness in the same proportion of time, three days in twelve. Thus, it is at the same time quicker and less variable. This comparative rapidity may be very well understood, by remembering that the céroléine is an element much softer than its compound; and possesses a photogenic aptness which is peculiar to itself, which science will, no doubt, soon explain.

To succeed in the preparation of the céroléine, it is important to work with wax of the best quality: this is not easy in Paris, where they sell, under the name of wax, a resinous matter which is only wax in appearance. It will be well to observe, with the greatest care, the smell and the look of a fresh cut.

[This article reached us after our preceding note was in type. We shall be glad to hear from any correspondents who have tried this process how far they find it to be one deserving of attention.]

Replies to Minor Queries.

Origin of Clubs (Vol. ix., p. 327.).—Johnson's definition of club, as "an assembly of good fellows, meeting under certain conditions," will apply to a meeting held two centuries earlier than that established by Sir Walter Raleigh at the Mermaid, in Friday Street. In the reign of Henry IV., there was a Club called "La Court de bone Compagnie," of which Occleve was a member, and probably Chaucer. In the works of the former are two ballads, written about 1413. one a congratulation from the brethren to Henry Somer, on his appointment as Sub-Treasurer of the Exchequer; and the other a reminder to the same person, that the "styward" had warned him that he was—

"\. . . . for the dyner arraye
Ageyn Thirsday next, and nat it delaye."

That there were certain conditions to be observed by this Society, appears from the latter epistle, which commences with an answer to a letter of remonstrance the "Court" has received from Henry Somer against some undue extravagance, and a breach of their rules. They were evidently a jovial company; and such a history as could be collected of these Societies would be both interesting and curious. We have proof that Henry Somer received Chaucer's pension for him.

Edward Foss.

Dr. Whichcote and Dorothy Jordan (Vol. ix., p. 351.).—The sentence which Mr. Leigh Hunt couples with Mrs. Jordan's laugh, as among the best sermons he ever heard, your correspondent Ξανθος will find in the collection of *Moral and Religious Aphorisms* of Dr. Whichcote, first published by Dr. Jeffery in 1703, and which were republished by Dr. Salter in 1753. It is to the following effect:

"Aph. 1060. To *lessen* the number of things *lawful in themselves;* brings the consciences of men in[to] slavery, multiplies sin in the world, makes the way

narrower than God has made it, occasions differences among men, discourages comers to religion, rebuilds the partition wall, is an usurpation upon the family of God, challenges successive ages backward and forward, assigns new boundaries in the world, takes away the opportunity of free-will offerings."

It is possible that Mr. Leigh Hunt may have found it in the little *Manual of Golden Sentences*, published by the Rev. John Hunter, Bath, 1826, 12mo., where it occurs at p. 64., No. xlvi.

With respect to Dorothy Jordan's laugh, to those of your readers who, like myself, have heard it, and treasure it among their joyous remembrances, no comment will be wanting.

S. W. Singer.

"*Paid down upon the Nail*" (Vol. ix., p. 196.).—Your correspondent Abhba mentions Limerick, on the authority of O'Keefe the dramatist, as the place where this saying originated; from the fact of a pillar, with a circular plate of copper upon it, having stood in a piazza under the Exchange in this ancient city: which pillar was called "the nail." Permit me to remark, Bristol also claims the origin of this saying: vide the following paragraph in No. 1. p. 4. of the *Curiosities of Bristol*, published last September:

"We have heard it stated that this phrase first originated in Bristol, when it was common for the merchants to buy and sell at the bronze pillars (four) in front of the Exchange—the pillars being commonly called *Nails*."

I should infer that, from the fact of Bristol having been at the time of the erection of these pillars (some centuries ago) by far the most important place in the British empire (London only excepted), it is more likely to have originated this commercial saying than Limerick.

Bristoliensis.

"*Man proposes, but God disposes*" (Vol. ix., pp. 87. 202.).—I regret that I am unable to afford Mr. Thomas any information respecting the Abbot Gerson, to whom the authorship of the *De Imitatione* has been attributed, beyond what is contained in the preface to the edition which I before quoted. The authority there cited is a dissertation, entitled *Mémoire sur le véritable auteur de l'Imitation de Jésus-Christ*, par G. de Gregory, Chevalier de la Légion d'Honneur, etc., Paris, 1827. The contents of this work are thus described in that preface:

"Eques de Gregory argumentis tum externis, tum internis demonstrat:—1. Libellum—primitus tractatum fuisse ethicæ scholasticum, a magistro novitiorum elaboratum. 2. Eundem, tempore inter annum 1220 et 1240 interjecto, suppresso nomine conscriptum esse a Joanne Gerson, monacho Benedictino, antea in Athenæo Vercellensi professore, postea ibidem monasterii S. Stephani abbate. Denique specialibus argumentis eos refellit, qui vel Joanni Gersoni, cancellario academiæ Parisiensi, vel Thomæ Kempensi hunc librum attribuendum esse contendunt."

I have been informed that an interesting article upon the question of the authorship has recently appeared in a very recent number of a Roman Catholic Review; I believe Brownson's *American Quarterly*.

H. P.

Lincoln's Inn.

H. P. wishes for some other quotations from *De Imitatione Christi*, in order to test the claims to originality of that extraordinary work; I therefore now supply another—"Of two evils we ought always to choose the least,"—because I strongly suspect that it is even some centuries older than the time of the author, Thomas à Kempis. It will be found in b. III. ch. xii. of the English translation.

A. B. C.

Roman Catholic Patriarchs (Vol. viii., p. 317.).—The following, with the signature W. Fraser, appeared in "N. & Q.":

"Has any bishop of the Western Church held the title of patriarch, besides the Patriarch of Venice? And what peculiar authority or privileges has he?"

The Archbishop of Lisbon has the title of Patriarch of the Indies; but it does not appear that he has any defined jurisdiction, being only an inferior patriarch, and with a title little more than honorary. His grand vicars, however, are archbishops; and his seal has, like those of other patriarchs, the tiara encircled with two crowns only. This patriarchate was created by Pope Clement XI., by his constitution *In supremo Apostolatus*. Afterwards, in the year 1720, the same Pope conferred upon the Patriarch of Lisbon the exclusive right of anointing the Kings of Portugal at their coronation on the right arm, which had previously been the privilege of the Archbishop of Braga.

F. C. H.

The primate of Portugal has the style of "patriarch," but I do not know of any privileges or authority that he has beyond those appertaining to the rank of archbishop or cardinal, when he happens to be one, as at present.

J. S. Warden.

Classic Authors and the Jews (Vol. ix., p. 221.).—In Smith's *Dictionary of Greek and Roman Biography* a few references are given, under the words "Herodes," "Hyrcanus," &c., to classical authors who refer to the Jewish people, their country and customs. Probably many more will be given in the *Dictionary of Geography*, under the words "Palestine," "Jerusalem," &c., when the work is completed. To suppose that the classical authors allude but seldom to the Jews is a mistake. Roman writers of the post-Augustan period abound in allusions to them. I can supply

B. H. C. with a few. The *Histories* of Tacitus refer to them in almost every page, and book v. especially contains an account of their origin, institutions, chief city, and temple. Juvenal also has frequent allusions to their customs and habits, *e. g.* Sat. iii. 14., xiv. 101. &c.; see also Horace's *Satires*, I. iv. 143., I. v. 100., and I. ix. 70., with Macleane's notes on the two latter passages; Pliny, v. xiv. 15., XIII. iv. 9., XXXI. viii. 44.; Quint., III. vii. 21.; Just., xxxvi. 2. I am not aware of any work which gives *all* the passages in classical authors referring to the Jews.

Francis J. Leachman, B.A.

In answer to your correspondent B. H. C., I beg to say that I have found out the following passages in classic authors bearing on Judea and the Jews, all of which I have authenticated myself, except where I had not the book at hand:

Tacitus. Annales, ii. 85.; xii. 23. 54.; xv. 44.
Ditto. Historiæ, i. 10.; ii. 1. 4, 5. 78. 79. 81.; v. *passim.*
Horace. Satires, i. 4. 143.; i. 5. 100.; i. 9. 70.
Juvenal. Satires, ii. 14.; vi. 158–160. 537–547.; xiv. 96–106.
Persius. Satires, v. 180–189.
Martial, iv. 4.
Suetonius. Tiberius, 36.; Augustus, 76.; Claudius, 25.; Vespasian, 5. &c.; Julius Cæsar, 84.
Pliny, v. 14, 15, 16. &c.; vii. 15.; xxviii. 7.
Dio Cassius, lx. § 6.; xxxvii. § 17.
Lucan, ii.

B. H. A.

Mawkin (Vol. ix., p. 303.).—An attempt to explain the origin of the word *maukin*, or *malkin*, may be seen in the *Philological Museum*, vol. i. p. 681. (See also Halliwell's *Dict.*, in *Malkin* and *Maulkin.*) The most probable derivation of the word is, that *malkin* is a diminutive of *mal*, abbreviated from *Mary*, now commonly written *Moll.* Hence, by successive changes, *malkin* or *maukin* might mean a dirty wench, a figure of old rags dressed up as a scarecrow, and a mop of rags used for cleaning ovens. The Scotch *maukin*, for a hare, seems to be an instance of an animal acquiring a proper name, like *renard* in French, and *jack* for *pike* in English. L.

Mantelpiece (Vol. ix., p. 302.).—*French*, Manteau de cheminée. *German*, Kamin Mantel. This is the moulding, or mantle, that serves to hide (screen) the joint betwixt the wall and the fire-stove. H. F. B.

Mousehunt (Vol. ix., pp. 65. 135.).—A short time ago I was informed by a gamekeeper, that this little animal is found in the Holt Forest. He told me that there are three kinds of the weasel tribe in the woods: the weasel, the stoat or stump, and the *mousehunt* or *mousehunter*, which is also called the *thumb*, from its diminutive size. It feeds on mice and small birds; but my informant does not think that it attacks game.

White of Selbourne mentions that such an animal was supposed to exist in his neighbourhood:

"Some intelligent country people have a notion that we have, in these parts, a species of the genus *Mustelinum*, besides the weasel, stoat, ferret, and polecat: a little reddish beast, not much bigger than a field-mouse, but much longer, which they call a *cane*. This piece of intelligence can be little depended on; but farther inquiry may be made."—*Natural History of Selbourne*, Let. 15.

Frederick M. Middleton.

As I can completely join in with the praise your correspondent Mr. Tennyson awards to Mr. Fennell's *Natural History of Quadrupeds* (except as regards some of its woodcuts, which I understand were inserted by the publisher in spite of the author's remonstrance), I feel induced to protect Mr. Fennell from the hypercritical commentary of your correspondent J. S.s. (p. 136.).

In the passage quoted and commented on, had Mr. Fennell used the word *beach*, it would certainly have referred to the sea; but the word "shore," which he there uses, applies to rivers as well as seas. Thus Spenser, speaking of the river Nile, says:

". . . Beside the fruitful *shore* of muddy *Nile*,
Upon a sunny bank outstretched lay,
In monstrous length, a mighty crocodile."

The passage, therefore, in Mr. Fennell's work does not seem to me to be incorrect, as it may have reference to the *shore* of the Tweed, Ettrick, Yarrow, or some other rivers in Selkirkshire.

May I take the present opportunity of inquiring through your truly useful columns, when Mr. Fennell's work on the natural history of Shakspeare, advertised some few years since, is likely to appear? Archibald Fraser.

Woodford.

"*Vanitatem observare*" (Vol. ix., pp. 247. 311.).—The quotation of R. H. G. is no more to be found in the Canons of Laodicea than in those of Ancyra. Indeed the passage has more the appearance of a recommendation, certainly excellent, than of any grave decree of a council. It can hardly be supposed to bear any other meaning than that Christian females ought not to *indulge vanity*, or take occasion to be vain of their works in wool, spun or woven; but to refer all their talent to the Almighty, who gives to them the skill and ability to work. Here is evidently an allusion to the skill and wisdom given to Beseleel and Ooliab:

"Both of them hath he instructed with wisdom, to do . . . . tapestry and embroidery in blue and purple,

and scarlet twice dyed, and fine linen, and to weave all things, and to invent all things."—Exod. xxxv. 35.

And Christian women are reminded that all their skill in such work is the gift of God. The learned Benedictine Rupertus has a comment upon this passage of Exodus, so apposite that its substance may appropriately conclude this Note:

"Disce hinc, artes omnes, etiam mechanicas, esse dona Dei, saltem naturalia, neque in iis ut suis, suaque industria inventis aut partis, *homini gloriandum esse* (q. d. vanitatem observare), sed illas Deo adscribendas, ab eoque petendas, et in ejus obsequium expendendas esse."

F. C. Husenbeth, D.D.

The passage which your correspondent R. H. G. quotes from the Council of Ancyra, A.D. 314, is not to be found in the canons of that Council, which are printed in their original Greek, with several Latin translations, in Labbe's *Concilia*, vol. ii. p. 513. The meaning of the sentence does not seem very abstruse; but before any suggestion is made for its interpretation, it will be desirable to ascertain to what Council it belongs. L.

Divining Rod (Vol. viii., pp. 350. 400.).—Your correspondents do not tell us what was discovered in the places to which the rod pointed in the hands of the ladies named; but although they cannot for a moment be suspected of wilfully deceiving, may there not have been, as in table-turning, an unconscious employment of muscular force? I have long since read, and have tried with success, the following mode of producing the effect:—Holding the rod in the usual position, one branch of the fork in each hand, and grasping them firmly, turn your hands slowly and steadily round inwards, *i. e.* the right hand from the right to left, and the left from left to right—the point of the rod will then gradually descend till it points directly downwards. J. S. Warden.

Orange Blossoms (Vol. viii., p. 341.).—The compliment of Captain Absolute to Mrs. Malaprop in *The Rivals*, contains, I have no doubt, the allegorical reason of the employment of these flowers on bridal occasions; and in that view they seem highly appropriate, at least in our colder climates—where we often see many "flowers" still on the parent stem, while the "fruit" has attained its full perfection. J. S. Warden.

"*Hip, hip, hurrah!*" (Vol. viii., pp. 88. 323. 605.).—Allow me to correct two mistakes with reference to the notes on this subject. The note ascribed to Dr. Burney, in a copy of Hawkins's *History of Music*, in the British Museum, is in the handwriting of Sir John Hawkins, as are *all* the other notes scattered through the five volumes. These MS. notes have been included in the recent reprint of this valuable work. In the hurry of transcribing, Mr. Chappell (as your correspondent A. F. B. suggests) *misread* the MS. note. In future we must read "*hop* drinkers," and not "*hep* drinkers." Edward F. Rimbault.

Belgium Ecclesiastical Antiquities (Vol. vii., p. 65.).—The inquiry of Ajax has only been recently brought under my notice. In reply, I refer him to *Recueil Héraldique et Historique des Familles de Belgique*. This is the finest work on the antiquities, civil, military, and ecclesiastic, of that country: it was printed at Antwerp by Rapell fils, and is in five large 4to. volumes. I saw a copy sold in Malines for about 3*l.*: it is now become more scarce, and probably could not be obtained under 4*l.* Henry Daveney.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Faussett Collection has, as our readers are probably aware, become the property not of the public, but of a private individual, Mr. Joseph Mayer, F.S.A., of Liverpool, who, with praiseworthy liberality, has resolved to make the Collection as useful as possible to the public. He has therefore determined to publish, under the title of *Saxon Antiquities from the Kentish Tumuli*, Mr. Faussett's copious MS. accounts of the opening of the Barrows, and of the discoveries made in them; accompanied by numerous illustrations of the more important objects themselves, especially of the world-renowned Gold Brooches, which exhibit such exquisite specimens of the artistic skill of our ancestors. The work will appear under the editorship of Mr. C. Roach Smith, who will illustrate Mr. Faussett's discoveries by the results of kindred investigations in France and Germany. The subscription price is Two Guineas, and the number of copies will, as far as possible, be regulated by the list of subscribers.

A few months since *The Athenæum* announced the discovery at Lambeth, some time previously, of a number of documents of the Cromwellian period. This announcement attracted the attention of some French literary man, probably M. Guizot, who appears to have made some inquiries on the subject, which resulted in a paragraph in the *Journal des Débats*, not, indeed, contradicting the fact of the discovery, but denying its importance. Can any of our readers throw light upon this matter? Had our valued correspondent Dr. Maitland still held office at Lambeth, there would probably not have been any doubt left as to the value or worthlessness of any MSS. discovered under the archiepiscopal roof,—albeit, found as we have understood these to have been, not in the department of the librarian, or, indeed, of any of the officials, but in some out-of-the-way tower. Have these documents been examined? If so, what are they? If not, why does not the Society of Antiquaries send a deputation to the archbishop, and request his permission to undertake the task. Probably their labour would

not be thrown away. At all events, the doubt which now exists, whether valuable but unused materials for a most important period of our history may not be mouldering at Lambeth, would be removed; and future Carlyles be spared useless journeys and wasted hours to rediscover them.

A publishing Society, somewhat similar to the Camden, has been established in the United States, under the title of *The Seventy-six Society*, for the publication and republication of books and papers relating to the American Revolution.

BOOKS RECEIVED. — *Gibbon's Rome, with Variorum Notes*, Vol. III., *Bohn's British Classics*. The third volume of this cheap and excellent reprint of Gibbon extends from Julian's expedition against the Persians to the accession of Marcian. — *The Book of the Axe, containing a Piscatorial Description of that Stream, &c.*, by George P. R. Pulman. A pleasant semi-piscatorial, semi-antiquarian, gossiping volume, welcome at this season, when the May-fly is looked for on the waters; illustrative of the fishing spots and historical localities of the far-famed Axe. — *Tasso's Jerusalem Delivered, translated into English Spenserian; with a Life of the Author*, by J. H. Wiffen, the new volume of Bohn's *Illustrated Library*, forms a fitting companion to Wright's *Dante*, so recently noticed by us.

BOOKS AND ODD VOLUMES

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LINGARD'S ENGLAND. Foolscap 8vo. 1844. Vols. I. to V., and X. and XI.

THE WORKS OF DR. JONATHAN SWIFT. London, printed for C. Bathurst, in Fleet Street, 1768. Vol. VII. (Vol. VI. ending with "Verses on the Death of Dr. Swift," written in Nov. 1731.)

BYRON'S WORKS. Vol. VI. of Murray's Edition. 1829.

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Notices to Correspondents.

We must beg the indulgence of many Correspondents for omitting to reply to them this holiday week.

H. B. C.'s *paper*, Impossibilities of History, *in our next.*

T. L. N. *For the authorship of the Latin verse on Dr. Franklin, see our 5th Volume*, pp. 17. 140. 549. 571.; *and* Vol. vi., p. 88.

J—G., THE EDITOR, *and another Correspondent. No.*

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The following are the Publications of the Society which have been issued during the past year: —

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LONDON, SATURDAY, APRIL 29, 1854.

Notes.

CURIOUS OLD PAMPHLET.

Grubbing among old pamphlets, the following has turned up:

"A Fragment of an Essay towards the most ancient Histories of the Old and New Worlds, connected. Intended to be carried on in four Parts or Æras. That is, from the Creation of all Things to the Time of the Deluge: thence to the Birth of Abraham: from that Period to the Descent of Jacob and his Family into Egypt: and, lastly, to the Time of the Birth of Moses. Attempted to be executed in Blank Verse, 8vo. pp. 59. Printed in the year 1765."

This Miltonic rhapsody supposes Adam, when verging on his nine hundreth year, to have assembled his descendants to a kind of jubilee, when sacrifices, and other antediluvian solemnities, being observed, "Seth, the pious son of his comfort, gravely arose, and, after due obedience to the first of men, humbly beseeched the favour to have their memories refreshed by a short history of the marvellous things in the beginning." Then Adam thus:—Hereupon the anonymous author puts into the mouth of the great progenitor of the human race a history of the Creation, in blank verse, in accordance with the Mosaic and orthodox account. Concluding his revelations without reference to the Fall, Seth would interrogate their aged sire upon what followed thence, when Adam excuses himself from the painful recital by predicting the special advent in after times of a mind equal to that task:

"But of this Fall, this heart-felt, deep-felt lapse,
This Paradise thus lost, no mortal man
Shall sing which lives on earth.
Far distant hence
In farther distant times, fair Liberty
Shall reign, queen of the Seas, and lady of
The Isles; nay, sovereign of the world's repose.
And Peace!
In her a mighty genius shall
Arise, of high ethereal mould, great in
Renown, sublime, superior far to praise
Of sublunary man—or Fame herself.
Though blind to all things here on earth below,
The heav'ns of heav'ns themselves shall he explore,
And soar on high with strong, with outstretched wings!
There sing of marvels not to be conceived,
Express'd, or thought by any but himself!"

This curious production is avowedly from the other side of the Tweed, and I would ask if its paternity is known to any of your antiquarian correspondents there or here.

The Fragment is preceded by a very remarkable Preface, containing "some reasons why this little piece has thus been thrown off in such a loose and disorderly manner;" among which figure the desire "to disperse a parcel of them gratis,—because they are, perhaps, worth nothing; that nobody may pay for his folly but himself; that, if his Fragment is damned, which it probably may be, he will thenceforth drop any farther correspondence with Adam, Noah, Abraham, &c.; and, lastly, that he may be benefited by the criticisms upon its faults and failings, while he himself lurks cunningly behind the curtain. But if, after all," says the facetious author, "this little northern urchin shall chance to spring forward under the influence of a more southern and warmer sun, the author will then endeavour to bring his goods to market as plump, fresh, and fair as the soil will admit."

I presume, however, the public did not call for any of the farther instalments promised in the title.

J. O.

ERRATA IN PRINTED BIBLES.

Mr. D'Israeli, in his *Curiosities of Literature*, has an article entitled "The Pearl Bibles and Six Thousand Errata," in which he gives some notable specimens of the blunders perpetrated in the printing of Bibles in earlier times. The great demand for them prompted unscrupulous persons to supply it without much regard to carefulness or accuracy; and, besides, printers were not so expert as at the present day.

"The learned Ussher," Mr. D'Israeli tells us, "one day hastening to preach at Paul's Cross, entered the shop of one of the stationers, as booksellers were then called, and inquiring for a Bible of the London edition, when he came to look for his text, to his astonishment and his horror he discovered that the verse was omitted in the Bible! This gave the first occasion of complaint to the king, of the insufferable negligence and incapacity of the London press; and first bred that great contest which followed between the University of Cambridge and the London stationers, about the right of printing Bibles."

Even during the reign of Charles I., and in the time of the Commonwealth, the manufacture of spurious Bibles was carried on to an alarming extent. English Bibles were fabricated in Holland for cheapness, without any regard to accuracy. Twelve thousand of these (12mo.) Bibles, with notes, were seized by the King's printers as being contrary to the statute; and a large impression of these Dutch-English Bibles were burned, by order of the Assembly of Divines, for certain errors. The Pearl (24mo.) Bible, printed by Field, in 1653, contains some scandalous blunders;—for instance, Romans, vi. 13.: "Neither yield ye your members as instruments of *righteousness* unto sin"—for *unrighteousness*. 1 Cor. vi. 9.: "Know ye not that

the unrighteous *shall inherit* the kingdom of God?" —for *shall not inherit.*

The printer of Miles Coverdale's Bible, which was finished in 1535, and of which only two perfect copies, I believe, are known to exist—one in the British Museum, the other in the library of the Earl of Jersey — deserves some commendation for his accuracy. At the end of the New Testament is the following solitary erratum:

"A faute escaped in pryntyng the New Testament. Upon the fourth leafe, the first syde in the sixth chapter of S. Mathew, 'Seke ye first the kingdome of heaven,' *read*, 'Seke ye first the kingdome of God.'"

ABHBA.

IMPOSSIBILITIES OF HISTORY.

"That unworthy hand."

I am not aware that the fact of Cranmer's holding his right hand in the flames till it was consumed has been questioned. Fox says:

"He stretched forth his right hand into the flames, and there held it so stedfast that all the people might see it burnt to a coal before his body was touched."—P. 927.: ed. Milner, London, 1837, 8vo.

Or, as the passage is given in the last edition,—

"And when the wood was kindled, and the fire began to burn near him, he put his right hand into the flame, which he held so stedfast and immovable (saving that once with the same hand he wiped his face), that all men might see his hand burned before his body was touched."—*Acts and Monuments*, ed. 1839, vol. viii. p. 90.

Burnet is more circumstantial:

"When he came to the stake he prayed, and then undressed himself: and being tied to it, as the fire was kindling, he stretched forth his right hand towards the flame, never moving it, save that once he wiped his face with it, till it was burnt away, which was consumed before the fire reached his body. He expressed no disorder from the pain he was in; sometimes saying, 'That unworthy hand;' and oft crying out, 'Lord Jesus, receive my spirit.' He was soon after quite burnt."—*Hist. of the Reformation*, vol. iii. p. 429., ed. 1825.

Hume says:

"He stretched out his hand, and, without betraying either by his countenance or motions the least sign of weakness, or even feeling, he held it in the flames till it was entirely consumed."—Hume, vol. iv. p. 476.

It is probable that Hume believed this, for while Burnet states positively as a fact, though only inferentially as a miracle, that "the heart was found entire and unconsumed among the ashes," Hume says, "it was pretended that his heart," &c.

I am not about to discuss the character of Cranmer: a timid man might have been roused under such circumstances into attempting to do what it is said he did. The laws of physiology and combustion show that he could not have gone beyond the attempt. If a furnace were so constructed, that a man might hold his hand in the flame without burning his body, the shock to the nervous system would deprive him of all command over muscular action before the skin could be "entirely consumed." If the hand were chained over the fire, the shock would produce death.

In this case the fire was unconfined. Whoever has seen the effect of flame in the open air, must know that the vast quantity sufficient entirely to consume a human hand, must have destroyed the life of its owner; though, from a peculiar disposition of the wood, the vital parts might have been protected.

The entire story is utterly impossible. May we, guided by the words "as the fire was kindling," believe that he *then* thrust his right hand into the flame—a practice I believe not unusual with our martyrs, and peculiarly suitable to him—and class the "holding it till consumed" with the whole and unconsumed heart?

I may observe that in the accounts of martyrdoms little investigation was made as to what was possible. Burnet, describing Hooper's execution, says, "one of his hands fell off before he died, with the other he continued to knock on his breast some time after." This, I have high medical authority for saying, could not be. H. B. C.

U. U. Club.

UNREGISTERED PROVERBS.

In Mr. Trench's charming little book on *Proverbs*, 2nd ed., p. 31., he remarks:

"There are not a few (proverbs), as I imagine, which, living on the lips of men, have yet never found their way into books, however worthy to have done so; either because the sphere in which they circulate has continued always a narrow one, or that the occasions which call them out are very rare, or that they, having only lately risen up, have not hitherto attracted the attention of any one who cared to record them. It would be well, if such as take an interest in the subject, and are sufficiently well versed in the proverbial literature of their own country to recognise such unregistered proverbs when they meet them, would secure them from that perishing, which, so long as they remain merely oral, might easily overtake them; and would make them at the same time, what all *good* proverbs ought certainly to be, the common heritage of all."

"*Note.*—The pages of the excellent *Notes and Queries* would no doubt be open to receive such, and in them they might be safely garnered up," &c.

I trust this appeal of Mr. Trench's will be at once responded to by both the editor and correspondents of this periodical. With the former

must rest the responsibility of withholding from reproduction any proverbs, which though sent him as novelties, may be already registered in the recognised collections.

Mr. Trench's first contribution to this *bouquet* of the wild flowers of proverbial lore is the following, from Ireland:

"'*The man on the dyke always hurls well.*' The looker on," says Mr. Trench in explanation, "at a game of hurling, seated indolently on the wall, always imagines that he could improve on the strokes of the actual players, and if you will listen to him, would have played the game much better than they; a proverb of sufficiently wide application." — P. 32.

Each proverb sent in should be accompanied with a statement of the class among whom, or the locality in which, it is current. The index to "N. & Q." should contain a reference to every proverb published in its pages, under the head of *Unregistered Proverbs*, or *Proverbs* only. Correspondents should bear in mind the essential requisite of a proverb, *currency*. Curt, sharp sayings might easily be multiplied; what is wanted, however, is a collection of such only as have that prerequisite of admission into the ranks of recognised proverbs. And while contributors should not lose sight of "the stamp of merit," as that which renders the diffusion of proverbs beneficial to mankind, still they should not reject a genuine proverb for want of that characteristic, remembering that, —

"'Tween man and man, they weight not every stamp;
Though light, take pieces for the *figure's* sake."

And that the mere *form* of a proverb often affords some indication of its age and climate, even where the *matter* is spurious. I have a large MS. collection of English proverbs by me, from which I doubt not I shall be able to extract some few which have never yet been admitted into any published collection. Of these at some future time.

C. Mansfield Ingleby.

Birmingham.

[We shall be happy to do all in our power to carry out this very excellent suggestion. — Ed. "N. & Q."]

MR. JUSTICE TALFOURD.

The noble sentiments uttered by Justice Talfourd in his last moments gave a charm to his sudden death, and shed a hallowed beauty about the painfully closing scenes of this great man. I want them to have a niche in "N. & Q.," and along with them a passage from his beautiful tragedy of *Ion*, which may be considered as a transcript of those thoughts which filled his mind on the very eve of quitting the high and honourable duties of his earthly course. It forcibly illustrates the loving soul, the kind heart, and the amiable character of this deeply lamented judge.

After speaking of the peculiar aspect of crime in that part of the country where he delivered his last charge, he goes on to say:

"I cannot help myself thinking it may be in no small degree attributable to that separation between class and class, which is the great curse of British society, and for which we are all, more or less, in our respective spheres, in some degree responsible, and which is more complete in these districts than in agricultural districts, where the resident gentry are enabled to shed around them the blessings resulting from the exercise of benevolence, and the influence and example of active kindness. I am afraid we all of us keep too much aloof from those beneath us, and whom we thus encourage to look upon us with suspicion and dislike. Even to our servants we think, perhaps, we fulfil our duty when we perform our contract with them—when we pay them their wages, and treat them with the civility consistent with our habits and feelings—when we curb our temper, and use no violent expressions towards them. But how painful is the thought, that there are men and women growing up around us, ministering to our comforts and necessities, continually inmates of our dwellings, with whose affections and nature we are as much unacquainted as if they were the inhabitants of some other sphere. This feeling, arising from that kind of reserve peculiar to the English character, does, I think, greatly tend to prevent that mingling of class with class, that reciprocation of kind words and gentle affections, gracious admonitions and kind inquiries, which often, more than any book-education, tend to the culture of the affections of the heart, refinement and elevation of the character of those to whom they are addressed. And if I were to be asked what is the great want of English society—to mingle class with class—I would say, in one word, the want is the want of sympathy."

Act I. Sc. 2. After Clemanthe has told Ion that, forsaking all within his house, and risking his life with strangers, he can do but little for their aid, Ion replies:

"It is little:
But in these sharp extremities of fortune,
The blessings which the weak and poor can scatter
Have their own season. 'Tis a little thing
To give a cup of water; yet its draught
Of cool refreshment, drain'd by fever'd lips,
May give a shock of pleasure to the frame
More exquisite than when nectarean juice
Renews the life of joy in happiest hours.
It is a little thing to speak a phrase
Of common comfort, which, by daily use,
Has almost lost its sense; yet, on the ear
Of him who thought to die unmourn'd, 'twill fall
Like choicest music; fill the glazing eye
With gentle tears; relax the knotted hand
To know the bonds of fellowship again;
And shed on the departing soul a sense,
More precious than the benison of friends
About the honour'd death-bed of the rich,

To him who else were lonely, that another
Of the great family is near and feels."

The analogy is as beautiful as it is true.

H. M. Bealby.

North Brixton.

Before this talented judge was advanced to the bench, he amused himself and instructed his clients by occasional *metrical* notes, of which the annexed is a specimen. To make it intelligible to those whom it may *not* concern, I must add an explanation by the attorney in the suit, who has obligingly placed the learned serjeant's notes at my disposal. This gentleman says: "These notes are in the margin of a brief held by the serjeant as leading counsel in an action of ejectment brought against a person named Rock, in 1842. In converting into rhyme the evidence of the witness Hopkins, as set out in the brief, he has adhered strictly to the statements, whilst he has at the same time seized the prominent points of the testimony as supporting the case."

John Hopkins will identify the spot,
Unless his early sports are quite forgot,
And from his youngest recollection show
The house fell down some forty years ago.
And then — a case of adverse claim to meet,
Show how the land lay open to the street;
And there the children held their harmless rambles,
Till Robert Woolwich built his odious shambles,
And never did the playmates fear a shock,
From anything so hateful as a *Rock*.

Perhaps the above may elicit from other quarters similar contributions; indeed, any memorial of the friend of Charles Lamb must be precious to the Muse.

T. J. Buckton.

Lichfield.

THE SCREW PROPELLER.

In 1781, when the steam engine, only recently improved by Watt, was merely applied to the more obvious purposes of mine drainage and the like, Darwin, in his *Botanic Garden*, wrote —

"Soon shall thy arm, unconquer'd Steam! afar
Drag the slow barge, or drive the rapid car."

And in an appended note prophecies that the new agent might "in time be applied to the rowing of barges, and the moving of carriages along the road." The ingenious chronicler of the "loves of the plants," however, was no doubt, when he wrote, aware of the experiments of D'Auxiron, Perier, and De Jouffroy; those prosecuted at Dalswinton and in America were some years later, about 1787–8 I think. But in another and less widely known poem by the same author, the *Temple of Nature*, published in 1802, there occurs a very complete anticipation of one of the most important applications of science to navigation, which may prove as novel and striking to some of your readers as it did to me. It is, indeed, a remarkable instance of scientific prevision. In a note to line 373, canto ii. of the poem, the author sets out with, "The progressive motion of fish beneath the water is produced principally by the undulation of their tails;" and after giving the *rationale* of the process, he goes on to say that "this power seems to be better adapted to push forward a body in the water than the oars of boats;" concluding with the query, "Might not some machinery resembling the tails of fish be placed behind a boat so as to be moved with greater effect than common oars, by the force of wind or steam?"

Anon.

ANCIENT CHATTEL-PROPERTY IN IRELAND.

The Memoranda Roll of the Exchequer, 4 & 5 Edward II., membrane 14., contains a list of the chattel-property of Richard de Fering, Archbishop of Dublin, which had been sold by Master Walter de Istelep, the custos of said See, for the sum of 112*l.* 10*s.* 9¾*d.* sterling, consisting, amongst other things, of—

iij affr', price xij*s.*
xiij bobus, iiij*li.* v*s.*
xlvij acr' warrectan' & rebinand' ibidem, lxx*s.* vj*d.*
ij carucis cum apparatu, iiij*s.*
v crannoc' frumenti ad semen & liberationes famulorum ibidem sibi venditis per predictum custodem, xxij*s.* vj*d.*
xj crannoc', iij bussellis aven', xxxix*s.* iij*d.*
iij carucis cum apparatu, vj*s.*

The chattel-property of Sir James Delahyde is set forth upon the Memoranda Roll 3 & 4 Rich. II., mem. 3. *dorso*, and is as follows:

"Unu' collobiu' de rubio scarleto duplicat' cū panno rubio, unu' collobiu' duplex de sanguineto et Bukhorn', unu' collobiū duplex, de sanguineto et nigro, unu' gip' de serico auro int'text furrat' cū menivero, unu' gyp' de rubio et nigro furrat' cu' calibir', unu' gyp' furrat cu' grys, unu' paltok' de nigro serico, unu' paltok de nigro panno, unu' paltok' de nigro Bustian, duo cap'icia, una' pec' de rubio Wyrset, unam pec' de nigro Wyrset, una' pec' panni linei vocat' Westenale, quinq; pec' Aule pro camera & Aula, tres curtynis cū uno celuro de rubio Wyrset, quinq; mappas, duas pelves cū lavatorio & quatuor p'ia secular'."

Upon the attainder of William Fytzhenry of Dublin, "Capytayn," in the reign of Edward VI., it was found by inquisition that he had "unum torquem aureum ponder' septem uncias dī," put in pledge for 20*l.*, and worth 22*l.* sterling. In this reign "quinque vasa vocat' fyrkyns de prunis" each worth 6*s.* 8*d.*; a firkin of wine, 5*s.*; "a fyrkyn de aceto," 6*s.* 8*d.*; "quinque tycks," worth 11*s.* 8*d.* each; and "duas duodenas cultellorum," worth 4*s.*,

were brought to Dublin from St. Mallow in Britanny. In this reign also 200 "grossos arbores," near Drogheda, were valued at 16*l.*; 18 "porcos" were worth 40*s.*; 3 "modios frumenti" worth 20*s.*; and 5 "lagenas butteri," 20*s.* During this reign a sum of 300*l.* was paid out of the Treasury to Sir William Seyntloo, for the purpose of fortifying, &c. the Castle of Dyngham, called "The Governor of Offayley," of which sum he paid to Matthew Lynete, the Clerk of the Ordnance,—

For the hire of 4 carts from Dublin to the forte, 28th December, 71*s.* 1½*d.* ster.

3 other carts from Dublin to the sayd forte, 27th March, 2 Edw. VI., 40*s.*

The carters that came from Dublin to the forte, 15th January and 19th April, 2 Edw. VI., for the hire of 4 cartes by the space of 6 dayes, 53*s.* 4*d.*

In the 6 Edward VI. the goods of Thomas Rothe of Kilkenny, merchant, which were seized by a searcher at Waterford, consisted of "30 pecias auri vocat' Crussades," and "un' wegge argenti ponderant' xvj uncias argenti precij cujuslibet uncie, 4*s.*"

In the same year the property of Andrew Tyrrell, a merchant of Athboy, consisted of—

	Sterling.
Unam fardellam sive paccam, containing unam peciam de lychefeldkerfeys, price	36*s.*
Unam peciam de greneclothe	4*l.*
Di' duoden' pellium vocat' red leese	3*s.* 4*d.*
2 duoden' de orphell skynnes	8*s.* 4*d.*
6 duoden' de Rosell gyrdels	12*s.*
Sex libr' de Brymstone	2*s.*
3 duoden' de playng cardes	10*s.*
Un' gross' de fyne knyves	48*s.*
26 libr' cerici voc' sylke	8*l.* 13*s.* 4*d.*
Un' gross' de red poynts	[104*s.* or 4*s.*]
Un' duoden' de pennars	[102*s.* or 2*s.*]
Sex libr' de bykeres	102*s.*
1000 pynnes	20*d.*
Sex rubeas crumenas	2*s.*
Un' bagam de droggs	4*s.*
Un' burden' de stele	3*s.*
Sex boxes de comfetts	12*s.*
6 duoden' de lokyng glasses	18*d.*
Un' bolte de threde	2*s.* 8*d.*
Duas fyrkins de soketts	5*s.*
Duas duoden' de combes	12*d.*
2 lb. of packethrede	6*d.*
1 doz. of great bells	16*d.*
One payre of ballaunce	8*d.*
One piece of red cloth	4*l.*

In Queen Mary's time, in Ireland, a yard of black velvet was valued at 20*s.* sterling; a yard of purple-coloured damask, at 13*s.* 4*d.* sterling; and a yard of tawny-coloured damask, at 10*s.* sterling.

The foregoing have been taken from the ancient records of the Irish Exchequer.

James F. Ferguson.

Dublin.

BISHOP ATTERBURY.

I have observed in some former Numbers of "N. & Q.," that an interest has been manifested in regard to the writings, and especially to the letters, of this prelate. It may therefore be interesting to your readers to be informed, that an original painting, and perhaps the only one, of the Bishop, is preserved at Trelawny House in Cornwall; and from its close resemblance to the engraved portrait which is found in his works, I have no doubt it is that from which that likeness was taken. There are also several letters in the handwriting of Bishop Atterbury among the documents preserved in the collection at that ancient mansion. That this portrait and the letters should be preserved at Trelawny, is explained by the fact, that before his elevation to the episcopal bench, Dr. Atterbury was chaplain to Bishop Trelawny. J. C.

Lines by Bishop Atterbury on Mr. Harley being stabbed by Guiscard:

"Devotum ut cordi sensit sub pectore ferrum,
Immoto Harlæus saucius ore stetit.
Dum tamen huic læta gratatur voce senatus,
Confusus subito pallor in ore sedet.
O pudor! O virtus! partes quam dignus utrasque
Sustinuit, vultu dispare, laude pari."

I found these lines written on the back of an odd volume of Atterbury's *Sermons*. Most likely they have already appeared in print. E. H. A.

Minor Notes.

"*Milton Blind.*"—A little poem bearing this title, and commencing—

"Though I am old and blind,"

is said to have been included in an edition of the poet's works recently published at Oxford. It was written by Miss Lloyd, a lady of this city, a short time ago. Uneda.

Philadelphia.

Hydropathy.—For a long time, I believe in common with many others, I have imagined that the water cure is of late origin, and that we are indebted for it to Germany, to which we look for all novel quackeries (good and bad) in medicine and theology. This belief was put to flight a short time ago by a pamphlet which I discovered among others rare and curious. It is entitled *Curiosities of Common Water, or the Advantages thereof in preventing and curing many Distempers.* The price of the pamphlet was one shilling, and the author rejoices in the name of John Smith. After his name follows a motto, the doctrine of which it

is the duty of all licensed to kill according to law strenuously to protest against both by argument and practice:

"That's the best physick which doth cure our ills
Without the charge of pothecaries pills."

E. W. J.

Crawley.

Cassie. — Mr. M. A. Lower (a correspondent of "N. & Q."), in his *Essays on English Surnames* (see vol. ii. p. 63.), quotes from a brochure on Scottish family names. He seems, from a footnote, to be in difficulty about the word *cassie*. May I suggest to him that it is a corruption of "causeway?"

The "causeway" is, in Scotch towns, an usual name for a particular street; and of a man's surname, his place of residence is a most common source of derivation. W. T. M.

The Duke of Wellington. — Lord de Grey, in his *Characteristics of the Duke of Wellington*, pp. 171, 172., gives the following extract from the despatches published by Colonel Gurwood, and refers to vol. viii. p. 292.:

"It would undoubtedly be better if *language* of this description were never used, and if officers placed as you were could correct errors and neglect *in language, which should not hurt the feelings* of the person addressed, and without vehemence."

Compare this passage with the following advice which Don Quixote gives to Sancho Panza before he sets off to take possession of his government:

"Al che has de castigar con obras, no trates mal con palabras, pues le basta al desdichado la pena del suplicio sin la anadidura de las malas razones." — Part II. ch. xlii.

See translation of *Don Quixote* by Jarvis, vol. iv. b. III. ch. x. p. 76.*

The very depreciatory terms in which the Emperor Napoleon used to speak of the Duke of Wellington as a general is well known. The following extract from Forsyth's *Napoleon at St. Helena and Sir Hudson Lowe*, appears to me worthy of being brought under the notice of the readers of "N. & Q.:"

"After the governor had left the house (upon the death of Napoleon he had gone to the house of the deceased with Major Gorrequer to make an inventory of and seal up his papers), Count Montholon called back Major Gorrequer to ask him a question, and he mentioned that he had been searching for a paper dictated to him by Napoleon a long time previously, and which he was sorry he could not find, as it was an *eulogium on the Duke of Wellington*, in which Napoleon had spoken in the highest terms of praise of the military conduct of the Duke." — See vol. iii. p. 299.

J. W. Farrer.

Romford Jury. — The following entry appears on the court register of the Romford Petty Sessions (in Havering Liberty) for the year 1750, relating to the trial of two men charged with an assault on Andrew Palmer. As a curious illustration of the manner in which justice was administered in country parts in "the good old times," I think it may be interesting to the readers of "N. & Q."

"The jury could not for several hours agree on their verdict, seven being inclinable to find the defendants guilty, and the others not guilty. It was therefore proposed by the foreman to put twelve shillings in a hat, and hustle most heads or tails, whether guilty or not guilty. The defendants, therefore, were acquitted, the chance happening in favour of not guilty."

E. J. Sage.

Edward Law (Lord Ellenborough), Chief Justice. — J. M.'s quotation of the song in the *Supplement to the Court of Sessions Garland* (Vol. ix., p. 221.), reminds me of the lines on Mr. Law's being made Chief Justice:

"What signifies now, quirk, quibble, or flaw,
Since *Law* is made *Justice*, seek justice from *Law*."

W. Collyns.

Drewsteignton.

Chamisso. — Chamisso, in his poem of "The Three Sisters," who, crushed with misery, contended that each had the hardest lot, has this fine passage by the last speaker:

"In one brief sentence all my bitter cause
Of sorrow dwells — thou arbiter! oh, pause
Ere yet thy final judgment thou assign,
And learn my better right — too clearly proved.
Four words comprise it — I was never loved:
The palm of grief thou wilt allow is mine."

"He knew humanity — there can be no grief like that grief. Death had bereaved one sister of her lover — the second mourned over her fallen idol's shame — the third exultingly says, —

'Have they not lived and loved?'"

The above is written in a beautiful Italian female hand on the fly-leaf of the *Basia*, 1775.

E. D.

Dates of Maps. — It is very much to be wished that map-makers would always affix to their maps the date of their execution; the want of this in the maps of the Society for the Diffusion of Useful Knowledge has often been an annoyance to me, for it frequently happens that one or both of two maps including the same district are without date,

* Jarvis translates the passage in *Don Quixote*, — "Him you are to punish with deeds, do no evil; intreat with words, for the pain of the punishment is enough for the wretch to bear, without the addition of ill-language."

and when they differ in some of the minor details, it requires some time and trouble to find, from other sources, which is the most modern, and therefore likely to be the most accurate.

J. S. Warden.

Walton. — The following cotemporary notice of the decease and character of honest Isaac's son, is from a MS. Diary of the Rev. John Lewis, Rector of Chalfield and Curate of Tilbury:

"1719, Dec. 29. Mr. Canon Walton of Polshott died at Salisbury; he was one of the members of the clergy club that meets at Melksham, and a very pious, sober, learned, inoffensive, charitable, good man."

E. D.

Whittington's Stone on Highgate Hill. — It is well that there is a "N. & Q." to record the removal and disappearance of noted objects and relics of antiquity, as one after another disappears before the destroying hand of Time, and more ruthless and relentless spirit of enterprise. I have to ask you on the present occasion to record the removal of Whittington's stone on Highgate Hill. I discovered it as I strolled up the hill a few days since. I was informed that it was removed about a fortnight since, and a public-house is now being built where it stood.

Tee Bee.

Turkey and France. — The following fact, taken from the foreign correspondence of *The Times*, may suitably seek perpetuity in a corner of "N. & Q."

"I wish to mention a curious fact connected with the port of Toulon, and with the long existing relations between France and Turkey, and which I have not seen mentioned, although it is recorded in the municipal archives of this town. In the year 1543, the sultan, Selim II., at the request of the King of France, sent a large army and fleet to his assistance, under the command of the celebrated Turkish admiral Barbarossa, who, according to the record, was the grandson of a French renegade. This army and fleet occupied the town and port of Toulon at the express wish of Francis I., from the end of September 1543, to the end of March 1544. And on this day, the last of March 1854, a French army and fleet has sailed from the same port of Toulon to succour the descendant of the Sultan Selim in his distress. What a remarkable example of the rise and fall of empires!"

It will not invalidate the force of the foregoing extract to state, that Selim II. did not become sultan until 1566, and that it must have been his father Sulcyman (whom he succeeded) who came to the rescue of France in 1543. The same Turkish fleet was afterwards nearly annihilated by the Venetians in 1571, at the battle of Lepanto.

Geo. Dymond.

Queries.

A FEMALE AIDE-MAJOR.

The following is an extract from the letter of the French general, Custine, to the National Convention, June 14, 1793:

"My morality is attacked; it is found out that I have a *woman* for my aide-de-camp. Without pretending to be a Joseph, I know too well how to respect myself, and the laws of public decency, ever to render myself guilty of such an absurdity. I found in the army a woman under the uniform of a volunteer bombardier, who, in fulfilling that duty at the siege of Liege, had received a musket-ball in the leg. She presented herself to the National Convention, desired to continue her military service, and was admitted to the honours of the sitting. She was afterwards sent by you, Representatives, to the Minister of War, who gave her the rank of aide-major to the army. On my arrival here, the representatives of the people, commissioners with this army, had dismissed her. Her grief was extreme; and the phrenzy of her imagination, and her love for glory, would have carried her to the last extremity. I solicited the representatives of the people to leave her that rank which her merit and wounds had procured her; and they consented to it. This is the truth. She is not my aide-de-camp, but *attached to the staff as aide-major.* Since that time I have never had any public or private conversation with her." — From the *Political State of Europe*, 1793, p. 164.

Can any of your readers furnish me with the name and history of this French heroine?

James.

Philadelphia.

Minor Queries.

"*Chintz Gowns.*" — Tuesday, Jan. 9, 1768:

"Two ladies were convicted before the Lord Mayor, in the penalty of *5l.*, for wearing chintz gowns." — *Gentleman's Magazine*, vol. xxxviii. p. 395.

Can any other instances be given? Investigator.

"*Noctes Ambrosianæ.*" — Can any one inform me why the celebrated "Noctes Ambrosianæ" of Blackwood's *Magazine* has never been printed in a separate form in this country (I understand it has been so in America)? I should think few republications would meet with a larger sale.

S. Wmson.

B. Simmons. — Will you permit me to ask for a little information respecting B. Simmons? I believe he was born in the county of Cork: for he has sung, in most bewitching strains, his return to his native home on the banks of the Funcheon. He was the writer of that great poem on the "Disinterment of Napoleon," which appeared in *Blackwood* some years ago. He was a regular

poetical contributor to its pages for many years. He held a situation in the Excise Office in London, and died there I believe in July, 1852.

What manner of man was he; young or old, married or single? Any information respecting such a child of genius and of song must be interesting to those who have ever read a line of his wondrous poems. To what other periodicals did he contribute? ITH.

Green Stockings.—Is the custom of sending a pair of green stockings to the eldest unmarried daughter of a family, upon the occasion of the marriage of a younger sister, of English, Irish, or Scottish origin? L. A.

Nicholas Kieten.—In the thirteenth century, "there was a giant in Holland named Nicholas Kieten, whose size was so prodigious, that he carried men under his arms like little children. His shoe was so large, that four men together could put their feet in it. Children were too terrified to look him in the face, and fled from his presence." So says our author; but he does not give the dimensions of Kieten. May not such a real giant, in the thirteenth century, have laid the foundation of the fabulous stories of giants that have for so many years been the favourite romances of the nursery? Kieten appears to be the type of the giants of our modern pantomimes. Will he serve as a key, to disclose the origin of these marvellous stories and captivating absurdities? TIMON.

Warwickshire Badge.—Will you permit me to ask, through your journal, if any of your readers can inform me whether the proper Warwickshire badge is "the antelope" or "the bear and ragged staff?" The former is borne by the 6th regiment of the line, they being the Royal First Warwickshire. The latter is borne by the 36th regiment of militia, they being the First Warwickshire. This latter badge is also borne by the retainers of the Earls of Warwick and Leicester; which latter county would seem to lay as much claim to the bear and ragged staff as Warwick does.

The county cannot well have both, or either; and this makes me think that the bear and ragged staff is not a *county* badge, but pertains more properly to the Earl of Warwick. ANTIQUARY.

Armorial.—Will any correspondent oblige me with the names to the following coats: 1. Arg., three hares (or conies) gu. 2. Arg., on a bend engrailed vert, between two bucks' heads cabossed sable, attired or, three besants; a canton erminois. 3. Quarterly, per fesse indented sable and or. 4. Per pale sable and or, a cheveron between three escallop shells, all counterchanged. 5. Gu., a lion rampant arg. Glover's *Ordinary of Arms* would, I think, answer the above Query; and if any of your *numerous* readers, who possess that valuable work, would refer to it in this case, they would be conferring a favour on your constant subscriber, CID.

Would any correspondent help me to the solution of the following case?—A. was the *last* and *only* representative of an ancient family: he left at his decease, some years ago, a daughter and heiress who married B. Can the issue of B. (having no arms of their own) *legally* use the arms, quarterings, crest, and motto of A., without a license from the Heralds' College? CID.

Lord Brougham and Horne Tooke.—In Lord Brougham's *Statesmen of the Time of George III.*, he says of Mr. Horne Tooke:

> "Thus he (H. T.) would hold that the law of libel was unjust and absurd, because *libel* means a little book."

Can any of the readers of "N. & Q." say on what occasion Tooke maintained this strange doctrine, or where his Lordship obtained his information that Tooke did maintain it? Q.

Bloomsbury.

Rileys of Forest Hill.—Can any of your correspondents inform me relative to the arms and motto of the Rileys of (Forest Hill) Windsor, Berks, their descent, &c.? J. M. R.

Fish "Lavidian."—In some ancient acts of parliament mention is made of a fish called "lavidian," and from the regulations made concerning it, it appears to have been of such small size as to be capable of being caught in the meshes of an ordinary net. But I cannot find that this name is contained in any of the books of natural history, written by such authors as Gesner or Rondeletius. Is it at this time a common name anywhere? Or can any of your readers assist in determining the species? J. C.

"*Poeta nascitur, non fit.*"—Can any of your correspondents inform me who is the author of the well-known saying—

> "Poeta nascitur, non fit"?

I have more than once seen it quoted as from Horace, but I have never been able to find it in any classical author whose works I have examined. Cicero expresses a similar sentiment in his oration for the poet Archias, cap. viii.:

> "Atqui sic a summis hominibus eruditissimisque accepimus, ceterarum rerum studia, et doctrina, et præceptis, et arte constare: poëtam natura ipsa valere, et mentis viribus excitari, et quasi divino quodam spiritu inflari."

J. P.

Boston, U. S. A.

John Wesley and the Duke of Wellington. — It has always been understood that the property bequeathed to the Colleys, who in consequence took the surname of Wesley, afterwards altered to Wellesley, was offered to and declined by the father of John Wesley, who would not allow his son to accept the condition, a residence in Ireland, and the being adopted by the legatee. Has there been a relationship ever proved between the founder of the Methodists and the victor of Waterloo? Prestoniensis.

Haviland. — Can any of your Plymouth correspondents give any information, as tombs, in memory of persons of the name of Haviland, Havilland, or De Havilland, existing in the churches of that place, of a date prior to A.D. 1688? Mention is made of such tombs as existing in a letter of that date in my possession. Also, in what chronicle or history of the Conquest of England, mention is made of a Sieur de Havilland, as having accompanied Duke William from Normandy on that occasion? D. F. T.

Byron. — Will you kindly inform me, through the medium of your "N. & Q.," whence the line "All went merry as a marriage bell" (in Byron's *Childe Harold*) is derived? C. B.

"*Rutabaga.*" — What is the etymology of the word *rutabaga?* I have heard one solution of it, but wish to ascertain whether there is any other. The word is extensively used in the United States for Swedish turnips or "Swedes." Luccus.

A Medal. — A family in this city possesses a silver medal granted to Joseph Swift, a native of Bucks county, Pennsylvania, by the University of Oxford or of Cambridge, of which the following is a description. It is about two inches in diameter; on the face are the head and bust of Queen Anne in profile, with an inscription setting forth her royal title, and on the reverse a full-length figure of Britannia, with ships sailing and men ploughing in the background, and this motto, "Compositis venerantur Annis." The date is MDCCXIII. An explanation of the object of the medal is desired.

Oldbuck.

Philadelphia.

The Black Cap. — Can any of your antiquarian legal readers inform me of the origin of the custom of the judges putting on a black cap when pronouncing sentence of death upon a criminal? I can find no illustration of this peculiar custom in Blackstone, Stephens, or other constitutional writers. F. J. G.

The Aboriginal Britons. — A friend of mine wants some information as to the history, condition, manners, &c. of the Britons, prior to the arrival of the Romans. What work, accessible to ordinary readers, supplies the best compendium of what is known on this subject? The fullest account of which I have, just now, any recollection, is contained in Milton's *History of England*, included in an edition of Milton's *Prose Works*, three vols. folio, Amsterdam, 1694. Is Milton's *History* a work of any merit or authority?

H. Martin.

Halifax.

Minor Queries with Answers.

"*Gossip.*" — This word, in its obsolete sense, according no doubt to its Saxon origin, means a sponsor, one who answers for a child in baptism, a godfather. Its modern acceptation we all know to be widely different. Can any of your correspondents quote a passage or two from old English authors, wherein its obsolete sense is preserved?

N. L. J.

[The word occurs in Chaucer, *The Wyf of Bathes Prologue*, v. 5825.:

"And if I have a *gossib*, or a friend,
(Withouten gilt) thou chidest as a frend,
If that I walke or play into his hous."

And in Spenser, *Faerie Queene*, b. i. c. 12.:

"One mother, when as her foole-hardy child
Did come too neare, and with his talons play,
Halfe dead through feare, her little babe reuil'd,
And to her *gossips* gan in counsell say."

Master Richard Verstegan is more to the point:

"Our Christian ancestors, understanding a spiritual affinity to grow between the parents and such as undertooke for the child at baptisme, called each other by the name of *Godsib*, which is as much as to say, that they were *sib* together, that is, *of kin* together through God. And the child, in like manner, called such his God-fathers, or God-mothers." — *Restitution of Decayed Intelligence*, ch. vii.

A quotation or two from that delightful old *gossip*, Mr. Pepys, will show its use in the middle of the seventeenth century:

"Lord's Day. With my wife to church. At noon dined nobly, ourselves alone. After dinner, my wife and Mercer by coach to Greenwich, to be *gossip* to Mrs. Daniel's child. My wife much pleased with the reception she had, and she was godmother, and did hold the child at the font, and it is called John." — *Diary*, May 20, 1666.

"Lord's Day. My wife and I to Mr. Martin's, where I find the company almost all come to the christening of Mrs. Martin's child, a girl. After sitting long, till the church was done, the parson comes, and then we to christen the child. I was godfather, and Mrs. Holder (her husband, a good man, I know well) and a pretty lady that waits, it seems, on my Lady Bath at Whitehall, her name Mrs. Noble, were godmothers. After the christening comes in the wine

and sweetmeats, and then to prate and tattle, and then very good company they were, and I among them. Here was Mrs. Burroughs and Mrs. Bales (the young widow whom I led home); and having staid till the moon was up, I took my pretty *gossip* to Whitehall with us, and I saw her in her lodging."—*Ibid.*, Dec. 2, 1666.]

Humphry Repton.—To snatch from utter oblivion the once highly reputed Humphry, the king of landscape gardeners, to whom many of our baronial parks owe much of their picturesque beauty, and who, by the side of Sir Joseph Paxton, would now most duly have taken knightful station in these go-ahead days, I ask, in what publication was it, that in 1780, or thereabouts, being an indefatigable attendant at all exhibitions and sales of art, he, the said Humphry, was accustomed (as well able he was) to enlighten the public upon what was passing in matters of art now nearly three quarters of a century ago? Was it the *Bee?* Again, did he not, at his death, leave two large volumes for publication, entitled *Recollections of my Past Life?* Where are these? INQUEST.

[The MS. collection of the late Humphry Repton, containing interesting details of his public and private life, has been used by Mr. Loudon in his biographical notice of Repton prefixed to the last edition of *The Landscape Gardening*, 8vo., 1840. Mr. Loudon states that 'these papers were left as a valued memorial for his children: it may be imagined, therefore, that they contain details of a private nature, which would be found devoid of interest to the world. Mr. Repton, indeed, possessed a mind as keenly alive to the ludicrous, as it was open to all that was excellent, in the variety of characters with whom his extensive professional connexions brought him acquainted; and he did not fail to observe and note down many curious circumstances and traits of character, in themselves highly amusing, but, for obvious reasons, unfit subjects for publication. Not one taint of satire or ill-nature, however, ever sullied the wit which flowed spontaneously from a mind sportive sometimes even to exuberance." His artistic critiques will be found in the following works: *The Bee;* or, a Critique on the Exhibition of Paintings at Somerset House, 1788, 8vo. *Variety:* a Collection of Essays, 1788, 12mo. *The Bee:* a Critique on the Shakspeare Gallery, 1789, 8vo. *Odd Whims;* being a republication of some papers in *Variety*, with a Comedy and other Poems, 2 vols. 12mo., 1804.]

"*Oriel.*"—I should be glad if any of your correspondents could inform me of the origin of the term *oriel*, as applied to a window? It is not, I believe, necessarily to the East. T. L. N.

Jamaica.

[*Oriol*, or *Oriel*, is a portico or court; also a small room near the hall in monasteries, where particular persons dined. (Blount's *Glossog.*) Du Cange says, "*Oriolum*, porticus, atrium;" and quotes Matthew Paris for it. Supposed by some to be a diminutive from *area*, or *areola*. "In modern writings," says Nares, "we meet with mention of *Oriel* windows. I doubt the propriety of the expression; but, if right, they must mean those windows that project like a porch, or small room. At St. Albans was an *oriel*, or apartment for persons not so sick as to retire to the infirmary. (Fosbroke's *Brit. Monachism*, vol. ii. p. 160.) I may be wrong in my notion of *oriel* window, but I have not met with ancient authority for that expression. Cowel conjectured that *Oriel* College, in Oxford, took its name from some such room or portico. There is a remarkable portico, in the farther side of the first quadrangle, but not old enough to have given the name. It might, however, be only the successor of one more ancient, and more exactly an *oriel*." For articles on the disputed derivation of this term, which seems involved in obscurity, see Parker's *Glossary of Architecture;* a curious paper by Mr. Hamper, in *Archæologia*, vol. xxiii.; and *Gentleman's Magazine* for Nov. 1823, p. 424., and March, 1824, p. 229.]

"*Orchard.*"—Professor Martyn, in his Notes on Virgil's *Georgics*, seems to be of opinion that the English word "orchard" is derived from the Greek ορχατος, which Homer uses to express the garden of Alcinous; and he observes that Milton writes it *orchat*, thereby corroborating this impression. Is the word spelt according to Milton's form by any other writers? N. L. J.

[It is spelt *orchat* by J. Philips, *Cider*, book i.:

——"Else false hopes
He cherishes, nor will his fruit expect
Th' autumnal season, but in summer's pride,
When other *orchats* smile, abortive fail."]

"*Peckwater.*"—Why is the quadrangle at Christ Church, in Oxford, called "Peckwater?" N. L. J.

[The Peckwater Quadrangle derives its name from an ancient hostle, or inn, which stood on the south-west corner of the present court; and was the property of Ralph, the son of Richard Peckwater, who gave it to St. Frideswide's Priory, 30th Henry III.; and about the middle of the reign of Henry VIII., another inn, called Vine Hall, was added to it; which, with other buildings, were reduced into a quadrangle in the time of Dean Duppa and Dr. Samuel Fell. The two inns were afterwards known by the name of Vine Hall, or Peckwater's Inn; and by this name were given to Christ Church, in 1547, by Henry VIII.]

Richard III.—What became of the body after the battle of Bosworth Field? Was it buried at Leicester? A. BRITON.

Athenæum.

[After the battle of Bosworth Field, the body of Richard III. was stript, laid across a horse behind a pursuivant-at-arms, and conducted to Leicester, where, after it had been exposed for two days, it was buried with little ceremony in the church of the Grey Friars. In Burton's MS. of the History of Leicester, we read that, "within the town was a house of Franciscan or Grey Friars, built by Simon Montfort, Earl of

Leicester, whither (after Bosworth Field) the dead body of Richard III., naked, trussed behind a pursuivant-at-arms, all dashed with mire and blood, was there brought and homely buried; where afterward King Henry VII. (out of a royal disposition) erected for him a fair alabaster monument, with his picture cut out, and made thereon." — Quoted in Nichols's *Leicestershire*, vol. i. p. 357.: see also pp. 298. 381.]

Binding of old Books.—I shall feel obliged to any of your readers who will tell me how to polish up the covers of old books when the leather has got dry and cracked. Bookbinders use some composition made of glair, or white of egg, which produces a very glossy appearance. How is it made and used? and how do they polish the leather afterwards? Is there any little work on bookbinding? Cpl.

[Take white of an egg, break it with a fork, and, having first cleaned the leather with dry flannel, apply the egg with a soft sponge. Where the leather is rubbed or decayed, rub a little paste with the finger into the parts affected, to fill up the broken grain, otherwise the glair would sink in and turn it black. To produce a polished surface, a hot iron must be rubbed over the leather. The following is, however, an easier, if not a better, method. Purchase some "bookbinders' varnish," which may be had at any colour shop; clean the leather well, as before; if necessary, use a little water in doing so, but rub quite dry with a flannel before varnishing: apply your varnish with wool, lint, or a very soft sponge, and place to dry.]

Vessel of Paper.—When I was at school in the north of Ireland, not very many years ago, a piece of paper, about the octavo size, used for writing "exercises," was commonly known amongst us as a vessel of paper. Can any of your correspondents tell me the origin of the phrase; and whether it is in use in other localities? Abhba.

[Lemon, in his *English Etymology*, has the following remarks on this phrase:—"*Vessel of Paper:* The etymology of this word does not at first sight appear very evident; but a derivation has been lately suggested to me, which seems to carry some probability with it; viz. that *a vessel of paper* may have derived its appellation from *fasciculus*, or *fasciola;* quasi *vassiola;* a vessel, or small slip of paper; a little winding band, or swathing cloth; a garter; à *fascia*, a small narrow binding. The root is undoubtedly *fascis*, a bundle, or anything tied up; also, the fillet with which it is bound."]

Replies.

KING JAMES'S IRISH ARMY LIST, 1689.

(Vol. ix., pp. 30, 31.)

My collections are arranged for illustrating, in the manner alluded to in the above notice, upwards of four hundred families. In Tyrconnel's *Horse*, I find a Dominick *Sheldon*, Lieut.-Colonel. His name appears in the "Establishment" of 1687–8 for a pension of 200*l.* Early in the campaign, he was actively opposed to the revolutionary party in Down and Antrim; and was afterwards joined in an unsuccessful negotiation for the surrender of Derry. At the battle of the Boyne he commanded the cavalry, and in a gallant charge nearly retrieved the day, but had two horses shot under him. When Tyrconnel left Ireland for France, to aid the cause of the Stuarts, he selected this colonel as one of the directory, who were to advise the young Duke of Berwick, to whom Tyrconnel had committed the command of the Irish army, and who was afterwards so distinguished in the wars of the brigades abroad. After the capitulation of Limerick in 1691, Sarsfield, then the beloved commander of the last adherents of the cause of the royal exile, intrusted to Colonel Sheldon the care of embarking all who preferred a foreign land to the new government; and King James (for, in justice to my subject, I must still style him *King*) especially thanked him for his performance of that duty. When his own regiment was brigaded in France, it was called, *par excellence*, "the King's Regiment;" and Dominick Sheldon, "an Englishman," was gazetted its Colonel. The successes of his gallant band are recorded, in 1702, at the confluence of the Mincio and the Po; in 1703, against the Imperialists under Visconti, when he was wounded; in the army of the Rhine, and at the battle of Spire within the same year, &c. He appears, throughout his career, an individual of whom his descendants should be proud; but I cannot discover the house of this *Englishman*.

In the Outlawries of 1691, he is described on one as "of the city of Dublin;" on another, as "of Pennyburn Mill, co. Derry." No other person of his name appears in my whole *Army List;* although the "Diary" preserved in the *Harleian Miscellany* (old edit., vol. vii. p. 482.) erroneously suggests a subaltern of his name. In the titular Court of St. Germains, two of the name of Sheldon were of the Board of Green Cloth. Dr. Gilbert Sheldon was Archbishop of Canterbury in the middle of the seventeenth century; and the Sheldons are shown by Burke to be still an existing family at Brailes House in Warwickshire, previously in Oxfordshire, and *semble* in Staffordshire. I have made application on the subject to Mr. Sheldon of Brailes House, the more confidently as the Christian name of "Ralph" is frequent in the pedigree of that family, and Colonel Dominick Sheldon had a brother Ralph; but Mr. Sheldon could not satisfy me.

One of the adventurers or soldiers in Cromwell's time, in Ireland, was a William Sheldon; who, on the Restoration, in the royal policy of that day, obtained a patent for the lands in Tipperary, which

the usurping powers had allotted for him by certificate. Could Colonel Dominick have been his relative?

I pray information on this subject, and any others connected with the *Army List*, with any documentary assistance which, or the inspection of which, the correspondents of "N. & Q." may afford me; and such services will be thankfully acknowledged. If I were aided with such by them, and by the old families of Ireland, the work should be a gem. JOHN D'ALTON.

48. Summer Hill, Dublin.

QUOTATIONS WANTED.

(Vol. ix., pp. 247. 301.)

"The knights are dust,
Their good swords are rust,
Their souls are with the saints, we trust."

This seems to be an imperfect recollection of the concluding lines of a short poem by Coleridge, entitled "The Knight's Tomb." (See *Poems* of S. T. Coleridge: Moxon, 1852, p. 306.)

The correct reading is as follows:

"The knight's bones are dust,
And his good sword rust;
His soul is with the saints, I trust."

G. TAYLOR.

Your correspondent's mutilated version I have seen on a china match-box, in the shape of a Crusader's tomb. C. MANSFIELD INGLEBY.

"Of whose omniscient and all-spreading love."

These lines are also Coleridge's (*Poems*, &c., p. 30., edit. 1852). He afterwards added the following note on this passage:

"I utterly recant the sentiment contained in the lines —

Of whose omniscient and all-spreading love
Aught to *implore* were impotence of mind;

it being written in Scripture, '*Ask*, and it shall be given you!' and my human reason being, moreover, convinced of the propriety of offering *petitions*, as well as thanksgivings, to Deity. — S. T. C., 1797."

H. G. T.

Weston-super-Mare.

The line quoted (p. 247.) as having been applied by Twining to Pope's *Homer*, is from *Tibullus*, iii. 6. 56. P. J. F. GANTILLON.

"A fellow feeling makes us wond'rous kind,"

is to be found in the epilogue written and spoken by Garrick on quitting the stage, 1776.*

[* See "N. & Q.," Vol. iii., p. 300.]

A parallel passage appears in *Troilus and Cressida*, Act III. Sc. 3.:

"One touch of nature makes the whole world kin."

NEWBURIENSIS.

The following lines, and the accompanying paraphrase, probably those inquired after by X. Y., are in Davison's *Poems, or a Poetical Rhapsody* (p. 50., 4th impression, 1621), where they form the third "device." I do not know who the writer was.

"Quid plumâ lævius? Pulvis. Quid pulvere? Ventus.
Quid vento? Mulier. Quid muliere? Nihil."

"Dust is lighter than a feather,
And the wind more light than either;
But a woman's fickle mind
More than a feather, dust, or wind."

F. E. E.

The lines quoted by L. are the first two (a little altered) in the opening stanza of a ballad entitled *The Berkshire Lady*. The correct version (I speak on the authority of a copy which I procured nearly thirty years ago in the great ballad-mart of those days, the Seven Dials) is, —

"Bachelors of every station,
Mark this strange but true relation,
Which in brief to you I bring;
Never was a stranger thing."

The ballad is an account of "love at first sight," inspired in the breast of a young lady, wealthy and beautiful of course, but who, disdaining such adventitious aids, achieves at the sword's point, and covered with a mask, her marriage with the object of her passion. It is much too long, and not of sufficient merit, for insertion in "N. & Q."

F. E. E.

OATHS.

(Vol. viii., pp. 364. 605.; Vol. ix., p. 45.)

I am extremely obliged to your several correspondents who have replied to my Query.

I now send you "a remarkable case," which occurred in 1657, and throws considerable light upon the subject.

Dr. Owen, Vice-Chancellor of Oxford, being a witness for the plaintiff in a cause, refused to be sworn in *the usual manner, by laying his right hand upon the book, and by kissing it afterwards*; but he caused the book to be held open before him, and he raised his right hand; whereupon the jury prayed the direction of the Court whether they ought to weigh such evidence as strongly as the evidence of another witness. Glyn, Chief Justice, answered them, that in his opinion he had taken

as strong an oath as any other of the witnesses; but he added that, if he himself were to be sworn, he would lay his right hand upon the book itself (*il voilt deponer sa maine dexter sur le liver mesme*). Colt *v.* Dutton, 2 Siderfin's *R.* 6.

This case shows that the usual practice at the time it was decided was, not to take the book in the hand, but to lay the hand upon it. Now, if a person laid his hand upon a book, which rested on anything else, he most probably would lay his fingers upon it, and, if he afterwards kissed it, would raise it with his fingers at the top, and his thumb under the book; and possibly this may account for the practice I mentioned of the Welsh witnesses, which, like many other usages, may have been once universally prevalent, but now have generally ceased.

With regard to kissing the book, so far from assuming that it was essential, I stated that "in none of these instances does kissing the book appear to be essential." Indeed, as, "upon the principles of the common law, there is no particular form essential to an oath to be taken by a witness; but as the purpose of it is to bind his conscience, every man of every religion should be bound by that form which he himself thinks will bind his own conscience most" (per Lord Mansfield, Chief Justice, Atcheson *v.* Everitt, Cowper's *R.* 389.), the form of the oath will vary according to the particular opinion of the witness.

Lord Mansfield, in the case just mentioned, referred to the case in Siderfin, and stated that "the Christian oath was settled in very ancient times;" and it may, perhaps, be inferred that he meant that it was so settled in the form there mentioned; but, as he inaccurately translates the words I have given thus, "If I were sworn, *I would kiss the book*," it may be doubtful whether he did not consider kissing the book as a part of the form of the oath so settled.

I cannot assent to the opinion of Paley, that the term *corporal*, as applied to oath, was derived from the corporale—the square piece of linen on which the chalice and host were placed. The term doubtless was adopted, in order to distinguish some oaths from others; and it would be very strange if it had become the invariable practice to apply it to all that large class of oaths, in every civil and criminal tribunal, to which it did not apply; and when it is remembered that in indictments (which have ever been construed with the strictest regard to the truth of the statements contained in them) this term has always been used where the book has been touched, and where the use of the term, if incorrect, would inevitably have led to an acquittal, no one I think can doubt that Paley is in error.

In addition to the authorities I before referred to, I may mention that Puffendorff clearly uses the term in the sense I attributed to it; and so does Mr. Barbeyrac, in his note to "corporal oath," as used by Puffendorff, where he says: "Juramentum corporale, or, as it is called in the code, juramentum *corporaliter* præstitum;" and then refers to a rescript of Alexander, where the terms used are "jurejurando *corporaliter* præstito." (Puffendorff, *Law of Nature and Nations*, lib. iv. ss. 11. and 16., pp. 345. and 350.: London, 1729.) And it seems very probable that the term came to us from the Romans; and as it appears from the books, referred to in the notes to s. 16., that there were some instances in which an oath had been taken by proxy, it may, perhaps, be that the term *corporal* was originally used to distinguish such oaths as were taken by the party himself from such as were taken by proxy.

The word *corporale* plainly is the "corporale Linteum," on which the sacred elements were placed, and by which they were covered; and no doubt were so used, because it covered or touched what was considered to be the very body of our blessed Lord. In fact, the term is the same, whether it be applied to oath or cloth; and when used with oath, it is used in the same sense as our immortal bard uses it in "corporal suffering" and "corporal toil." S. G. C.

As the various forms in which oaths have been administered and taken is a question not altogether devoid of interest, I would wish to add a few words to what I have already written upon this subject. The earliest notice of this ceremony is probably that which is to be found in Genesis xxiv. 2, 3.:

> "And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, *thy hand under my thigh;* And I will make thee swear," &c.

That at a very early period the soldier swore by his sword, is shown by the Anglo-Norman poem on the conquest of Ireland by Henry II., published by Thomas Wright, Esq.: London, 1837, p. 101.:

> "Morice par sa espé ad juré,
> N' i ad vassal si osé."

In a charter of the thirteenth century, made by one Hugh de Sarnefelde to the Abbey of Thomascourt in Dublin, of a certain annuity, we find the passage:

> "Et sciendum quod jam dictus Adam de Sarnefelde *affidavit in manu* Magistri Roberti de Bedeford pro se et heredibus suis quod fideliter et absque omni fallacia persolvent, etc. redditum prenominatum."

And such clauses are probably of frequent occurrence in ancient charters. The expression "affidavit in manu" may be perhaps explained by referring to the mode in which the oath of homage was accustomed to be taken. This form, as it was of old time observed in England, is, I presume,

fully described in other publications; but as many of the most valuable of the ancient public records of Ireland have been, and are still, in a sadly neglected state, it is not probable that the following description of the manner in which certain of the Irish chieftains in the time of Richard II. performed their homage to Thomas Earl of Nottingham, his deputy, has been hitherto printed:

"Gerraldus O'Bryn predictus zonam, glaudium et capitium ipsius a se amovens, et genibus flexis ad pedes dicti domini comitis procedit, ambas manus suas palmis [adgremium] junctis erigens, et inter manus dicti domini comitis erectas tenens, protulit hec verba in lingua hibernicana," &c. —*Inquisition deposited in the Exchequer Record Office, Dublin; James I.* No. 84.

JAMES F. FERGUSON.

Dublin.

REMUNERATION OF AUTHORS.

(Vol. viii., p. 81.)

Some time ago I suggested, in the columns of "N. & Q.," a collection which might prove interesting, of the remuneration received by authors for their works, sending my first instalment thereof. A correspondent (W. R.) has since contributed to the stock; and I now beg to add a few more cases which have lately occurred to me. In the instances of plays, &c., I have confined myself to the sums paid for the copyright; any remuneration accruing to the author from the performance, a share of the profit, benefit, &c. &c. being too diffuse to bring into a tabular form; and, in the case of works published while that servile system was in vogue, I have not attempted to record the amounts paid for dedications by the inflated "patrons," nor even those raised by subscription, except in one or two cases, where such was (which was rarely the case) a genuine transaction:

Title of Work.	Author.	Price.	Publisher.	Authority.
Phædra	Edmund Smith	60*l.*	Lintot.	Dr. Johnson.
The Wanderer	Savage	10*l.* 10*s.*	- -	Ditto.
Beggar's Opera	Gay	400*l.*	- -	Spence.
Poems	Ditto	1000*l.*	Subscription	Dr. Johnson.
Translation of eight books of the *Odyssey*, and all the notes.	W. Broome	600*l.*	Paid by Pope	Ditto.
Ditto of four books of ditto	Fenton	300*l.*	Ditto	Ditto.
Edition of Shakspeare	Pope	217*l.* 12*s.*	Tonson	Ditto.
Amynta and Theodora	Mallet	120*l.*	Vaillant.	Ditto.
The Poor Gentleman	G Colman, sen.	150*l.*	- -	R. B. Peake.
Who wants a Guinea?	Ditto	150*l.*	- -	Ditto.
Tales from Shakspeare	Charles Lamb Mary Lamb	63*l.*	- -	Himself.
Contributions for two years to the *London Magazine.*	Charles Lamb	170*l.*	- -	T. Moore, Lord J. Russell.
The King of Prussia's works, translation of	Thos. Holcroft	1200*l.*	- -	Galt.
Exchange no Robbery	Theodore Hook	60*l.*	- -	R. H. D. Barham.
Sayings and Doings (1st series)	Ditto	600*l.*	Colburn	Ditto.
Ditto (2nd series)	Ditto	1050*l.* 150*l.* 200*l.*	Ditto	Ditto.
Ditto (3rd series)	Ditto	1050*l.*	Ditto	Ditto.
Births, Marriages, and Deaths	Ditto	600*l.*	Ditto	Ditto.
Editorship of Colburn's *New Monthly*	Ditto	400*l.* per annum.	Ditto	Ditto.
Rejected Addresses	J. and H. Smith	131*l.* after 16th edition	Murray	H. Smith.
Country Cousins *A Trip to Paris* *Air Ballooning* *A Trip to America*	James Smith.	1000*l.*	Paid for by C. Matthews for his Entertainments.	Himself.

ALEXANDER ANDREWS.

OCCASIONAL FORMS OF PRAYER.

(Vol. viii., p. 535.)

The list of Occasional Forms of Prayer, recently contributed to your pages by the REV. THOMAS LATHBURY, contained no less than forty-eight items. All the forms which he enumerates, with one exception, are earlier than the year 1700. Using the same limitation of date, I send you herewith a farther list of such occasional forms: all these are to be found in the British Museum, and the press-marks by which they are designated in the catalogue are here added. The present list comprises fifty-one items, all of them, I think, different from those which have been already mentioned. Unless otherwise stated, the copies of the forms here referred to are printed at London, and they are for the most part in black-letter, without pagination.

A Psalme and Collect of Thankesgiving, not unmeet for the present Time [*i.e.* after the defeat of the Spanish Armada]. 1588. (3406. c.)

An Order for Prayer and Thanksgiving (necessary to be used in these dangerous Times) for the Safetie and Preservation of her Majestie and this Realm. 1598.

A revision of the form first issued in 1594. (3406. c.) 1.

Certain Prayers collected out of a Form of godly Meditations . . . to be used at this Time in the present Visitation of God's heavy Hand, &c. With the Order of a Fast to be kept every Wednesday. 1603. (3406. c.)

Thanksgiving, August 5; being the Day of his Highnesse's happy Deliverance from the trayterous and bloody Attempt of the Earle of Gowry and his Brother, with their Adherents. 1606. (3406. c.)

Forme of Common Prayer, together with an Order of Fasting: for the averting of God's heavy Visitation upon many Places of this Kingdom [two editions, the second with a few MS. notes]. 1625. (3406. d.) 1. and (3406. d. 1.) 2.

Thanksgiving. March 27, 1626. (3406. d. 1.) 4.

Prayer for Safety and Preservation of his Majestie and this Realm. 1626. (3406. d. 1.) 5.

Thanksgiving. Safe Delivery of the Queen. 1631. Fol. (3406. e.) 1.

Thanksgiving. Safe Child-bearing of the Queene's Majestie. 1635. Fol. (3406. e.) 2.

Thanksgiving. November 5, 1636. (3406. c.)

Thanksgiving. November 5, 1638. (3406. d. 1.) 6.

Prayer for the King's Majestie, in the Northern Expedition. 1639. Fol. (3406. e.) 3.

A Form of Thanksgiving to be used September 7, 1640, thorowout the Diocese of Lincoln, and in the Jurisdiction of Westminster. 1640 (?) (3407. c.)

Thanksgiving. March 27, 1640. (3406. d. 1.) 8.

Prayer for the King's Majestie, in his Expedition against the Rebels of Scotland. 1640. Fol. (3406. e.) 4.

Fast, February 5, 1644, for a Blessing on the Treaty now begunne. (3406. d. 1.) 9.

Thanksgiving for the late Defeat given unto the Rebells at Newarke (and A Prayer for the Queene's safe Delivery). 1644. Oxford, fol. (3406. e.) 5.

Prayer to be used upon January 15, 1661, in London and Westminster, &c.; and upon the 22nd of the said moneth in the rest of England and Wales. (3406. d. 2.) 1.

Prayer on June 12 and June 19, 1661 (as in the last form). (3406. d. 2.) 2.

Fast. July 12, 1665, in London, &c. (3406. d. 2.) 3.

Prayer. April 10, 1678. (3407. c.)

Fast. November 13, 1678. (3406. d. 2.) 5.

Prayer for King. 1684. (3407. c.)

Thanksgiving. July 26, 1685. Victories over the Rebels. (3406. d. 3.) 3.

Prayers . . . during this time of Public Apprehension from the Danger of Invasion. 1688. (3407. c.)

Additional Prayers to be used, together with those appointed in the Service for November 5, 1689. (3406. d. 4.) 4.

Fast. March 12, 1689. Preservation of his Majestie's sacred Person, and the Prosperity of his Arms in Ireland, &c. (3406. d. 4.) 1.

Fast. June 5 and June 19, 1689. To implore Success in the War declared against the French King. (3406. d. 4.) 2.

Thanksgiving: Success towards the reducing of Ireland. October 19, 1690. (3406. d. 4.) 3.

Thanksgiving. November 5, 1690. (3406. d. 4.) 6.

A Prayer for the King, to be used instead of that appointed for his Majestie's present Expedition. 1690. (3406. d. 4.) 5.

A Prayer for the King, to be constantly used while his Majesty is abroad in the Wars. 1691. (3406. d. 4.) 7.

Fast. April 29, 1691. (3406. d. 4.) 8. Two editions.

Thanksgiving. Success in Ireland. November 26, 1691. (3406. d. 4.) 10.

Thanksgiving. 1692. (3406. d. 4.) 12.

Thanksgiving. 1692. (3406. d. 4.) 14.

Thanksgiving. October 27 and November 10, 1692. For the signal Victory vouchsafed to the Fleet. (3406. d. 4.) 15.

Prayer, during the Time of their Majesties' Fleet being at Sea. 1692. (3406. d. 4.) 18.

Fast. April 8, 1692. (3406. d. 4.) 11.

Prayer. May 10, 1693, and second Wednesday of every month following, &c. (3406. d. 4.) 16.

Thanksgiving. November 12 and November 26, 1693. (3406. d. 4.) 17.

Thanksgiving. December 9 and December 16, 1694. (3406. d. 5.) 3.

Prayers to be used during the Queen's Sickness, &c. 1694. (3406. d. 5.) 2.

Thanksgiving. April 16, 1695. (3406. d. 5.) 4.

Fast. June 19, 1695. (3406. d. 5.) 5.

Prayer. December 11 and December 18, 1695. (3406. d. 5.) 6.

Fast. June 26. (3406. d. 5.) 7.

Form of Prayer to be used Yearly on September 2, 1696, for the dreadful fire of London. (3406. d. 5.) 8.

Fast. April 28, 1697. (3406. d. 5.) 9.

Thanksgiving. December 2, 1697. (3406. d. 5.) 10.

Fast. April 5, 1699. (3406. d. 5.) 11.

It would occupy more space than "N. & Q." can afford to complete the list up to the present time. In the British Museum Catalogue alone, between the years 1700 and 1800, there are about 120 Forms of Prayer; and, between 1800 and 1850, about 113 more. Let me, before leaving the subject, draw the attention of your readers to the following extract from Straker's (Adelaide Street, West Strand) *Catalogue of Books*, printed in 1853, pp. 419.:

Article "1862. Common Prayer. Forms of Prayer, an extensive collection of, issued by authority, on public occasions; such as War and Peace, Plague and Pestilence, Earthquakes, Treason and Rebellion, Accession of Kings, Birth of Princes, &c. &c., from A.D. 1550 to A.D. 1847, consisting of 45 in manuscript and 181 printed, together 226; many of which are of the greatest scarcity, with a detailed catalogue of the collection, 8*l.* 8*s.* 1550—1840 [*sic*].

"The late J. W. Niblock, D.D., F.S.A., was actively engaged for upwards of *thirty years* (with

great trouble and expense) in forming this exceedingly interesting and valuable collection for his projected work, to be entitled 'FORMÆ PRECUM, or National State Prayers, issued by Authority, on Fast and Thanksgiving Days, and other public Occasions, from the Reformation to the present Time;' those in manuscript are copied with great care from the originals in public libraries and private collections."

This important collection may possibly be unknown to some of your readers who take an interest in matters liturgical.

W. SPARROW SIMPSON.

Having made it a point, for some years past, to preserve at least one copy of each Occasional Form of Prayer, and wishing to comply with MR. LATHBURY's request, I send a list of those in my own possession.

Form and Thanksgiving for Delivery of the Queen, and Birth of a Prince. 1841.
Form and Thanksgiving for Preservation of the Queen "from the atrocious and treasonable Attempt against her sacred Person." 1842.
Form and Thanksgiving for abundant Harvest. 1842.
Form and Thanksgiving for Delivery of the Queen, and Birth of a Princess. 1843.
Form and Thanksgiving for Delivery of the Queen, and Birth of a Prince. 1844.
Form and Thanksgiving for Victories in the Sutledge. 1846.
Form and Thanksgiving for Delivery of the Queen, and Birth of a Princess. 1846.
Form for Relief from Dearth and Scarcity. 1846.
Form for Removal of Dearth and Scarcity. Fast. 1847.
Form and Thanksgiving for abundant Harvest. 1847.
Form and Thanksgiving for Delivery of the Queen, and Birth of a Princess. 1848.
Form for Maintenance of Peace and Tranquillity. 1848.
Form for Removal of Disease. 1849.
Form and Thanksgiving for Removal of Disease. 1849.
Form and Thanksgiving for Delivery of the Queen, and Birth of a Prince. 1850.

ABHBA.

PHOTOGRAPHIC CORRESPONDENCE.

Photographic Query. — Given the diameter and focal length of a simple achromatic lens; at what distance from it must a diaphragm of given diameter be placed to give the best possible image? O.

Improvement in Collodion. — As there are many photographers who are not members of the Photographic Society, and who do not see the journal published by that body, a statement of what I think will be found a very material improvement in the manufacture of collodion may not be unacceptable to the readers of "N. & Q." To five drachms of pure *washed* ether, add one drachm of alcohol 60° over proof, and dissolve therein sufficient soluble cotton to make it of the consistence of oil (the exact quantity must depend rather upon the dexterity of the operator, as the thicker it is the more difficult to use); then add twenty minims of chloroform, dropping in the latter, which will fall to the bottom, but is readily dissolved on shaking the mixture for a few minutes.

To two drachms of the same alcohol add the iodizing material preferred, and mix with the other ingredients.

The above will be found to flow very evenly and smoothly over the plate; is tough, intense, and *structureless* in appearance. I have not yet determined what is the best iodizing mixture, but at present I prefer iodide of potassium *alone*, if pure, and twenty grains to the ounce of alcohol is the proportion I generally adopt; thus having five grains in each ounce of collodion.

Lastly, as regards the soluble cotton, I cannot find any better material than that produced according to the formula published by Mr. Hadow, in the March Number of the *Photographic Journal*, thus: "Take of nit. potash, five parts; sulphuric acid, ten parts; water, one part; *all by weight.* Add the water to the nitrate of potash, and then the acid, and immediately immerse as much cotton wool as can be thoroughly saturated by the mixture, leaving it in for *at least* ten minutes, and wash with a great abundance of water. The object of adding the cotton immediately that the acid has been mixed with the nitrate of potash, is to expose it to the action of the chemicals while they are at a temperature of from 120° to 130°. For farther particulars on this head, I must refer to Mr. Hadow's paper.

GEO. SHADBOLT.

[This application is not a novelty to us: DR. DIAMOND has for some time added a small portion of his amber varnish (which is prepared from chloroform) to his collodion, and with satisfactory results. It is a pity that so admirable a varnish is not to be procured at the generality of photographic warehouses. We have never yet been able to procure any which will bear comparison with some which DR. DIAMOND was good enough to prepare for us. — ED. "N. & Q."]

Printing Positives. — I will venture to assure AMATEUR that, — if he will follow DR. DIAMOND's formula for albumenizing Canson paper, either positive or negative, viz.,

Chloride of sodium (salt) - -	5 grs.
Chloride of ammonium - - -	5 grs.
Water - - - - -	1 oz.
Albumen, or the white of one egg, which is near enough for the purpose -	1 oz.

and will excite this paper by floating it for about two minutes on a solution of nitrate of silver twenty grains to the ounce, distilled water, — provided his chemicals are good, he will obtain perfectly satisfactory results.

Let his fixing bath be a saturated solution of hypo. soda, and if newly made let him, as recommended by DR. DIAMOND, add 40 grains of chloride of silver to every 8 ounces of the solution. The addition of a grain of sel d'or to every 8 ounces of solution will greatly improve the tones of colour; and if, after some

time, the positives become more of a brown tint than he likes, let him add a small quantity of sel d'or, half a grain to a bath of from 12 to 16 ounces, and he will find the dark tints restored.

I inclose a copy of the print of "Horse-shoeing," obtained precisely by the method described. It is rather overprinted; but if Amateur will give you his address, and you will forward it to him, it will show him what tones of colour and depth may be procured by following the foregoing directions. C. E. F.

Photographic Excursions. — A few Fellows of the Society of Antiquaries have formed themselves into a Photographic Club for the purpose of making periodical excursions into the country, and so securing accurate views of the objects of antiquarian interest in the different localities they may visit. As it is intended that a copy of every photograph so taken shall be deposited in the portfolios of the Society, the advantages likely to result from this little reunion, both to the Society of Antiquaries and to Archæology generally, are very obvious.

Replies to Minor Queries.

"*To Garble*" (Vol. ix., pp. 243. 359.).—I venture, with deference, to express a doubt as to whether E. S. T. T. has correctly defined either the former or the present meaning of the verb *to garble*, when he says "it meant a selection of the good and the discarding of the bad parts of anything: its present meaning is exactly the reverse of this." The statutes referred to by your correspondent, the first enacting that no bow staves shall be sold ungarbled, and the second imposing a penalty on the sale of spices and drugs not garbled, appear to me to indicate the former meaning of the word to have been the selection (picking out) of the *bad* and the discarding of it. Experience shows that in all operations, involving the separation of objects worthless and of value, such as weeding, sifting, and winnowing, the former is removed from the latter and discarded. This view of the case seems to be supported by the fact of the dust and dross sifted from spices being called "garbles." The weeder removes weeds from flowers or plants, the garbler removes garbles from spices and bad bow staves from amongst good ones. Richardson's *Dictionary* contains the following notes under the head *Garble:*

"Fr. *Grabeler;* It. *Garbellare.* Cotgrave says, Grabeller, to garble spices, &c., (and hence) also to examine precisely, sift nearly, look narrowly, search curiously into."

After giving some examples of its use, Richardson says:

"As usually applied in England, to garble is to pick out, sift out what may serve a particular purpose, and thus destroy or mutilate the fair character of the whole."

To go no farther, the reports of the parliamentary debates, when a "Blue Book" happens to furnish matter for discussion, amply confirm Richardson's definition, that *to garble* is to pick out what may serve a purpose. In this sense, however, E. S. T. T. must admit that it would be as much garbling to quote all the *good* passages of a work as to quote all the bad ones. May we not then assume the present meaning of the word *garble* to be this—to quote passages with the view of conveying an impression of the ability or intention of a writer, which is not warranted by the general scope of the work? C. Ross.

"*Lyra Apostolica*" (Vol. ix., p. 304.).—There is, I believe, a slight inaccuracy in the rotation of the names given at the above page as the writers in the *Lyra Apostolica.* They go in alphabetical order, thus: α, Bowden; β, Froude; γ, Keble; δ, Newman; ε, *Wilberforce;* ζ, *Williams.*

B. R. A. Y.

The poems signed ζ. were written by *Williams*, not by *Wilberforce.*

Can you explain the meaning of the motto on the title-page—

"Γνοῖεν δ', ὡς δὴ δηρὸν ἐγὼ πολέμοιο πέπαυμαι"?

M. D.

[This motto is from Homer, *Iliad*, xviii. 125. Its literal translation is, "They (the enemy) shall know that it was I who have long kept away from the war," and, by implication, that I have now returned to it; even I, the great hero Achilles; for he is the taunting speaker. Had it not been for my absence, he intimates, the Trojans had not gained so many and great victories. We must leave our correspondent to apply this Homeric verse to the Protestant dark ages of the Georgian era, and to the theological movement of 1833.]

John Bale, Bishop of Ossory (Vol. ix., p. 324.).—A catalogue, professing to be a complete one, of this over-ardent reformer's voluminous works, with a portrait, may be seen in Holland's *Heroölogia Anglica*, fol. 165-7. There are some curious notices concerning him in Blomefield's *History of Norwich* (fol. 1741), pp. 154, 155. 794., where reference is also made to his brother Robert as a learned man and great writer. William Matthews.

Cowgill.

Burial in an erect Posture (Vol. viii., pp. 5. 59. 233. 455. 630.; Vol. ix., p. 279.).—How strange it is that all of us should have forgotten Charlemagne. When his tomb at Aix-la-Chapelle was opened by the Emperor Frederic Barbarossa in 1165, "he found the body of Charlemagne, not reclining in his coffin, as is the usual fashion of the dead, but seated in his throne, as one alive, clothed in the imperial robes, bearing the sceptre in his hand, and on his knees a copy of the gospels." (See Murray's

Handbook to Belgium.) The throne in which the body was seated, the sarcophagus (of Parian marble, the work of Roman or Greek artists, ornamented with a fine bas-relief of the Rape of Proserpine) in which the feet of the dead king were placed, are still preserved in the cathedral, where I saw them last year, together with some portions of the robes, and some curious ancient embroidery: these last are not usually exhibited to strangers. W. SPARROW SIMPSON.

"*Carronade*" (Vol. ix., p. 246.).—"The folk story," as to the derivation of this word (if such a comparatively modern invention deserves such an epithet, for the Carron works, I believe, did not exist a hundred years ago) is quite correct. This gun is said to have been invented in Ireland by General Melville; but having been perfected at Carron, it thence took its name.

Landmann (no mean authority at the beginning of this century), in his *Questions and Answers on Artillery*, says: "The carronade takes its name from being first made at Carron."

H. T. ELLACOMBE.

"*Largesse*" (Vol. v., p. 557.; Vol. ix., p. 209.).—The use of this word is not confined to Essex and Northamptonshire, but extends also to Norfolk. It is met with in many parishes in the western division of Norfolk: where, at the time of harvest, after accompanying the last load of corn home with the procession of the "Harvest Lady," it is customary that the labourers on the several farms should go round their respective parishes, and collect various sums of money, under the name of *largesse*, at the houses of the chief inhabitants, whether lay or clerical. Few were to be met with who refused this species of "black mail" thus levied on them; doubtless regarding it as one out of many means of testifying their thankfulness to the "Lord of the Harvest" for "filling their mouth with good things," and giving them an abundance of "corn and wine and oil." Σ.

This word is of common occurrence in Suffolk during the shooting season, where sportsmen are always greeted with it, for a donation, by the labourers on the land where game is sought for.

N. L. J.

Precious Stones (Vol. viii., p. 539.; Vol. ix., pp. 37. 88. 284.).—As the titles of so many works on this subject have been already given in your pages, perhaps I may be of some service to your correspondents in farther completing the list, and referring them to the following in my own collection:

On the Origin of Gems, by the Hon. Robert Boyle: London, 12mo.

The Mirror of Stones, in which the Nature, Generation, &c., of more than 200 Jewels, &c., are distinctly described by Camillus Leonardus, 12mo.: London, 1750.

A Treatise on Diamonds and Pearls, by David Jeffries, 2nd edit., 8vo.: London, 1751. [This work, which was very scarce, has been recently reprinted by E. Lumley for 6*s*.]

Traité des Pierres précieuses et des Pierres fines, par L. Dutens, 12mo.: London, Paris, and Florence. [Reprinted, with additions, in "Les Œuvres Mêlés de Dutens:" Génève, 8vo., 1784.]

A Treatise on Diamonds and Precious Stones, by John Mawe, 2nd edit.: London, 8vo., 1823.

A Memoir of the Diamond, by John Murray, F.S.A., &c., 12mo.: London, 1831.

Besides these may be consulted, the treatise of Gemma, *Delle Gemme pretiose*, 2 vols. 4to., a ponderous map of obsolete puerilities; the *Minéralogie* of M. de Bomare; the *Crystallographie* of M. Romé Delisle; the essay of Wallerius, *De Lapidum Origine*; the learned researches of Bergman, *Sur les Pierres précieuses*, &c.

I may add, that a practical work on the nature and value of precious stones, comprehending the opinions and superstitions of the ancients respecting them, together with an essay upon engraved gems, an account of celebrated collections and specimens, &c., is much wanted, and would probably be well received. WILLIAM BATES.

Birmingham.

"*A Pinch of Snuff*" (Vol. vi., p. 431.; Vol. vii., p. 268.).—This work is correctly attributed to Benson E. Hill, Esq. The companion volume, *A Paper of Tobacco*, of which F. R. A. speaks in just terms of commendation, was the production of Mr. W. A. Chatto, the ingenious author of a *History of Playing Cards*, &c. His son, Mr. Thomas Chatto, from whom I received this information, is a bookseller, at No. 25. Museum Street, Bloomsbury: where I hope his civility, and anxiety to serve his visitors, will ensure the success he merits. WILLIAM BATES.

Birmingham.

Darwin on Steam (Vol. ix., p. 271.).—The lines in question are not cited quite correctly by UNEDA. They run as follows:

> "Soon shall thy arm, unconquer'd Steam, afar
> Drag the slow barge, or drive the rapid car;
> Or on wide-waving wings expanded bear,
> The flying-chariot through the fields of air."

They occur in the First Part of the *Botanic Garden*, p. 29., 2nd edit., 4to., London, 1791.

L. (1)

[We are also indebted to J. K. R. W. and other correspondents for similar replies.]

Gale of Rent (Vol. viii., pp. 563. 655.).—The word *gale* is used in the west of Philadelphia in the sense of an instalment. Thus, if land is

bought to be paid for in annual sums, one of these is called a yearly gale. I have supposed, I cannot now say why, that this was an Irish expression.

Uneda.

Cobb Family (Vol. ix., p. 272.).—I have much reason to believe that Mr. Arthur Paget will find a clue to his inquiries in the following particulars extracted from documents in my possession. The estate of St. Katharine's Hall, or St. Kattern's, near Bath, belonged to the family of Blanchard; and in 1748 the property passed to the family of Parry of St. Kattern's by marriage with the heiress of the Blanchards, who is thus described:

"Thomas Parry, and Querinah his wife, niece and heiress-at-law of William Blanchard, who was only son and heir of Henry Blanchard, and Querinah his wife," [only child of John Curle, Esq.].

In 1795 Thomas Parry devised the estate to his son John Parry, who was the rector of Sturmer, co. Essex; and by his will [May, 1797] his property went to his sisters, Elizabeth Knight, Querinah Cobb, and Hannah Parry. Elizabeth married, Aug. 1781, Henry Knight of Lansdown, near Bath. Querinah married, Nov. 1781, William Milles Cobb, of Ringwood, gentleman, third son of Christopher Cobb, merchant, and Sarah his wife.

I have in my possession some portraits of the Blanchard, Curle, and Parry families; two by Sir Peter Lely, which may afford Mr. Paget farther evidence of the consanguinity of Richard Cobb, Esq., and the Cobbs of Ringwood.

J. Knight.

Aylestone.

On the principle that every little helps, and out of gratitude for Cranmore's assistance in the Milton-Minshull controversy, I would offer the following suggestions, which may haply serve as finger-posts to direct him on his way. William Cobb, Esq., of Adderbury, Oxon, immediate ancestor of the baronets of that name and place, derived from the Cobbs of Sandringham, in the hundred of Freebridge, Norfolk. Blomefield's *History* of the latter county might be consulted with advantage. The Cobbs of Adderbury bore "Sable, a chevron argent between three dolphins naiant embowed or, a chief of the last." Randle Holme, in his *Academy of Armory*, 1688, gives the following as the arms of Cobb,—"Per chevron sable and gules, two swans respecting each other and a herring cobb argent." Thomas Cobb, of Otterington, Yorkshire, a loyal subject of King Charles I., compounded for his estates in the sum of 472*l*. There is a brass in Sharnbrook Church, Bedfordshire, commemorating William Cobbe, who died in 1522, Alice his wife, a son Thomas, and other children. T. Hughes.

Chester.

"*Aches*" (Vol. ix., p. 351.).—I am not aware of any rhyme which fixes the pronunciation of *aches* in the time of Shakspeare, but I think the following quite as decisive:

"*Of the Fallacie in the Accent or Pronunciation.*—The fallacie of the accent is, when a false thing is affirmed under colour of pronouncing it as another thing that is true. For example:

'Where no *ache* is, there needs no salve;
In the gout there is no H,
Therefore, in the gout, there needs no salve.'"

The Elements of Logicke, by Peter Dumoulin. Translated out of the French copie by Nathanael De-Lawne, with the Author's approbation: London, 1624, 24mo.

"*Anthony.* Thou bleedest apace.
Scarus. I had a wound here that was like a T;
But now 'tis made an H."

Ant. and Cleop., Act IV. Sc. 7.

See also on the "aitch" question, *Letters of an Irish Student*, vol. i. p. 256., London, 1812; and *The Parlour Window*, by the Rev. Edward Mangin, p. 146., London, 1841. H. B. C.

U. U. Club.

"*Meols*" (Vol. vii., pp. 208. 298.).—There is an extensive parish called North *Meols* (the favourite watering-place of Southport being within it) in the sandy district to the south of the estuary of the Ribble, in Lancashire. Prestoniensis.

Polygamy (Vol. ix., p. 246.).—The practice of monogamy had been established among the Jews before the Christian era, as is shown by various expressions in the New Testament; but their law (like that of other oriental nations) still permitted polygamy, and they were expressly prohibited by an enactment of the Emperor Theodosius, of the year 393, from marrying several wives at the same time (Cod. l. 9. 7.); so that the practice was not then extinct among them. Monogamy was the law and practice of all the Greek and Italian communities, so far back as our accounts reach. There is no trace of polygamy in Homer. Even in the incestuous marriages supposed by him in the mythical family of Æolus, the monogamic rule is observed, *Odyssey*, x. 7. The Roman law recognised monogamy alone, and hence polygamy was prohibited in the entire Roman empire. It thus became practically the rule of Christians, and was engrafted into the canon law of the Eastern and Western Churches. L.

Wafers (Vol. ix., p. 376.).—I have in my possession a volume of original Italian letters, addressed to a Venetian physician (who appears to have been eminent in his profession), Michael Angelo Rota, written during the early part of the seventeenth century. Many of these letters have been sealed with red wafers, still adhering to the

paper, and precisely similar to those now in use. The earliest of the letters which I have found so sealed is dated April, 1607, which is seventeen years earlier than the earliest known instance, mentioned by Beckmann (*History of Inventions*, Bohn's edit., vol. i. p. 146.), of a letter sealed with a wafer. WALTER SNEYD.

Denton.

I have before me a reprieve from the Council, dated in 1599, sealed with a wafer, and am certain that I have earlier instances, had I time at this moment to look them up. L. B. L.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Northern Antiquaries set their brethren in this country a noble example. Every year sees one or more of them engaged in the production of carefully-edited volumes of early Scandinavian history. We have now to record the publication, by Professor Munch, of the old Norse text of *Kong Olaf Tryggvesön's Saga* from a MS. in the Library at Stockholm which has not hitherto been made use of; and also, by the same gentleman, in conjunction with his friend Professor Unger, of an edition of the *Saga Olafs Konungs ens Helga*, from the earliest MS. in the library at Stockholm. Each work is introduced by a preface of great learning, and illustrated by a large body of valuable notes.

Those who have shared our regret, that the brilliant notices of books which occasionally appear in the columns of *The Times* should be presented in a form which scarcely admits of their being preserved, and also our satisfaction when Mr. Murray put forth his selection from them under the title of *Essays from the Times*, will be glad that the same publisher has issued in his *Railway Reading* a Second Series of them, comprising fourteen articles.

We may remind all lovers of beautiful illustrations of Mediæval Art, that Messrs. Sotheby and Wilkinson will sell by auction on Monday next the entire stock of the magnificent publications of Mr. Henry Shaw, F.S.A., whose *Dresses and Decorations of the Middle Ages* are a type of the whole. Such an opportunity of securing copies at a reasonable rate will never occur again. While on the subject of sales, we may mention that Messrs. Puttick and Simpson announce a sale of *Photographs*. This is the first instance; but we may be sure, with the growing taste for these accurate and, in many cases, also artistic transcripts of nature, every season will see many similar sales.

At the anniversary of the Society of Antiquaries on Monday last, Admiral Smyth moved a vote of thanks to MR. BRUCE, on his retirement from the Treasurership, for his zeal and indefatigable exertions in that office. The manner in which the gallant Admiral's remarks were received showed, first, that the reforms advocated by Mr. Bruce now meet the general approval of the Society; and, secondly, that the warmth of feeling which they had called forth on both sides has entirely disappeared.

BOOKS RECEIVED. — *Condé's History of the Arabs in Spain, translated from the Spanish*, by Mrs. Jonathan Foster, in three volumes, Vol. I. Mr. Bohn deserves the best thanks of all lovers of history for this English translation — the first which has ever been made — of the admirable work of Condé. It is one of the most important volumes which he has published in his *Standard Library*. — *The Diary and Letters of Madame D'Arblay*, Vol. II. The second volume of this amusing, gossiping, and egotistical work, comprises the period 1781—1786. — *Pantomime Budgets, &c.*, a clever pamphlet in favour of prepaid taxation. — *John Penry, the Pilgrim Martyr*, 1559—1593, by John Waddington. A violent anti-church biography of Penry, whose share in the Marprelate Controversy Mr. Waddington disbelieves on very insufficient grounds.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

LINGARD'S ENGLAND. Foolscap 8vo. 1844. Vols. I. to V., and X. and XI.

THE WORKS OF DR. JONATHAN SWIFT. London, printed for C. Bathurst, in Fleet Street, 1768. Vol. VII. (Vol. VI. ending with "Verses on the Death of Dr. Swift," written in Nov. 1731.)

BYRON'S WORKS. Vol. VI. of Murray's Edition. 1829.

The Volume of the LONDON POLYGLOTT which contains the Prophets. Imperfection in other parts of no consequence.

CARLISLE ON GRAMMAR SCHOOLS.

THE CIRCLE OF THE SEASONS. London, 1828. 12mo. Two copies.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to MR. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

Any of the occasional Sermons of the Rev. Charles Kingsley, of Eversley, more particularly THE MISSION OF THE CHURCH TO THE LABOURING CLASSES, and CLOTHES CHEAP AND NASTY, by Parson Lot.

Wanted by *H. C. Cowley*, Melksham, Wilts.

The Numbers of the BRITISH AND COLONIAL QUARTERLY REVIEW, published in 1846, by Smith and Elder, Cornhill, containing a review of a work on graduated, sliding-scale, Taxation. Also any work of the French School on the same subject, published from 1790 down to the end of the Revolution.

Wanted by *R. J. Cole*, 12. Furnival's Inn.

BREVINT'S CHRISTIAN SACRAMENT AND SACRIFICE. 4th Edition, 1757. Rivingtons.

Wanted by *S. Hayward*, Bookseller, Bath.

J. G. AGARDH, SPECIES, GENERA, ET ORDINES ALGARUM. Royal 8vo. London, 1848—1853.

LACROIX, DIFF. ET INTEG. CALCULUS. Last edition.

Wanted by the *Rev. Frederick Smithe*, Churchdown, Gloucester.

ADMIRAL NAPIER'S REVOLUTION IN PORTUGAL. Moxon, Dover Street.

Wanted by *Hugh Owen, Esq.*, Bristol.

PLATONIS OPERA OMNIA (Stallbaum). Gothæ et Erfordiæ, Sumptibus Guil. Hennings, 1832; published in Jacobs and Rost's Bibliotheca Græca. Vol. iv. Sect. 2., containing Menexenus, Lysis, Hippias uterque, Io.

Wanted by the *Rev. G. R. Mackarness*, Barnwell Rectory, near Oundle.

ANCIENT COMMERCE OF HINDOSTAN, forming Vol. VII. of "Maurice's Indian Antiquities, 1796."

Wanted by the *Rev. H. Atlay, B.-Casterton, Stamford.*

BISHOP O'BRIEN'S TEN SERMONS ON JUSTIFICATION.

Wanted by *Lieut. Bruce*, Royal Horse Artillery, Chatham.

LATIMER'S SERMONS. Published by the Parker Society. Vol. I.

Wanted by *Mr. J. G. Nichols*, 25. Parliament Street.

PLANS OR MAPS OF ANCIENT LONDON, and Representations of Remarkable and Interesting Objects connected therewith—large size (such as Old St. Paul's, Paul's Cross, Old London Bridge, &c.).

A Copy of No. 1. (or early number) of "The Times" Newspaper.

A Copy of one of the "Broadsheets" issued during the Plague.

Wanted by *Mr. Joseph Simpson*, Librarian, Literary and Scientific Institution, Islington, London.

Notices to Correspondents.

SIGMA. *The Rev. Richard Warner, the Historian of Bath, we believe, is still living, and is Rector of Chadfield, Wilts, and Chelwood, Somersetshire.*

F. S. A. *The origin as well as the demolition of Castell Dinâs, Bran, near Llangollen, have baffled our topographical antiquaries. For some notices of this fortress consult Pennant's* Tour in Wales, p. 279., edit. 1778 (*with a plate of it*); *Leland's* Itinerary. vol. v. p. 51.; *and* Beauties of England and Wales, vol. xviii. p. 558.

RUSTICA. *The Dutch Gothic Church, noticed in* The Times *of the 5th inst., is in Austin Friars.*

J—G. *We did not succeed in getting the book.*

NEISON ON RAILWAY ACCIDENTS *is published in the* Journal of the Statistical Society *for December*, 1853, *and may be had of Parker*, 445 *Strand.*

B. T. A. *The line* "England, with all thy faults I love thee still," *is by Cowper* (The Task, book ii.).

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ERRATUM.—Vol. ix., p. 220. col. 1. line 9, *for* 1533-5 *read* 1633-5.

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THE QUARTERLY REVIEW, No. CLXXXVIII., is published THIS DAY.

Contents:

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III. THE WHIG PARTY.
IV. THE RUSSIAN EMPIRE.
V. CRIMINAL LAW DIGEST.
VI. THE TURKS AND THE GREEKS.
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Albemarle Street, *April 29th*, 1854.

LONDON, SATURDAY, MAY 6, 1854.

Notes.

AN ENCYCLOPÆDIA OF VENTILATION.

"*The House* [*of Commons*] *met to-day* [27*th April*] *after the Easter holidays — and honourable members, on entering, seemed highly to appreciate the unusual luxury of a little fresh air.*" — THE TIMES, 28th April.

The failure of some late attempts to ventilate public buildings invites me to set forth an *Encyclopædia of ventilation* — at a cheap rate, and in a compendious form.

Aware of the abilities and celebrity of many of the writers on this subject — from Whitehurst and Franklin to Reid and Gurney — I must ward off the imputation of self-conceit by expressing my belief that the errors of those who have failed should be chiefly ascribed to excessive cleverness; to unadvised attempts at outwitting nature! I hope to escape that snare. In the execution of my humble task, I shall entirely rely on common sense and common experience.

AIR is essential to human life, and as respiration destroys its vital qualities, the *ventilation* of rooms which are intended for habitation should be a primary object in all architectural plans.

Architects, however, seldom provide for the ventilation of rooms otherwise than as they provide for the admission of light. Now the properties of light and air, with reference to our domestic requirements, differ in some important particulars — of which it may not be amiss to give a brief enumeration.

Light moves with uniform velocity: *air* is sometimes quiescent, and sometimes moves at the rate of thirty miles an hour. *Light* diffuses itself with much uniformity: *air* passes in a current from the point of its entrance to that of its exit. *Light*, whatever be its velocity, has no sensible effect on the human frame: *air*, in the shape of a partial current, is both offensive to the feelings and productive of serious diseases. *Light*, once admitted, supplies our wants till nightfall: *air* requires to be replaced at very short intervals. *Light* may be conveniently admitted from above: *air* requires to be admitted on the level of the sitter. *Light*, by the aid of ground glass, may be modified permanently: *air* requires to be variously adjusted according to its direction, its velocity, the seasons, the time of the day, the number of persons assembled, &c.

An attentive consideration of the above circumstances leads me to certain conclusions which I shall now state aphoristically, and proceed to describe in more detail.

A room designed for a numerous assemblage of persons — as a reading-room, a lecture-room, or a school-room — should be provided with apertures, adapted to admit spontaneous supplies of fresh air, in such variable quantities as may be required, on at least two of its opposite sides, and within three feet from the floor; also, with apertures in the ceiling, or on a level therewith, to promote the exit of the vitiated air. The apertures of both descriptions may be quite distinct from those which admit light.

Suppose a room to be twenty-four feet square, and sixteen feet in height, with two apertures for light on each side, each aperture being three feet wide by eight feet in height, and rising from the floor. There are not many rooms constructed on a plan so favourable to the admission of fresh air — but it has some serious defects. 1. The air would enter in broad and partial currents. 2. It would not reach the angular portions of the room. 3. The vitiated air might rise above the apertures, and so accumulate without the means of escape.

Now, suppose the same room to have its apertures at eight feet from the floor, and so to reach the ceiling. The escape of the vitiated air might then take place — if not prevented by a counter-current. But whence comes the fresh air for the occupants? There is no direct provision for its admission. The elevated apertures are utterly insufficient for that purpose; and *the perpetual requisite is no otherwise afforded than by the occasional opening of a door!*

It being thus established that the same apertures can never effectually serve for light and ventilation, I propose with regard to reading-rooms, lecture-rooms, and school-rooms, which require accommodation for books, maps, charts, and drawings, rather than a view of external objects, that the windows should be placed in the upper part of the room — that the admission of fresh air should be provided for by ducts near the floor — and the escape of the vitiated air by openings in, or on a level with, the ceiling.

The number of windows, and their size, must depend on the size of the room. If windows are to admit light only, a smaller number may be sufficient, and they may not be required on more than one side; a circumstance which recommends the plan proposed, as we can seldom have windows on each side of a room, or even on two of its opposite sides, but may devise a method of so admitting air.

Rejecting the use of windows as a means of ventilation, and rejecting artificial currents of every description, I propose the substitution of air-ducts of incorrodible iron, to be inserted horizontally in the walls of at least two opposite sides of the room, within three feet from the floor, and at intervals of about four feet. The ducts to be six or eight inches in diameter, according to the size of the room. The external orifice of each duct to be formed of perforated zinc, and the internal orifice, which may be trumpet-shaped, of perfo-

rated zinc or wire-gauze, with a device which would serve to adjust the quantum of air according to circumstances, and to exclude it at night. By such contrivances, while the offensive and noxious currents which proceed from wide openings would be obviated, the supplies of fresh air would always be equal to the demand. The *purest* air may not be accessible—but, as Franklin says, "no common air from without is so unwholesome as the air within a *close* room."

The escape of the vitiated air requires less consideration. If the ceiling of the room be flat, with another room above it, the upper part of each window, in the shape of a narrow slip, might be made to act as a sort of safety-valve; but if the windows are on one side only, corresponding openings should be made on the opposite side, so that there would almost always be, more or less, a leeward opening. A vaulted ceiling, without any other room over it, seems to be the most desirable form, as the vitiated air would rise and collect towards its centre, where there could be no counter-current to impede its egress.

It is the union of those two objects, the admission of fresh air and the riddance of the vitiated air, skilfully and economically effected, which forms the circle of the science of ventilation.

I have restricted myself to the means of *ventilation*, which is requisite at all seasons of the year, but am quite aware that *warmth*, or a temperature above that of the external air, is sometimes indispensable to health and comfort, and therefore to the free exercise of the faculties. I believe, however, that the means proposed for the admission of fresh air might also be made available for the admission of heated air, and that either description of air might be admitted independently of the other, or both descriptions simultaneously.

A vast increase of reading-rooms, lecture-rooms, and school-rooms, may be safely predicted, and as the due ventilation of such rooms is a project of undeniable importance, I hope this note, eccentric in form, but earnest as to its purpose, may invite the remarks of others more conversant with architecture and physics—either in correction, or confirmation, or extension, of its general principles and details. BOLTON CORNEY.

The Terrace, Barnes,
28th April, 1854.

THE HOUSE OF RUSSELL, OR DU ROZEL.

At a time when the readers of "N. & Q.," and the world at large, have been hearing of the gift of a bell to a village church in Normandy, so pleasantly and readily made by the princely house of Russell, far exceeding the modest solicitation of the curé for assistance by way of a subscription, in remembrance of the Du Rozels having left their native patrimony in France to share the fortunes of the Conqueror in Old England, the following particulars may not be uninteresting.

Mr. Wiffen, when compiling his elaborate *Historical Memoirs of the House of Russell, from the Time of the Norman Conquest*, had occasion to make some inquiries respecting a statement put forth by a M. Richard Seguin, a rich dealer in merceries and wooden shoes at Vire, in the department of Calvados; who, it appears, had a mania for appropriating the literary labours of others as his own, and, in fact, is stigmatised as a *voleur littéraire* by M. Quérard, in his curious work entitled *Les Supercheries Littéraires Dévoilées*. Mr. Wiffen wished to ascertain M. Seguin's authority for affirming in some work, the name of which is not given by M. Quérard, but which is probably the *Histoire du Pays d'Auge et des Evêques Comtes de Lisieux*, Vire, 1832, that the Du Rozels were descended from Bertrand de Briquebec. M. Seguin's reply is contained in the following letter from M. Le Normand of Vire, to whom Mr. Wiffen had written, requesting him to obtain M. Seguin's authority for his statement:

"J'ai vu M. Séguin, et je lui ai demandé d'où provenaient les renseignements dont il s'était servi pour dire dans son ouvrage que les Du Rozel descendaient des Bertrand de Bricquebec. *Il m'a répondu qu'il l'ignorait;* qu'il avait eu en sa possession une grande quantité de Copies de Chartres et d'anciens titres qui lui avaient fourni les matériaux de son histoire, *mais qu'il ne savait nullement d'où elles provenaient.*" — *Historical Memoirs, &c.*, vol. i. p. 5. n. 1.

The fact appears to be, that M. Seguin had obtained possession, through marriage, of a quantity of MSS., and was in the habit of printing them as his own works. Some of them had belonged to an Abbé Lefranc, one of the priests who were murdered in the diabolical massacre of the clergy in the prisons of Paris in September, 1792; and others of the MSS. had been the property of a M. Noël Deshayes, Curé de Compigni, whose *Mémoires pour servir à l'Histoire des Evêques de Lisieux*, were published by Seguin as his own, but altered and disfigured under the title of—

"Histoire du Pays d'Auge et des Evêques Comtes de Lisieux, contenant des Notions sur l'Archéologie, les Droits, Coutumes, Franchises et Libertés du Bocage et de la Normandie; Vire, Adam, 1832."

The MS., however, from which Seguin printed his forgery, turns out to have been but a copy; the original having since been discovered by M. Formeville in the library of the Séminaire of Evreux, and is now about to be published by that gentleman (see *Supercheries*, tom. iv., Paris, 1852). By a just retribution, M. Formeville is one of the literary men to whom Seguin refused to point out his original authorities. M. Quérard quotes some

passages, in juxtaposition, from Seguin's pretended work and from the original MS., to show how the latter had been altered and corrupted in the printed copy. M. Seguin was quite illiterate, and has committed the most egregious blunders in his *chef d'œuvre de plagiat*, as his *Histoire du Pays d'Auge* is termed by Quérard. Many other authors, besides Mr. Wiffen and M. Formeville, wrote to Seguin for his authorities on various subjects, but he never pointed out a single one. Full details are given of his literary thefts by M. Quérard and his coadjutors. When the original work of M. Deshayes appears, in its genuine state, as promised by M. Formeville, the world will then learn what was really stated respecting the descent of the Du Rozels from Bertrand de Briquebec; although the amiable and accomplished Mr. Wiffen is no longer living to avail himself of the information. Seguin died in 1847.

JOHN MACRAY.

Oxford.

FERDINAND CHARLES III., DUKE OF PARMA.

Englishmen might, perhaps, feel even more horror than they will do at the assassination, on Mar. 26, of the Duke of Parma, if they were reminded that he was the representative and lineal descendant of Charles I., and as such possessed a claim, by hereditary descent, on our Crown, superior to that of our gracious Queen, who is only lineally descended from James I.

I subjoin his pedigree:

Charles I.=
Henrietta Maria=Philip Duc d'Orleans.
Anna Maria=Victor Amadeus II., Duke of Savoy and King of Sardinia.
Charles Emanuel III., King of Sardinia, 1730=
Victor Amadeus III., King of Sardinia=
Victor Emanuel, King of Sardinia, 1802=
Maria Theresa=Charles II., Duke of Parma.
Ferdinand Charles III., Duke of Parma, born January 14, 1823, married, November 10, 1845, Louisa Maria Theresa of Bourbon, daughter of the late Duc de Berry, and was assassinated March 26, 1854.

It is rather a singular circumstance, that the Duchess of Parma should have been the wife of the hereditary heir to the throne of England, and the sister of the hereditary heir to the throne of France,—her husband, the Duke of Parma, having been the representative of the House of Stuart,—and her brother, the Count de Chambord, being the representative of the House of Bourbon.

E. S. S. W.

ORIGINAL ENGLISH ROYAL LETTERS TO THE GRAND MASTERS OF MALTA.

(*Continued from* Vol. ix., p. 267.)

Through the great kindness of my old friend at this island, Frederick Sedley, Esq., and the continued and constant assistance of Dr. Vella, I am now enabled to forward correct translations of the seven remaining letters bearing the autograph of Charles II. Mindful of the space which will be required for their insertion in "N. & Q.," I shall confine myself to a few preliminary remarks.

The first letter in the following list is the earliest in date, as it is of the greatest interest. In it we have, for the first time, found a curious statement recorded by an English monarch, making known that he not only built his galleys for the protection of trade in this sea in different ports of the Mediterranean, *and purchased the slaves to man them of the Order of Malta*, but also complaining to the Grand Master for permitting the collector of customs to charge an export toll of "five pieces of gold per head," which he considered an unjust tax on this *kind of commerce*, and the more especially so, because it was not demanded from his neighbours and allies, the Kings of France and Spain. That the Knights of St. John made their prisoners slaves, disposing of some to the wealthy residents or natives of the island, and employing others in the erection of their dwellings, palaces, and fortifications, is well known.

Historians have stated that when Dragut landed at Malta, in July, 1551, with Sinam, his admiral, who was in joint command, they went to the summit of Mount Sceberras to reconnoitre before an attack should be made on the convent. When employed on this service, Sinam, who was opposed to any hostile movement, pointing to the castle, thus remarked, "Surely no eagle could have chosen a more craggy and difficult place to make his nest in. Dost thou not see that men must have wings to get up to it, and that all the artillery and troops of the universe would not be able to take it by force?" An old Turkish officer of his suite, addressing Dragut, thus continued,—"See'st thou that bulwark which juts out in the sea, and on which the Maltese have planted the great standard of their order? I can assure thee that whilst I was a *prisoner with them, I have helped to carry the large stones of which it is built*, and am pretty sure that before thou canst make thyself master of it, thou wilt be overtaken by the winter season; and probably likewise prevented from succeeding by some powerful succours from Europe." There can be little doubt that this remark was

feelingly made, and that the aged Turk who uttered it had experienced, during his residence as a prisoner at Malta, all the horrors of slavery. That no consideration was given to the comfort of a slave, and little value set on his life, will be briefly shown by the following anecdote:—On the 13th of April, 1534, an accusation was made against an English knight of the name of Massimberg, to the effect that he had unwarrantably drawn his sword and *killed four galley slaves;* and being convicted of the crime on the 18th of May of the same year, he was asked why judgment should not be given against him. Massimberg thus replied, "*In killing the four slaves I did well, but in not having at the same time killed our old and imbecile Grand Master I did badly.*" This plea not being *considered satisfactory*, he was deprived of his habit; but two days afterwards, that is, on the 20th May, 1534, he was reinstated in the Order, though for a time not permitted to enjoy his former dignity of a commander. This knight was also accused of having stolen a slave from a Maltese; but this accusation he stoutly denied, giving, in proof of his innocence, that the man *bore on his shoulder a brand, or mark*, by which he could be easily known as belonging to him. (Vide Manuscript Records of the Order.)

The next letter in the following list to which I would briefly call attention is that under date of June 21st, 1675, in which His Majesty Charles II. refers to a misunderstanding which had taken place between his admiral, Sir John Narbrough, and the Order of Malta. The nature of this difficulty is well explained by giving a correct copy of the admiral's letter to the Grand Master, which I have taken from the original now on file in the Record Office of this island. It reads as follows:—

To the most eminent Prince, the Lord Nicholas Cotoner, Grand Master of the Order of Malta.

Most eminent Sir,

After the tender of my humble service, with my hearty thanks for the manifold favours vouchsafed unto my Master, the King of Great Britain, &c., and for your highness' extraordinary kindness manifested to myself—and, most eminent sir, since your favour of *product*, I have sent on shore one of my captains to wait upon your highness with the presentment of this my grateful letter, and withal to certify to your eminence *that I did, and do expect, a salute to be given by your highness to my Master's flag which I carry*, correspondent to the salutes which you give to the flags of the King of Spain and the King of France, which are carried in the same place, *it being the expectation of the King my Master.*

Formerly your eminence was pleased to make some scruple of my command as admiral, which I humbly conceive your highness is fully satisfied in, since you received the last letter from the King of Great Britain.

Sir, I have, since my arrival at your eminence's port, often employed the Consul Desclaous to wait upon your highness *concerning the salutes*, but have not received any satisfactory answer thereto, which I now humbly desire may be returned unto me by my officer; and withal, that your eminence will be pleased to honour me with your commands wherein I may serve you, which shall be most cheerfully embraced, and readily performed by,

Most eminent Sir,
Your highness' most humble
And faithful Servant,
JOHN NARBROUGH.

On board His Majesty's Ship Henrietta,
Malta, October 17, 1675.

That the complaints of Sir John Narbrough, with reference to the Grand Master's refusal to salute the English flag, were, in the end, satisfactorily explained and removed, will be seen by the following extracts taken from the *Diary of Henry Teonge*, published in London in 1825. The reverend writer was serving as chaplain on board H. M. S. "Assistance" at the time (1675-76) his notes were written.

"*August* 1, 1675.—This morn wee com near Malta; before wee com to the cytty, a boate with the Malteese flagg in it coms to us to know whence wee cam. Wee told them from England; they asked if wee had a bill of health for prattick, viz., entertaynment; our captain told them he had *no bill but what was in his guns' mouths.* Wee cam on and anchored in the harbour betweene the old towne and the new, about nine of the clock; but must waite the governour's leasure to have leave to com on shoare, which was detarded *because our captain would not salute the cytty, except they would retaliate.* At last cam the Consull with his attendants to our ship (but would not com on board till our captain had been on shoare) to tell us that we had leave to com on shoare six, or eight, or ten, at a time, and might have anything that was there to be had; *with a promise to accept our salute kindly.* Wherupon our captain tooke a glasse of sack, and drank a health to King Charles, and fyred seven gunns: the cytty gave us five againe, which was more than they had don to all our men of warr that cam thither before."

"*August* 2.—This cytty is compassed almost cleane round with the sea, which makes severall safe harbours for hundreds of shipps. The people are generally extreamly courteouse, but especially to the English. A man cannot demonstrate all their excellencys and ingenuitys. Let it suffice to say thus much of this place: viz. Had a man no other business to invite him, yet it were sufficiently worth a man's cost and paines to make a voyage out of England on purpose to see that noble cytty of Malta, and their works and fortifications about it. Several of their knights and cavaliers cam on board us, six at one time, men of sufficient courage and friendly carriage, wishing us

good successe in our voyage, with whom I had much discourse, I being the only entertainer, because I could speak Latine; for which I was highly esteemed, and much invited on shoare again."

"*August* 3.—This morning a boate of ladys with their musick to our ship syd, and bottels of wine with them. They went severall times about our ship, and sang several songs very sweetly; very rich in habitt, and very courteous in behaviour; but would not com on board, though invited; but having taken their frises, returned as they cam. After them cam, in a boate, four fryars, and cam round about our ship, puld off their hatts and capps, saluted us with congjes, and departed. After them cam a boat of musitians, playd severall lessons as they rowed gently round about us, and went their way."

"*August* 4.—This morning our captain was invited to dine with the Grand Master, which hindered our departure. In the mean time wee have severall of the Malteese com to visit us, all extreamly courteous. And now wee are preparing to sail for Tripoly. Deus vortat bene.

"Thus wee, th' 'Assistance,' and the new Sattee,
Doe steare our course poynt blanke for Trypoly;
Our ship new rigged, well stord with pigg, and ghoose a,
Henns, ducks, and turkeys, and wine cald Syracoosa."

The Rev. Mr. Teonge, having returned to Malta on the 11th of January, 1675-6, thus continues:—

"This morning wee see the famous island of Malta; coming under Goza, a small island adjoyning to Malta, wee discover a sayle creeping closse to the shoare; we hayle her with a shott—she would not budge; we sent a second, and then a third, falling very neare her; then the leiuetenant cam aboard us, and payd for the shott; it proved a pittifull Frenchman."

"*January* 12.—A little after one a clock wee are at anchor in Malta harbour, *and have many salutes.* But we have no prattick by reason of the plague, which is begun heare."

"*January* 15.—This morning wee warp out of the harbour with six merchantmen and a doggar, which wee are to convoy towards the strait's mouth. Here also wee took in two mounths' provisions and fresh water. And as wee goe out wee meete six gallys of Malta coming in in all their pompe, and they salute us, and wee them, and part. And heare at Malta (which was very strainge to mee), at this time of the year, wee have radishes, cabbiges, and excellent colly flowers, and large ones for a penny a-piece."

On the 29th January, 1675-6, the reverend writer again returned to Malta, and made under this date the following note:—

"This day David Thomas and Marlin, the coock, and our master's boy, had their hands stretched out, and with their backs to the rayles, and the master's boy with his back to the maine mast, all looking one upon the other, and in each of their mouths a mandler spike, viz., an iron pinn clapt closse into their mouths, and tyd behind their heads; and there they stood a whole houre, till their mouths were very bloody, *an excellent cure for swearers.*"

"*February* 4.—This day dined with us Sir Roger Strickland, Captaine Temple, Captaine Harrice, and one gentleman more. Wee had a gallant baked pudding, an excellent legg of porke, and colliflowers, an excellent dish made of piggs' petti-toes, two rosted piggs, one turkey cock, a rosted hogg's head, three ducks, a dish of Cyprus burds, and pistachoes and dates together, and store of good wines."

"*February* 5.—God blesse those that are at sea! The weather is very bad."

"*February* 11.—Sir John Narbrough cam in from Trypoly, and four more ships with him. The noble Malteese *salute him with forty-five gunns;* he answers them with so many that I could not count them. And what with our salutes, and his answers, there was nothing but fyre and smoake for almost two hours."

The great length of this communication prevents my taking other extracts from a "Diary" which contains much interesting information, and is written in a quaint and humorous style.

WILLIAM WINTHROP.

La Valetta, Malta.

Minor Notes.

Whipping a Lady.—The following is from a MS. Diary of the Rev. John Lewis, Rector of Chalfield and Curate of Tilbury:

"August, 1719. Sir Christopher Hales being jilted by a lady who promised him marriage, and put him off on the day set for their marriage, gave her a good whipping at parting. Remember the story."

Is there any corroboration of this? E. D.

Mother of Thirty Children.—An instance has come under my notice of a woman, whose maiden name was Lee, born in Surrey; married, first, Berry, with whom she lived thirty years, and had twenty-six children (four times twins): all survived infancy. Married, secondly, Taylor, by whom she had four children. Died at Stratford, aged eighty-four. Within a few weeks of her death, was as upright as a young woman. At the time of her death, there were one hundred and twenty-two of her descendants living. She lived most of her married life near Whitechapel and Radcliffe, and was buried in the Brickfield burying-ground. She had sixteen boys and fourteen girls. LEYTON.

"*Ought*" *and* "*Aught.*"—I regret to observe that *ought* is gradually supplanting *aught* in our language, where the meaning intended to be conveyed is "anything." Todd's *Johnson* gives authorities, but may they not be errors of the press? I am aware that use has substituted *nought* for *naught* in the sense of "not anything," the latter now expressing only what is "bad," and convenience may justify that change, *nought* being not otherwise used. Let me add that I am the more

in fear for our old servant *aught*, who surely has done *nought* worthy of excommunication, from observing that such a writer as the Rev. Chevenix Trench has substituted *ought* for *aught* to express "anything." If convenience is allowed to justify our having *nought* and *naught*, it surely claims that we should keep *aught* and *ought* each for its appropriate signification in writing, impossible as it is to distinguish one from the other in speech.

Y.

Nilbud.

Walton.—The following note is written on the fly-leaf at the end of Hieron's *Sermons*, 1620:

"Mr. Gillamour.—I pray you be entreated to lend my wife what silver you think fittest upon this or other bookes to supplie our present wants, soe as I may have them againe when I restore it to you; you shall doo mee a greate curtesie, and I shall be very thankfull to you.

Yours to his power to be comanded,
Johs' Walton, Cler."

I have no information as to either party, and no date is affixed to the request. E. D.

Salutations.—The parting salutations of various nations are strikingly alike. The *vale* of the Latins corresponds with the χαῖρε of the Greeks; and though Deity is not expressed distinctly in either, it was doubtless understood: for who can be kept in health without, as the ancients would say, the will of the gods? The Greek word perhaps has a higher signification than the Latin; for it was not a mere complimentary salutation, says Macknight: "St. John forbids it to be given to heretical teachers, Eph. ii. 10, 11." The French, on taking leave, say "Adieu," thus distinctly recognising the providential power of the Creator; and the same meaning is indeed conveyed in our English word, "good-bye," which is a corruption of "God be with you." The Irish, in their warmth of manner and love of words, often extend the expression. A well-known guide, upon my leaving one of the loveliest spots in Wicklow, shook hands with me heartily, and said, in a voice somewhat more tremulous through age than it was when Tom Moore loved to listen to it: "God Almighty bless you, be with you, and guide you safely to your journey's end!" This salutation, when used thoughtfully and aright, has not only a pleasant sound, but deep meaning. E. W. J.

Crawley.

Good Times for Equity Suitors.—Having lately met with the following particulars in Bishop Goodman's *Diary*, I send them for insertion, if you think fit, in "N. & Q.:"

"Then was the chancery so empty of causes, that Sir Thomas More could live in Chelsea, and yet very sufficiently discharge that office; and coming one day home by ten of the clock, whereas he was wont to stay until eleven or twelve, his lady came down to see whether he was sick or not; to whom Sir Thomas More said, 'Let your gentlewoman fetch me a cup of wine, and then I will tell you the occasion of my coming;' and when the wine came, he drank to his lady, and told her that he thanked God for it he had not one cause in chancery, and therefore came home for want of business and employment there. The gentlewoman who fetched the wine told this to a bishop, who did inform me."

Abiba.

The Emperor of Russia and the Order of the Garter.—The Emperor of Russia is a knight of the Order of the Garter. Now, according to the statutes of the Order, no knight ought to take up arms against another, or in any way assist anybody so to do.

In illustration of this, we find it stated in Anstis' *Register of the Most Noble Order of the Garter*, who quotes from Caligula, L. 6., in *Bibl. Cott.*, that when the French king wished to borrow a sum of money from Henry VII., to employ in the war with the King of Naples, the answer was:

"Que le Roy ne povoit avec son honneur bailler aide et assistence a icelluy son bon frere et cousin a l'encontre du Roy de Naples, qui estoit son confrere et allye, veu et considere qu'il avoit prise et recue l'ordre de la garretiere. Et si le roi autrement faisoit, ce seroit contrevenir au serment qu'il a fait par les statuz du dit ordre."

Will the Emperor of Russia be deprived of his ill-deserved honours, or what is the course now pursued? It was not unusual formerly for kings to exchange orders, and to return them in case of war. Oscar Browning.

Queries.

SIR HENRY WOTTON'S VERSES, "THE CHARACTER OF A HAPPY LIFE."

Owing to the almost perfect identity of these verses with some by a German poet, George Rudolph Weckerlin, a doubt has been expressed in a German work as to whether they are to be considered the production of Sir Henry Wotton, or a translation from the *Geistliche und weltliche Gedichte* of Weckerlin, a lyrical poet of considerable eminence and popularity in his day, and who died in London in 1651. Weckerlin was employed in important affairs connected with the Protestants in Germany during the Thirty Years' War, as secretary to an embassy in London from that country; and was also employed on several occasions by James I. and Charles I. An edition of Weckerlin's *Poems* was edited by him while he resided in London, and was printed at Amsterdam in 1641, and again in 1648. A previous collection had ap-

peared at Stutgart in 1618. Many of his poems, which he had left in MS. with his brother Ludwig in Germany, perished with him during the horrors of the war. "What has become," Weckerlin feelingly exclaims, "of my *Myrta*, that dear poem, composed of so many sonnets and stanzas?"

Perhaps some of the readers of "N. & Q.," who are conversant with the literature of England and Germany during the period alluded to, may be able to solve the question as to the real author of the verses mentioned. JOHN MACRAY.

Oxford.

Minor Queries.

Plants and Flowers.—Might I inquire of your correspondent EIRIONNACH why his long-promised Notes on the "ecclesiastical and rustic pet names" of plants and flowers have never been forthcoming? I have often lingered on the threshold of the "garden full of sunshine and of bees," where EIRIONNACH has laboured; would he kindly be my guide to the pleasant domain, and indicate (without trespassing on your columns I mean) the richest gatherings of the legendary lore and poetry of the vegetable kingdom? Are there any collections of similes drawn from plants and flowers? Dr. Aitkin has broken ground in his *Essay on Poetical Similes.* Any notes on this subject, addressed to the "care of the Editor," will greatly oblige SIGMA.

Customs, London.

Quotations wanted.—Whence the following:

1. "Condendaque Lexica mandat Damnatis, pœnam pro pœnis omnibus unam."

Quoted at the end of the Preface to Liddell and Scott's *Lexicon?*

2. "*Rex* erat *Elizabeth*, sed erat *Regina Jacobus?*"*

P. J. F. GANTILLON.

"Extinctus amabitur idem."

Unde? W. T. M.

Griffith, William, Bishop of Ossory.—Any facts relative to the life of this prelate will be acceptable, as I am about to go to press with a work comprising *Lives of the Bishops of Ossory.*

JAMES GRAVES.

Kilkenny.

[* Rapin has given the parentage of this pasquil at the end of his History of James I.:

"Tandis qu' Elizabeth fut Roy
L'Anglois fut d'Espagne l'effroy,
Maintenant, devise et caquette,
Regi par la Reine Jaquette."]

"*Cowperiana.*"—Southey, in his Preface to the last volume of his edition of Cowper's *Works* (dated Aug. 12, 1837), speaks of his intention to publish two additional volumes under the title of *Cowperiana.* Were these ever published? If not, will they ever be? W. P. STORER.

Olney, Bucks.

John Keats's Poems.—Can any of your readers inform me what legend (if any) John Keats the poet refers to in his beautiful poem of *St. Agnes' Eve*, st. xix., when he says:

"Never on such a night have lovers met,
Since Merlin paid his demon all the monstrous debt."

And pray let me know what is implied in the concluding lines of his absurd poem of *Hyperion*, as they have always been a mystery to me. Ξανθος.

Holland.—We have the kingdom of Holland, we have the Holland division of Lincolnshire, and in Lancashire we have the two townships of Downholland and Upholland. Is the derivation of each the same, and, if it be, what is the affinity?

PRESTONIENSIS.

Armorial.—Can the younger son of a peer use the supporters to his family arms?

PRESTONIENSIS.

Stoke and Upton.—These names of places are so very common, and in some counties, as Bucks, Worcester, and Devon, apply to adjoining villages, that it would be interesting to know the origin of the names, and of their association.

JNO. D. ALCROFT.

Slavery in England.—One of the recent volumes published by the Chetham Society, the *Stanley Papers*, part ii., contains the household books of the third and fourth Earls of Derby, temp. Queen Elizabeth. I find in the "orders touching the government of my Lo. his house," that at the date thereof (1558) slavery in some form or other existed in England, for in the mansion of this powerful noble it was provided—

"That no *slaves* nor boyes shall sitt in the hall, but in place therefore appoynted convenyent."

And,—

"That the yemen of horses and groomes of the stable shall not suffre any boyes or *slaves* to abye about the stables, nor lye in theym, nor in anie place about theym."

Was there then in England the form of slavery now in existence in the United States, and until lately in the West Indies; or was it more like the serfdom of Russia? And when was this slavery abolished in England? PRESTONIENSIS.

"*Go to Bath.*"—What is the origin of this saying? R. R.

Mummy Chests.—Harris, in his *Natural History of the Bible*, says:

"The imperishable chests which contain the Egyptian mummies were of *cypress*."

Shaw, in his *Travels*, p. 376., says:

"The mummy chests, and whatever figures and instruments are found in the catacombs, are all of them of *sycamore*."

Which is right, and how can we account for the contradiction? N. L. J.

The Blechenden Family.—Thomas Blechenden, D.D., a Prebendary of Canterbury, whose will was proved in 1663, had a younger brother Richard, who had a daughter Mary. It is desired to know if Mary married, and if so, to whom? The family were of Ruffin's Hill in Kent, and Richard is described as "of London."

GWILLIM.

Philadelphia.

Francklyn Household Book.—In the extracts from this MS., given in the *Archæologia*, vol. xv. p. 157., is an entry,—

"Given to the prisoners at White Chappel, 1*s*."

Who were they?

"Nov. 12, 1624. Given to Mr. Atkynson's man for writing out the causes which are to be hearde in the Star Chamber this tearme, 1*s*."

Who and what was Mr. Atkynson?

"June 13, 1625. Spent by Wyllyam when he was sworn by the pages, 6*s*. 6*d*."

What does this refer to?

"April 17, 1625. Given to Sir Charles Morrison's groomes, 3*s*."

Who and what was Sir Charles Morrison?

In another extract given elsewhere, I find,—

"August 5, 1644. For bay salt to stop the barrells, 6*d*."

What does this mean?

"January 17, 1644. For four giggs and scourgesticks, 1*s*."

What are giggs and scourgesticks?

"November 10, 1646. For haulfe a pound of cakes and jumballs, 10*d*."

What are jumballs?

Can any of your readers tell me where this *Livre des Acconts pour Chevalier Jean Francklyn en son* [sic] *Maison au Wilsden* now is? When the extracts were published in the *Archæologia*, it was said to be in the possession of the late Sir John Chardin Musgrave, Bart. I have applied to the present Sir George Musgrave, and also to George Musgrave, Esq., of Gordon Square, and Bedfordshire, who is descended from Sir Christopher Musgrave, who married to his second wife a daughter of Sir George Francklyn; but neither can give me any tidings of this MS. J. K.

Lord Rosehill's Marriage.—An American paper of August 22, 1768, has the following:

"Last week was married in Maryland, the Right Honorable Lord Rosehill to Miss Margaret Cheer, a lady much admired for her theatrical performances."

Who was Lord Rosehill? W. D. R.

Philadelphia.

Colonel Butler.—Can you give me any information respecting Colonel Butler, who fought during the civil wars, I fear, under the banner of the usurper? He belonged to a Lincolnshire family, and either his daughter or some relative married a person of the name of Hairby or Harby.

AGARES.

Willesdon, co. Middlesex.—Information is solicited respecting the families of Willesdon, Roberts, Francklyn, Barne, Poulett, Atye, Troyford, and Nicolls of this place, as well as of any other families known to have belonged to this parish.

Any communications as to the church, its original construction, or its reconstruction about the end of the fourteenth, or beginning of the fifteenth, century, or illustrative of the general history of the parish in early or recent times, or biographical notices of its vicars, will be gladly received; and as such information may not be generally interesting to your readers, I would request contributors to address any communications they may be pleased to favour me with, to J. K., care of Mr. Fenton, Kensall Green, Harrow Road, Middlesex. J. K.

Minor Queries with Answers.

Ashes of "Lignites."—A paragraph has been making the circuit of the public papers, recommending the use of ashes of *lignites*, to preserve esculent roots. It may have originated with some dealer in *lignites*; but plain dealers would like to be informed what *lignites* are? RUSTICUS.

[Lignite is a fossil wood carbonized to a certain degree, but retaining distinctly its woody texture. Dr. MacCulloch, *On Rocks*, p. 636., observes: "In its chemical properties, lignite holds a station intermediate between peat and coal; while among the varieties a gradation in this respect may be traced; the brown and more organised kinds approaching very near to peat, while the more compact kinds, such as jet, approximate to coal."]

Bishop Bathurst.—I have heard it often asserted that the late Dr. Bathurst, Bishop of Norwich, was the youngest of *forty-two* children. Can this

be satisfactorily ascertained? I remember hearing it many years since during the bishop's lifetime. Such a circumstance is not beyond the bounds of possibility, if we are to believe the Parish Register of Bermondsey; for there appears an entry there of the marriage, on Jan. 4, 1624–5, of James Harriott, Esq., one of the *forty* children of his father. I myself knew intimately a lady, a clergyman's widow, who was the mother of twenty-six children (Vol. v., p. 106.; Vol. ix., p. 186.); and I have heard it said that one of her brothers-in-law was father of twenty-four, and another of fourteen children. The late Sir Robert Wigram, Bart., had twenty-four children: he died at the age of eighty-six. Y. S. M.

[Mrs. Thistlethwaite, in her *Memoirs* of her father, p. 6., states, that "Benjamin Bathurst, Esq., the father of the Bishop of Norwich, having married, first, Miss Poole, an heiress, he had issue by her twenty-two children; by his second wife, Miss Brodrick, daughter of Dr. Brodrick, a brother of Lord Midleton's, Mr. Bathurst had a second family of fourteen children, of whom my father was third child and second son. He was a seven months' child, and I have heard that he was so extremely small an infant, that he could not be dressed like other children for some time after his birth, but was obliged to be wrapped in cotton. My father used to say in a joke, that he was wrapped in cotton, and put into a quart mug." The bishop's father had four children, one daughter and three sons. These four had a hundred children between them, thirty-six of whom fell to the lot of the bishop's father.]

"*Selah.*"—What is the meaning of the word *Selah*, which occurs so often in the Psalms? I have observed that most people, in reading, omit it. Should it be read or not? F. M. MIDDLETON.

[A diversity of opinion prevails as to the exact import of this term. The great musical critic Mattheson, in a work written on the word, having rejected eleven meanings, decides in favour of the twelfth, which makes the word equivalent to the modern Italian *da capo*. In this view, the word *selah* directs a repetition of the air or song from the commencement, to the parts where it is placed. Herder held that *selah* denoted a swell, or a change in the rapidity of the movement, or in the key. The Easterns, he says, are fond of a very uniform, and, as it appears to Europeans, mournful music; but at certain points, they of a sudden change the key, and pass into a different melody. These points, he thinks, were among the Hebrews indicated by the word *selah*. The balance of authority, however, is in favour of the former view.—*The People's Dict. of the Bible.* Consult also, Julius Bate's *Critica Hebræa*, and Gesenius' *Hebrew and English Lexicon.*]

The Long Parliament.—Where is a list of it, including its various changes, to be seen? Y. S. M.

[Among the *King's Pamphlets* in the British Museum (Press-mark, E. 1836.) is the following: "A List of the Names of the Long Parliament, anno 1640; likewise of the Parliament holden at Oxford; as also of the three ensuing Parliaments holden at Westminster in the years 1653, 1654, 1656, and of the late Parliament, dissolved April 22, 1659, with a Catalogue of the Lords of the other House. London: Printed in the year 1659." There is also another pamphlet entitled "The Names of the Members of Parliament which began on the 4th June, 1653. 4to. London, 1654."]

"*The Three Pigeons.*"—Was it the house at Brentford, mentioned by DR. RIMBAULT (Vol. ix., p. 331.), that suggested Tony Lumpkin's convivial ballad in praise of "The Three Jolly Pigeons?" G. TAYLOR.

Reading.

[It is highly probable that the scene "An Ale-house Room" in Goldsmith's comedy *She Stoops to Conquer* is the "Three Pigeons" at Brentford, as this remarkable hostel dates its origin from the days of Shakspeare and Ben Jonson. It is frequently mentioned by the early dramatists, and appears at one time to have been in some repute, having had for its landlord the celebrated tragedian, John Lowin, cotemporary of Shakspeare, and one of the original actors in his plays, who died in this house at a very advanced age:

"Thou art admirably suited for the Three Pigeons
At Brentford, I swear I know thee not."
The Roaring Girl.

"We will turn our courage to Braynford—westward,
My bird of the night—to the Pigeons."
Ben Jonson's *Alchymist.*

See Faulkner's *History of Brentford*, p. 144.]

Captain Cook.—Wanted, the pedigree of Capt. Jas. Cook (the circumnavigator), and a full account of his lineal and collateral descendants. WARDALE G. M'ALLISTER.

Philadelphia.

[Dr. Kippis's *Life of Captain Cook* may be consulted with advantage. It is carefully compiled, and will be found in the fourth volume of his *Biographia Britannica*, as well as in a separate 4to. volume, 1788. For the death of the eldest and only surviving son of the celebrated navigator, see *Gentleman's Magazine* for February, 1794, p. 182., and p. 199. of the same volume.]

Varnish for old Books.—Can any of your readers oblige me with a good receipt for varnishing the binding of old books? Bees-wax and turpentine, used very thin, is a tolerably good one; but I am desirous of learning another. INVESTIGATOR.

[A little common glue-size, made thin, would be better than bees-wax and turpentine. The best varnish that can be used is that made in France, and may be had at Barbe Lechertier's, Artists' Colourman, 60. Regent's Quadrant. It is called French varnish for leather, and is sold at 14*s.* per pound. There is also a common varnish for leather, which can be purchased

at Reilly's varnish manufactory, 19. Old Street, St. Luke's. It is sold at about 3*s.* 6*d.* per pint.]

Cabbages. — When were cabbages first cultivated in England? Who introduced them?

C. H.

[Evelyn says, "'Tis scarce a hundred years since we first had cabbages out of Holland, Sir Anthony Ashley, of Wiburg St. Giles, in Dorsetshire, being, as I am told, the first who planted them in England."—*Acetaria*, sect. 11. They were introduced into Scotland by the soldiers of Cromwell's army.]

Replies.

ADDISON'S HYMNS.

(Vol. ix., p. 373.)

After the correspondence that took place ("N. & Q.," Vol. v.), I had hoped that Addison would have been left in peaceable possession of those "divine hymns" ascribed to his pen; but this is not to be. A former correspondent, J. G. F., doubted whether they were not composed by Andrew Marvell? This inquiry was, I hope, satisfactorily answered, by myself in the first instance, and afterwards by Mr. Crossley, Vol. v., pp. 513. 548.

In No. 234. a later correspondent, S. M., asks whether the hymn "When rising from the bed of death," which he says is "taken from the chapter on 'Death and Judgment,' in Addison's *Evidences of the Christian Religion*," was written by Addison or Dr. Isaac Watts? In what edition of the *Evidences* does S. M. find either the chapter he speaks of, or this hymn? The place which it occupies is in No. 513. of the *Spectator*. As I have elsewhere stated, Addison was accustomed to throw a little mystery over these poems; and "the excellent man in holy orders," to whom this hymn is attributed, is unquestionably the ideal clergyman, the occasional visitor of the club, spoken of in the second number of the *Spectator*.

In the letter that accompanies this hymn, the supposed writer says, —

"The indisposition which has long hung upon me, is at last grown to such a head, that it must quickly make an end of me or of itself. . . . Were I able to dress up several thoughts of a serious nature, which have made great impressions on my mind during a long fit of sickness, they might not be an improper entertainment for one of your Saturday's papers."

What a natural remark from a writer who, Addison tells us, treats divine topics "as one who has no interests in this world, as one who is hastening to the object of all his wishes, and conceives hope from his decays and infirmities!" This sublime paper, or "series of thoughts," stamped with the peculiar beauties and polish of Addison's style, closes with the hymn in question, composed, as the writer says, "during this my sickness."

Watts survived the date of this paper above thirty-five years. Had it been his own composition, would he not have claimed the authorship, and incorporated the hymn amongst his sacred songs?

Let us not, in the pages of "N. & Q." at least, witness farther attempts to misappropriate the writings of one, whose undying fame will be cotemporaneous with the literature of England. Still, in the beautiful language of Addison's friend Tickell, may he in his hymns —

——"warn poor mortals left behind,
A task well suited to his gentle mind."

J. H. Markland.

LONGFELLOW.

(Vol. ix., pp. 174. 255.)

A communication from a gentleman, who married into a family of this name, informs me that the Longfellows of Brecon were a branch of a Yorkshire family; and that a portion of more than one family, probably from the same county, are now settled in Kent. My friend has not before had his attention turned to this subject, but he promises farther inquiry. T. S. N.

Bermondsey.

Why should W. P. Storer suppose that the name of Longfellow originated otherwise than in the lengthy proportions of an ancestor? Surely the well-known surnames, Rufus, Longshanks, Strongbow, are sufficient to warrant us in saying that Longfellow need have nothing to do with Longueville. From what shall we derive the names of Longman, Greathead, Littlejohn, and Tallboy?

John P. Stilwell.

Dorking.

By the kindness of the Registrar-General, I am enabled to point, with some precision, to a few of the localities in which the name of Longfellow exists in this country. Upon reference to the well-arranged indexes in his office, it appears that the deaths of sixty-one persons bearing this name were recorded in the years 1838 to 1852; and of these, fifty occurred in the West Riding of Yorkshire, namely, in Leeds thirty-five; Otley, and its neighbourhood, ten; Selby four, and in Keighley one. The other instances were, in the metropolis seven, and one each in Swansea, Newport (Monmouth), Tewkesbury, and Hastings. More than one third of the males bore the Christian name of William.

It is not probable that the Longfellows are numerous in any part of England: indeed, as we

know that of the general population the average annual mortality is 2·2 per cent, the sixty-one deaths in fifteen years, or four deaths yearly, might be supposed to result from about two hundred persons of the name; but inferences of this nature, except when large masses are dealt with, are often very fallacious.

May not the derivation of the name be from *long fallow*, of the same family as Fallows, Fellowes, Fallowfield, and Langmead, which are not uncommon? James T. Hammack.

19. St. Mark's Crescent, Regent's Park.

C. H. quotes some lines said to have been written on a window-shutter of the "Golden Lion," Brecon, when a Mr. Longfellow was proprietor, fifty or sixty years ago:

"Tom Longfellow's name is most justly his due;
Long his neck, long his bill, which is very long too;
Long the time ere your horse to the stable is led," &c.

These lines remind me of the following passage of the poet Longfellow's in his *Hyperion*, which, not to speak of a possible plagiarism, has at least a strange *family* resemblance:

"If you go to Zurich, beware how you stop at 'The Raven.' I wrote in the travellers' book—

'Beware of the Raven of Zurich;
'Tis a bird of omen ill,
With a noisy and an unclean breast,
And a very, very long bill.'

"If you go to 'The Golden Falken' you will find it there. I am the author of those lines.—Longfellow."

G. Dymond.

BOOKS BURNT BY THE HANGMAN.

(Vol. ix., pp. 78. 226.)

As the subject is interesting, you will probably permit me to cite a few more examples:—In Geo. Chalmers' *Catalogue*, "Burnt by the hangman" is appended to a copy of Wm. Thomas' *Historie of Italie*, 1549; but I do not find this stated elsewhere. The opinions emitted in this work are of a free nature certainly, in respect to the governed and governing powers; but whatever was the fate of his book, I rather think Thomas (who was executed in Mary's reign) suffered for some alleged act of overt treason, and not for publishing seditious books. *An Information from the States of the Kingdome of Scotland to the Kingdome of England, showing how they have bin dealt with by His Majesty's Commissioners*, 1640: in a proclamation (March 30, 1640) against seditious pamphlets sent from Scotland, this tract was prohibited on account of its containing many most notorious falsehoods, scandals, &c.; it was ordered to be burnt by the common hangman. (Rymer's *Fœd.*, as quoted by Chalmers.)

There is now before me a modern impression of an old cut in two compartments: the upper representing the demolition of the "Crosse in Cheapside on the 2nd May, 1643;" and the lower a goodly gathering of the public around a bonfire, viewing, with apparent satisfaction, the committal of a book to the flames by the common executioner, with this inscription:

"10th May, the Boocke of Spartes vpon the Lord's Day, was burnt by the hangman in the place where the Crosse stoode, and at (the) Exchange."

That great lover of sights, Master Pepys, notices one of these exhibitions:

"1661, 28th May, with Mr. Shipley," says our gossip, "to the Exchange about business; and there, by Mr. Rawlinson's favour, got into a balcone over against the Exchange, and there saw the hangman burn, by vote of Parliament, two old acts: the one for constituting us a Commonwealth, and the other I have forgot; which still do make me think of the greatness of this late turne, and what people will do to-morrow against what they all, thro' profit or fear, did promise and practise this day."

A note to this passage in the *Diary* (vol. i. p. 236., 3rd edit.) supplies the defective memory of Pepys, by informing us that the last was an "Act for subscribing the Engagement;" and adds, on the same day there had been burnt by the hangman, at Westminster Hall, the "Act for erecting a High Court of Justice for trying and judging Charles Stuart." They seem to have been just then cleansing out the Augean stable of the Commonwealth: for it is added, "two more acts" were similarly burnt next day.

In *A Letter to a Clergyman, relating to his Sermon on the 30th Jan.*, by a Lover of Truth, 1746, the lay author (one Coade, I believe), inveighing against high churchmen, reminds the preacher that he—

"Was pleased to dress up the principles of the Presbyterians in a frightful shape; but let me tell you, Sir, in my turn, that the principles of your party have been burnt, not by a rude and lawless rabble, but by the common hangman, in broad day-light, before the Royal Exchange in London, and by authority of Parliament. Perhaps," he continues, "you never heard of this contemptuous treatment of the Oxford principles, and therefore I will give it you from the Parliamentary Records:—'Anno Domini 1710. The House of Lords, taking into consideration the judgment and decree of the University of Oxford, passed in their Convocation July 21, 1683,—it was resolved by the Lords Spiritual and Temporal in Parliament assembled, that the said judgment and decree contains in it several positions contrary to the Constitution of this kingdom, and destructive to the Protestant Succession as by law established. And it was thereupon ordered, by the Lords Spiritual and Temporal in Parliament assembled, that the said judgment and decree shall be burnt by the hands of the common hangman before the Royal

Exchange, between the hours of twelve and one, on Monday the 17th March, in the presence of the Lord Mayor of the City of London,' &c."

Doleman's *Conference about the next Succession to the Crown of England*, reprinted at N. with licence, in 1681, was, in 1683, condemned by the University of Oxford, and burnt by the common hangman.

In the above examples I have confined myself to those books, &c. only which were expressly consigned to the flames by the hangman. The instances of book-burning where this indignity was either not imposed, or its infliction not recorded, are numerous. Among the curiosities of literature of Elizabeth's reign, were certain books ascribed to a Dutchman, by name Henry Nicholas, translated into English, and probably imported from the Low Countries. This person, imbibing the "damnable heresies" of David George, of Leyden, became the apostle of a sect who styled themselves "The Family of Love;" and their fanatical books becoming obnoxious to the dominant party, they were, by proclamation, ordered to be burnt; and, as such manifestations of the royal will usually ran, all persons were held punishable for having them in their possession. (See Herbert's *Ames*.) As an example of the spiritual power thus dealing with a book, apparently upon its own authority, the following may be offered:—*Servetus de Trinitate, &c.* (London, 1723.) This edition, which is without name of place or printer, and without date, was printed by Palmer for Osborne the bookseller; but, as soon as completed, was seized at the instance of Dr. Gibson, Bishop of London, and burnt, with the exception of a very few copies. (Davis' *Journey round the Library, &c.*) The last unfortunate book I shall mention is the *Metrical Psalms* of Dod; which was also, most likely, an episcopal seizure. Mr. Holland, in his *Psalmists of Britain*, quoting from George Withers' *Scholler's Purgatory*, says, "Dod the silkman's late ridiculous translation of the Psalms was, by authority, worthily condemned to the fire," and, judging from its extreme scarcity, I should say very few escaped. J. O.

I have not seen in your list of martyred books the following, in the year A.D. 1684: *A Plea for the Nonconformists*, by Thomas De Laune, Gentleman. He died in Newgate, during his imprisonment for the book, in pursuance of the following sentence:

"Ad General. Quartercal. Session. Pacis Dom. Regis tent. pro Civitat. London per adjornament. apud Justice-hall in le Old Bayly, die Mercurii Scil. Decimo Sexto die January, Anno Regis Caroli Secundi nunc Ang. &c.

"Thomas De Laune Convict. pro illicite Scribend. Imprimend. et Publicand. Libel. Seditios. dert. concernen. librum Communis præcationis. Fin. 100 Marc. Et committit, etc.! Et ulterius quousq; Inven. bon. de se bene gerend. per spacium Unius Anni Integri ex tunc prox. sequen. Et quod libel. sedit. cum igne Combust. sint apud Excambium Regal. in London, et si Del. Sol. 5 shil. WAGSTAFFE."

In a letter containing a narrative of his trial and imprisonment, written by him from prison, occur many touches of humour. In his remarks on the sentence he says,—

"The six shillings to be paid on my discharge is to the hangman, for the faggots, I suppose."

"The Court told us that, in respect to our education as scholars, we should not be pillory'd, though ('twas said) we deserved it. . . . . We were sent back to our confinement, and *the next execution-day* our books were burnt WITH FIRE (not with water, you must note), and we continue here; but, since I writ this, Mr. Ralphson had a supersedeas by *death* to a *better place!*"

In his account he affirms that, on his own confession of being the author of *The Plea*, and because he could find no bail, he was committed to Newgate—

"Lodged among the felons, whose horrid company made a perfect representation of that horrible place which you describe when you mention hell. A hard bench was my bed, and two bricks my pillow. But after two days and nights, *without any refreshment*, the unusualness of that society and place having impaired my health, which at the very best is tender, and crazy, I was removed, and am now in the press-yard, *a place of some sobriety*, though still a prison *ubi nihil amabile est!*"

Twenty years after, 1704, his *Plea* was republished, with his narrative, by one of his fellow-prisoners, who had been released, and who calls it "an elaborate piece"! He adds, that De Laune, being unable to pay

"the seventy-five pound, his children, his wife, and himself were imprison'd, and *all* dy'd in New-gate; of which myself was an eye-witness, and a companion with him for the same cause in the same prison, where I continued above a year after his death."

E. F. WOODMAN.

P.S.—Query, What is the meaning, in the foregoing, of the expression "at the next execution-day"? Have we any instance on record of the execution of a malefactor in front of the Royal Exchange? and, if not, did the hangman come from Newgate, after "doing duty" there, and burn the book at the Exchange?

In 1611 the books of Conrad Vorstius were publicly burnt in St. Paul's Churchyard and both the universities by the king's order. (Wilson's *Life and Reign of James I.*, p. 120.)

On Sunday, November 21, 1613, the books of Francis Suarez, the Spanish Jesuit, were publicly burnt at St. Paul's Cross. (*Court and Times of James I.*, vol. i. pp. 279, 280.) C. H. COOPER.

Cambridge.

SACK.

(Vol. ix., p. 272.)

With respect to the wines called Sacks, much diversity of opinion has prevailed; and although the question has been frequently discussed, it still remains, in a great measure, undetermined. It seems admitted, on all hands, that the term *sack* was originally applied to certain growths of Spain. In a MS. account of the disbursements by the chamberlain of the city of Worcester for 1592, Dr. Percy found the ancient mode of spelling to be *seck*, and thence concluded that sack is a corruption of *sec*, signifying a dry wine. Moreover, in the French version of a proclamation for regulating the prices of wines, issued by the Privy Council in 1633, the expression *vins secs* corresponds with the word *sacks* in the original. The term *sec* is still used as a substantive by the French to denote a Spanish wine; and the dry wine of Xerez is known at the place of its growth by the name of *vino seco*. The foregoing account is abridged from *The History of Ancient and Modern Wines*, by Alex. Henderson, Lond. 1824. The following is taken from Cyrus Redding's *History of Modern Wines*, Lond. 1833:

"In the early voyages to these islands (the Canaries), quoted in Ashley's collection, there is a passage relative to sack, which will puzzle wise heads about that wine. It is under the head of 'Nicols' Voyage.' Nicols lived eight years in the islands. The island of Teneriffe produces three sorts of wine, Canary, Malvasia, and Verdona, 'which may all go under the denomination of sack.' The term then was applied neither to sweet nor dry wines exclusively, but to Canary, Xeres (*i. e.* sherry), or Malaga generally. In Anglo-Spanish dictionaries of a century and a quarter old, sack is given as *Vino de Canarias*. Hence it was Canary sack, Xeres sack, or Malaga sack."

Ἁλιεύς.

Dublin.

In reply to your correspondent, I believe sack to be nothing but *vino secco*, dry wine, probably identical with sherry or madeira. I once, when an undergraduate at Oxford, ordered a dozen from a travelling agent to a London wine merchant, probably from Shakspearian associations, and my belief is that what he sold me under that name was an Italian wine of some sort, bearing a good deal of resemblance to the *vino panto*, of which Perugia is the head-quarters. B. D.

This is the same wine which is now named sherry. Falstaff calls it *sherris sack*, and also *sherris* only, using in fact both names indiscriminately (2 *Henry IV.*, Act IV. Sc. 3.). For various commentaries regarding it, see Blount's *Glossographia*; Dr. Venner's *Via recta ad Vitam longam*, published in 1637; Nares' *Glossary*, &c. Cotgrave, in his *Dictionary*, makes sack to be derived from *vin sec*, French; and it is called *seck* in an article by Bishop Percy, from an old account-book at Worcester, anno Elizabethæ 34.

N. L. J.

IRISH LAW IN THE EIGHTEENTH CENTURY.

(Vol. ix., p. 270.)

What has been mistaken by your correspondent for a piece of Irish barbarity, was, until the Act 12 Geo. III. c. 20., the usual punishment awarded by the law to culprits standing mute upon an arraignment of felony (that is, without speaking at all, or without putting himself upon God and the country). The judgment in such case was:

"That the man or woman should be remanded to the prison, and laid there in some low and dark room, where they should lie naked on the bare earth, without any litter, rushes, or other clothing, and without any garment about them, but something to cover their privy parts, and that they should lie upon their backs, their heads uncovered and their feet, and one arm to be drawn to one quarter of the room with a cord, and the other arm to another quarter, and in the same manner to be done with their legs; and there should be laid upon their bodies iron and stone, so much as they might bear, and more; and the next day following, to have three morsels of barley bread without any drink, and the second day to drink thrice of the water next to the house of the prison (except running water), without any bread; and this to be their diet until they were dead. So as, upon the matter, they should die three manner of ways, by weight, by famine, and by cold. And the reason of this terrible judgment was because they refused to stand to the common law of the land." — 2 *Inst.* 178, 179.

In the Year-Book of 8 Henry IV. the form of the judgment is *first* given. The Marshal of the King's Bench is ordered to put the criminals into "diverses measons bases et estoppes, que ils gisent par la terre touts nuds forsque leurs braces, que ils mettroit sur chascun d'eux tants de fer et poids quils puissent porter et plus," &c., (as above).

It appears also, from Barrington's *Observations on the Statutes*, that, until the above-mentioned act, it was usual to torture a prisoner by tying his thumbs tightly together with whipcord in order to extort a plea; and he mentions the following instances where one or more of these barbarous cruelties have been inflicted:

"In 1714 a prisoner's thumbs were thus tied at the same place" (Old Bailey), "who then pleaded; and in January, 1720, William Spigget submitted in the same manner after the thumbs being tied *as usual*, and his accomplice, Phillips, was absolutely pressed for a considerable time, till he begged to stand on his trial. In April, 1720, Mary Andrews continued so obstinate, that three whipcords were broken before she would plead. In December, 1721, Nathanael Haws suffered in the same manner by squeezing the thumbs; after

which he continued under the press for seven minutes with 250 lbs., and then submitted."

Barrington also says in the text:

"As it is very unusual for criminals to stand mute on their trials in more modern days, and it was not unfrequent, if we go some centuries back in English History, it may not be improper to observe, that the occasion of its being then more common, was to prevent forfeitures, and involving perhaps innocent children in their parents' guilt. These forfeitures only accrued upon judgment of *life and limb*, and, to the disgrace of the crown, were too frequently levied with the utmost rigour. The sentence, however, hath continued to be put into execution till the late Act of Parliament (12 Geo. III. c. 20.) properly abolished it."

He mentions two other cases, one of which happened at the Sussex assizes, under Baron Thompson, and the other at Cambridge, in 1741, when Baron Carter was the judge. I do not think there are any more modern instances than these, for they are the only ones cited by counsel in General Picton's case, in justification of inflicting torture on a prisoner. (*State Trials*, vol. xxx.) The Marquis Beccaria, in an exquisite piece of raillery, has proposed this problem with a gravity and precision truly mathematical:

"The force of the muscles and the sensibility of the nerves of an innocent person being given, it is required to find the degree of pain necessary to make himself guilty of a given crime."—1 *Bl. Com.* 327. *n.*

A prisoner standing mute at the present day would be sentenced to undergo the punishment that would be awarded to him, if found guilty of the crime laid to his charge. INVESTIGATOR.

Manchester, April 4, 1854.

Blackstone (book iv. chap. 25.) speaks of the cases in which punishment of "peine forte et dure" was inflicted according to the ancient law. It would occupy too great space to quote what he says on this point, and, therefore, I must refer your correspondent to his work itself, where he will also find an inquiry into its origin. The punishment is described almost in the words of your correspondent's quotation; thus:

"That the prisoner be remanded to the prison from whence he came, and be put into a low, dark chamber; and there be laid on his back, on the bare floor, naked, unless where decency forbids; that there be placed upon his body as great a weight of iron as he could bear, and more; that he have no sustenance, save only, on the first day, three morsels of the worst bread, and, on the second day, three draughts of standing water, that should be nearest to the prison door; and in this situation this should be alternately his daily diet, *till he died*, or (as anciently the judgment ran) till he answered."

Blackstone farther intimates that this punishment was abolished by statute 12 Geo. III. c. 20., which shows, of course, that it continued to be according to law for more than thirty years after the date mentioned by ABHBA. R. O.

The punishment, or more properly torture, alluded to by ABHBA, was the "peine forte et dure," commonly applied in the early part of the last century to such criminals as refused to plead. Many died under it in order to save their estates, &c. from forfeiture to the crown. In my forthcoming anecdotes of "The Eighteenth Century," several cases are cited from the newspapers of the time; but, as the MS. is now in the printer's hands, I cannot refer to them. Writing from memory, I think that the last case in which this torture was applied at the Old Bailey in London was in 1735, and reported in the *London Magazine* of that year. The "Press-yard" at Newgate derives its name from being the scene of these tortures.

ALEXANDER ANDREWS.

JOB XIX. 26.

(Vol. ix., p. 303.)

Perhaps the best mode in which I can comply with MR. C. MANSFIELD INGLEBY's request, is to send for insertion in the "N. & Q." my MS. note on the text in question:

ואחר עורי נקפו זאת
ומבשרי אחזה אלוה:

The difficulties which the reader experiences, on reading the authorised version of this passage, are by no means trifling. Every one knows that the words printed in *Italics* are not to be found in the original; the strictly literal rendering, according to the construction put upon the verse by our translators, would therefore run thus:

"And after my skin, destroy this,
Yet in my flesh shall I see God."

To say the least of it, "it is hard to be understood." The three words in Italics, arbitrarily introduced, make the passage by no means more intelligible.

The erudite author of the marginal readings (see "N. & Q.," Vol. ix., p. 108.) felt the difficulty, and therefore proposed another translation, which is,—

"After I shall awake, though this *body* be destroyed,
Yet out of my flesh shall I see God."

By an effort of violent criticism, עורי might be translated *my awaking;* but it will require an extraordinary critical mind to turn נקפו זאת into *though this body be destroyed.*

The difficulties seem to have originated with the misapprehension of the proper meaning of the verb נקף here. Instead of translating it according to its primitive signification, viz. *to surround*

a foreign sense has been palmed upon it, viz. *to destroy*. Job, no doubt, meant to say thus:

"And after my skin has returned, this shall be;
And out of my flesh shall I see God."

Thus the literal meaning demonstrates a connecting link between verses 25 and 26. The authorised version and the marginal reading seem to lack that link:

"And I know that my Redeemer liveth,
And He shall at length abide upon the earth."

But would you know when this *at length* is to take place? It will come to pass when a shaking of the dry bones shall take place, when bone to bone shall be joined, when sinews and flesh shall come upon them, and skin cover them above; that is, when the skeleton of my mutilated body shall be raised a glorified body. In other words, —

"And after my skin returned, this shall be;
And out of my flesh shall I see God."

The most ancient translators have evidently put this construction upon the verse under consideration. The Chaldee paraphrase runs thus:

ומן בתר דאתפח משכי תהא דא
ומבסרי אחמי תוב אלהא : :

"And after my skin is healed, this shall be;
And out of my flesh shall I see the return of God."

אתפח does not mean here *inflated*, as some suppose. The Syriac version translates the word נקפו by the word אתכרך, which means *surround, wind round*. The Vulgate has the following version of the patriarch's prophetic exclamation:

"Et rursum circumdabor pelle mea,
Et in carne mea videbo Deum meum."

Jerome evidently knew not what to do with the word זאת, and therefore omitted it. He might have turned it to good account by translating it *erit hoc*.

The above note has been penned upwards of five years ago, and I transcribe it now, without a single alteration, for the benefit of MR. C. MANSFIELD INGLEBY and his friends.

MOSES MARGOLIOUTH.

Wybunbury, Nantwich.

PHOTOGRAPHIC CORRESPONDENCE.

Photographic Experiences. — We have received from our valued correspondent DR. MANSELL, of Guernsey, a suggestion to which we are happy to give publicity, and to the promotion of which we shall be very glad to lend the columns of "N. & Q." Our photographic readers are probably aware that the Talbotype process is increasing in favour; we have recorded DR. DIAMOND's strong testimony to its advantages. MR. LLEWELLYN has just described his process (which is strikingly similar) in the *Photographic Journal;* and in a recent number of *La Lumière* the VICOMTE VIGIER confirms the views of our countrymen. DR. MANSELL, who has given our readers the benefit of his experience, well remarks that in all his acquaintance with physical science, he knows nothing more remarkable than that MR. FOX TALBOT should not only have discovered this beautiful process, but likewise have given it to the world (in 1841) in so perfect a form, that the innumerable experiments of a dozen years have done nothing essential to improve it, and the best manipulators of the day can add nothing to it. It is, however, with a view to testing some of the points in which photographers differ, so as to establish which are best, that DR. MANSELL suggests, that a table giving,

1. The time of exposure in the camera, in a bright May sun,
2. The locality,
3. The iodizement,
4. The maker of the paper,
5. The diameter of the diaphragm,
6. Its distance from the lens, and
7. The diameter, focal length, and maker of the lens,

would, if carefully and honestly stated by some twenty or thirty photographers, be extremely valuable. Of this there can be little doubt, and we hope that our scientific photographic friends will respond to this suggestion. We for our parts are ready to receive any such communications, and will, at the end of the month, collate and arrange them in such form as may best exhibit the results. It is obvious that, in a matter of such a nature, *we* at least should be furnished with the names of our correspondents.

The Céroléine Process. — The unfavourable state of the weather has prevented me from making many experiments as to the value of the process given in your 234th Number, but I have seen enough to convince me that it will effect a great saving of trouble, and be more sensitive than any modification of Le Gray's process that has yet been published. It will, however, be rather more expensive, and, in the hands of persons unaccustomed to chemical manipulations, rather difficult; but the solutions once made, the waxing process is delightfully easy. WILLIAM PUMPHREY.

On preserving the Sensitiveness of Collodion Plates. — *The Philosophical Magazine* of the present month contains a very important article by Messrs. Spiller and Crookes upon this great desideratum in photographic practice. We have heard from a gentleman of considerable scientific attainments, that, from the few experiments which he had then made, he is convinced that the plan is quite feasible. We of course refer our readers to the paper itself for fuller particulars as to the reasoning which led the writers to their successful experiment, and for an enumeration of the many advantages which may result from their discovery. Their process is as follows:

"The plate, coated with collodion (that which we employ contains iodide, bromide, and chloride of ammonium, in about equal proportions), is made sensitive by immersion in the ordinary solution of nitrate of

silver (30 grains to the ounce), and after remaining there for the usual time, is transferred for a second solution of the following composition:

Nitrate of zinc (fused) - - -	2 ounces.
Nitrate of silver - - - -	35 grains.
Water - - - - - - -	6 ounces.

The plate must be left in this bath until the zinc solution has thoroughly penetrated the film (we have found five minutes amply sufficient for this purpose, although a much longer time is of no consequence); it should then be taken out, allowed to drain upright on blotting-paper until all the surface moisture has been absorbed (about half an hour), and then put by until required. The nitrate of zinc, which is still retained on the plate, is sufficient to keep it moist for any length of time, and we see no theoretical or practical reason why its sensitiveness should not be retained as long: experiments on this point are in progress; at present, however, we have only subjected them to the trial of about a week, although at the end of that period they were hardly deteriorated in any appreciable degree. It is not necessary that the exposure in the camera should be immediately followed by the development, as this latter process can be deferred to any convenient opportunity, provided it be within the week. Previous to development, the plate should be allowed to remain for a few seconds in the original thirty-grain silver-bath, then removed and developed with either pyrogallic acid or a protosalt of iron, and afterwards fixed, &c. in the usual manner."

Replies to Minor Queries.

Tippet (Vol. ix., p. 370.). — P. C. S. S. cannot help thinking that *tippet* is nothing more than a corruption, *per metathesia*, of *epitogium*. Such, at least, seems to have been the opinion of old Minsheu, who, in his *Guide to the Tongues*, 1627, describes it thus:

"A habit which universitie men and clergiemen weare over their gownes. L. *Epitogium*, ab ἐπὶ and *toga*."

P. C. S. S.

Heraldic Anomaly (Vol. ix., p. 298.).—As your correspondent John o' the Ford wishes to be furnished with examples of arms now extant, augmented with a cross in chief, I beg to inform him that on the north side of St. John's Gate, Clerkenwell, immediately above the arch, are three shields: the centre one bearing a plain cross (the arms of the order); on the right, as you face the gateway, the shield bears a chevron ingrailed between three roundles, impaling a cross flory, over all on a chief a cross; that on the left is merely a single shield, bearing a chevron ingrailed between three roundles apparently (being somewhat damaged), in chief a plain cross. If the colours were marked, they are indistinguishable, — shield and charges are alike sable now. On the south side are two shields: that on the right has been so much damaged that all I can make out of it is that two coats have been impaled thereon, but I cannot discover whether it had the cross in chief or not; that on the left bears a chevron between three roundles, in chief a plain cross. This shield also is damaged; but, nevertheless, enough remains to enable one to make out the charges with tolerable certainty.

Tee Bee.

George Wood of Chester (Vol. viii., p. 34.).—I think it very probable that this gentleman, who was Justice of Chester in the last year of the reign of Mary and the first of Elizabeth, will turn out to be George Wood, Esq., of Balterley, in the county of Stafford, who married Margaret, relict of Ralph Birkenhead, of Croughton, in Cheshire, and sixth daughter of Sir Thomas Grosvenor, of Eaton, Knight, ancestor of the present noble house of Westminster. If Cestriensis can obtain access to Shaw's *History of Staffordshire*, the hint I have thrown out may speed him in his investigations.

T. Hughes.

Chester.

Moon Superstitions (Vol. viii., pp. 79. 145. 321.). — The result of my own observations, as far as they go, is, that remarkable changes of weather sometimes accompany or follow so closely the changes of the moon, that it is difficult for the least superstitious persons to refrain from imagining some connexion between them — and one or two well-marked instances would make many converts for life to the opinion;—but that in comparatively few cases are the changes of weather so marked and decided as to give them the air of cause and effect.

J. S. Warden.

"*Myself*" (Vol. ix., p. 270.).—The inscription from a gravestone, inserted by G. A. C., brought to my mind a poem by Bernard Barton, which I had met with in a magazine (*The Youth's Instructor* for December, 1826), into which it had been copied from the *Amulet*. The piece is entitled "A Colloquy with Myself." The first two stanzas, which I had always considered original, are subjoined for the sake of comparison:

"As I walk'd by myself, I talk'd to myself,
And myself replied to me;
And the questions myself then put to myself,
With their answers I give to thee.

Put them home to thyself, and if unto thyself,
Their responses the same should be:
O look well to thyself, and beware of thyself,
Or so much the worse for thee."

T. Q. C.

Polperro, Cornwall.

I cannot inform G. A. C. by whom or in what year the lines were written, from which the epitaph he mentions was copied; but he will find them amongst

the Epigrams, &c., &c., in *Elegant Extracts*, in the edition bearing date 1805, under the title of a Rhapsody. WEST SUSSEX.

Roman Roads in England (Vol. ix., p. 325.).—I think that in addition to the reference to *Richard of Cirencester*, PRESTONIENSIS should be apprised of the late General Roy's *Military Antiquities of Great Britain* (published by the Society of Antiquaries), a most learned and valuable account of and commentary on *Richard de Cirencester*, and on all the other works on the subject; Stukeley, Horsley, &c. I have my own doubts as to the genuineness of Richard's work; that is, though I admit that the facts are true, and compiled with accuracy and learning, I cannot quite persuade myself that the work is that of the Monk of Westminster in the fourteenth century, never heard of till the discovery of an unique MS. in the Royal Library at Copenhagen about 1757. I suspect it to have been a much more modern compilation. C.

Anecdote of George IV. (Vol. ix., pp. 244. 338.).—If JULIA R. BOCKETT has accurately copied (as we must presume) the note that she has sent you, I am sorry to inform her that it is a forgery: the Prince never, from his earliest youth, signed "George" *tout court;* he always added P. If the story be at all true, your second correspondent, W. H., is assuredly right, that the "old woman" could not mean the Queen, who was but eighteen when the Prince was born, and could not, therefore, at any time within which this note could have been written, be called, even by the giddiest boy, "an old woman." When the Prince was twelve years old, she was but thirty. C.

General Fraser (Vol. ix., p. 161.).—The communication of J. C. B. contains the following sentence:

"During his interment, the incessant cannonade of the enemy covered with dust the chaplain and the officers who assisted in performing the last duties to his remains, they being within view of the greatest part of both armies."

As some might suppose from this that the American army was guilty of the infamous action of knowingly firing upon a funeral, the following extract from Lossing's *Pictorial Field Book of the Revolution*, lately published, is submitted to the readers of "N. & Q." It tells *the whole truth* upon the subject. It is from vol. i. p. 66.:

"It was just sunset in that calm October evening, that the corpse of General Fraser was carried up the hill to the place of burial within the 'great redoubt.' It was attended only by the members of his military family, and Mr. Brudenel, the chaplain; yet the eyes of hundreds of both armies followed the solemn procession, while the Americans, ignorant of its true character, kept up a constant cannonade upon the redoubt. The chaplain, unmoved by the danger to which he was exposed, as the cannon-balls that struck the hill threw the loose soil over him, pronounced the impressive funeral service of the Church of England with an unfaltering voice.* The growing darkness added solemnity to the scene. Suddenly the irregular firing ceased, and the solemn voice of a single cannon, at measured intervals, boomed along the valley and awakened the responses of the hills. It was a minute gun, fired by the Americans in honour of the gallant dead. The moment information was given that the gathering at the redoubt was a funeral company fulfilling, amid imminent perils, the last breathed wishes of the noble Fraser, orders were issued to withhold the cannonade with balls, and to render military homage to the fallen brave."

I may add, for the information of English readers, that Lossing's *Pictorial Field Book of the Revolution* is a work of great general accuracy, written by a gentleman who travelled thousands of miles to collect the materials. The drawings for the work were drawn, and the numerous woodcuts engraved, by him. They are the finest woodcuts ever produced in this country. UNEDA.

Philadelphia.

The Fusion (Vol. ix., p. 323.).—The Orleans branch, though it derives its eventually hereditary claim to the throne of France from Louis XIII., as stated by E. H. A., have later connexions in blood with Louis XIV. The Regent Duke married Mdlle de Blois, the legitimated daughter of Louis XIV. Louis-Philippe's mother was great-granddaughter of Louis XIV. by another line. C.

"*Corporations have no souls*" (Vol. ix., p. 284.).—This saying is to be found in Coke's *Reports*, vol. x. p. 32.:

"A corporation aggregate of many is invisible, immortal, and rests only in intendment and consideration of the law. They cannot commit treason, nor be outlawed, nor excommunicate, *for they have no souls*, neither can they appear in person, but by attorney." ERICA.

Apparition of the White Lady (Vol. viii., p. 317.).—Some account of the origin of this apparition story is given at considerable length by Mrs. Crowe in the *Night Side of Nature*, chapter on Haunted Houses, pp. 315. 318. JOHN JAMES.

Avington Rectory, Hungerford.

Female Parish Clerk (Vol. viii., p. 338.).—The sexton of my parish, John Poffley, a man worthy of a place in Wordsworth's *Excursion*, was telling me but a few days ago, that his mother was the parish clerk for twenty-six years, and that he well remembers his astonishment as a boy, whenever

* Burgoyne's *State of the Expedition*, p. 169. Lieutenant Kingston's *Evidence*, p. 107.

he happened to attend a neighbouring church service, to see a man acting in that capacity, and saying the responses for the people.

JOHN JAMES.

Avington Rectory, Hungerford.

I have just seen an extract from "N. & Q." in one of our local papers, mentioning Elizabeth King as being clerk of the parish of Totteridge in 1802, and a question by Y. S. M. if there were any similar instance on record of a woman being a parish clerk? In answer to this Query, I beg to inform Y. S. M. that in the village of Misterton, Somerset, in which place I was born, a woman acted as clerk at my mother's wedding, my own baptism, and many years subsequently: I was born in 1822. WM. HIGGINS.

Bothy (Vol. ix., p. 305.).—For a familiar mention of this word (commonly spelt *Bothie*), your correspondent may be referred to the poem of *The Bothie of Toper-na-fuosich*, a Long-Vacation Pastoral, by Arthur Hugh Clough, Oxford: Macpherson, 1848. The action of the poem is chiefly carried on at the Bothie, the situation of which is thus described (in hexameter verse):

"There on the blank hill side, looking down through the loch to the ocean,
There with a runnel beside, and pine trees twain before it,
There with the road underneath, and in sight of coaches and steamers,
Dwelling of David Mackaye, and his daughters Elspie and Bella,
Sends up a volume of smoke the Bothie of Toper-na-fuosich."

This sort of verse, by the way, is thus humorously spoken of by Professor Wilson in his dedication, "to the King," of the twelfth volume of Blackwood (1822):

"What dost thou think, my liege, of the metre in which I address thee?
Doth it not sound very big, very bouncing, bubble-and-squeaky,
Rattling, and loud, and high, resembling a drum or a bugle—
Rub-a-dub-dub like the one, like t'other tantara-tara?
(It into use was brought of late by thy Laureate Doctor—
But, in my humble opinion, I write it better than he does)
It was chosen by me as the longest measure I knew of,
And, in praising one's King, it is right full measure to give him."

CUTHBERT BEDE, B.A.

King's Prerogative and Hunting Bishops (Vol. ix., p. 247.).—The passage of Blackstone, referred to by the Edinburgh Reviewer, will be found in his *Commentaries*, vol. ii. p. 413., where reference is made to 4 [Coke's] *Inst.* 309. See also the same volume of Blackstone, p. 427. It is evident that Bishop Jewel possessed his "muta canum." See a curious account of a visit to him by Hermann Falkerzhümer, in the *Zurich Letters*, second series, pp. 84. &c. H. GOUGH.

Lincoln's Inn.

Green Eyes (Vol. viii., p. 407.; Vol. ix., p. 112.).—Antoine Heroet, an early French poet, in the third book of his *Opuscules d'Amour*, has the following lines:

"Amour n'est pas enchanteur si divers
Que les yeux noirs face devenir *verds*,
Qu'un brun obscur en blancheur clere tourne,
Ou qu'un traict gros du vissage destourne."

(Love is not so strange an enchanter that he can make black eyes become green, that he can turn a dark brown into clear whiteness, or that he can change a coarse feature of the face.) UNEDA.

Philadelphia.

Brydone the Tourist (Vol. ix., pp. 138. 255. 305.).—

"On lui a reproché d'avoir sacrifié la vérité au plaisir de raconter des choses piquantes."

In a work (I think) entitled *A Tour in Sicily*, the production of Captain Monson, uncle to the late Lord Monson, published about thirty years ago, I remember to have read a denial and, as far as I can remember, a refutation of a statement of Brydone, that he had seen a pyramid in the gardens or grounds of some dignitary in Sicily, composed of—chamber-pots! I was, when I read Mr. Monson's book (a work of some pretensions as it appeared to me), a youngster newly returned from foreign travel, and in daily intercourse with gentlemen of riper age than myself, and of attainments as travellers and otherwise which I could not pretend to; many of them were Italians, and I perfectly remember that by all, but especially by the latter, Brydone's book was treated as a book of apocrypha. TRAVELLER.

Descendants of John of Gaunt, Noses of (Vol. vii., p. 96.).—Allow me to repeat my Query as to E. D.'s remark: he says, to be dark-complexioned and black-haired "is the family badge of the Herberts quite as much as the unmistakeable nose in the descendants of John of Gaunt." I hope E. D. will not continue silent, for I am very curious to know his meaning. Y. S. M.

"*Put*" (Vol. vii., p. 271.).—I am surprised at the silence of your Irish readers in reference to the pronunciation of this word. I certainly never yet heard it pronounced like "but" amongst educated men in Ireland, and I am both a native of this country and resident here the greater part of my life. The Prince Consort's name I have occa-

sionally heard, both in England and Ireland, pronounced as if the first letter was an O—"Olbert" —and that by people who ought to know better.

Y. S. M.

"*Caricature; a Canterbury Tale*" (Vol. ix., p. 351.).—The inquiry of H. as to the meaning of a "Caricature," which he describes (though I doubt if he be correct as to all the personages), appears to me to point to a transaction in the history of the celebrated "Coalition Ministry" of Lord North and Fox; in which—

"Burke being Paymaster of the Forces, committed one or two imprudent acts: among them, the restoration of Powel and Bembridge, two defaulting subordinates in his office, to their situations. His friends of the ministry were hardly tasked to bring him through these scrapes; and, to use the language of Wraxall's *Memoirs*, 'Fox warned the Paymaster of the Forces, as he valued his office, not to involve his friends in any similar dilemma during the remainder of the Session.'"

A. B. R.

Belmont.

Miscellaneous.

NOTES ON BOOKS, ETC.

Dr. Waagen, the accomplished Director of the Royal Gallery of Pictures, Berlin, has just presented us with three volumes, to which, as Englishmen, we may refer with pride, because they bear testimony not only to the liberality of our expenditure in works of art, but also to the good taste and judgment which have generally regulated our purchases. *The Treasures of Art in Great Britain, being an Account of the Chief Collections of Paintings, Drawings, Sculptures, Illuminated MSS., &c.*, as the work is designated, must become a handbook to every lover of Art in this country. It is an amplification of Dr. Waagen's first work, *Art and Artists in England*, giving, not only the results of the author's more ripened judgment and extended experience, but also an account of twenty-eight collections in and round London, of nineteen in England generally, and of seven in Scotland, not contained in his former work. And as the Doctor has bestowed much pains in obtaining precise information regarding the art of painting in England since the time of Hogarth, and of sculpture since the time of Flaxman; and also devoted much time to the study of English miniatures contained in MSS. from the earliest time down to the sixteenth century; of miniatures of other nations preserved in England; of drawings by the old masters, engravings and woodcuts; he is fully justified in saying that, both as regards the larger class of the public who are interested in knowing the actual extent of the treasures of Art in England, and also the more learned connoisseurs of the history of Art, this edition offers incomparably richer and more maturely digested materials than the former one. Let us add, that the value of this important and most useful and instructive book is greatly enhanced by a very careful Index.

We have received from Messrs. Johnston, the geographers and engravers to the Queen, two maps especially useful at the present moment, viz., one of the Baltic Sea, with enlarged plans of Cronstadt, Revel, Sveaborg, Kiel Bay, and Winga Sound; and the other of the seat of war in the Danubian Principalities and Turkey, with map of Central Europe.

At the Annual General Meeting of the Camden Society on Tuesday last, M. Van de Weyer, Mr. Blencowe, and the Rev. John Webb were elected of the New Council in the place of Mr. Cunningham, Mr. Foss, and Sir Charles Young, who retire.

The Inaugural General Meeting of the Surrey Archæological Society is announced for Wednesday next, at the Bridge House Hotel, London Bridge, Henry Drummond, Esq., in the chair. Objects of antiquarian and general interest intended for exhibition may be sent, not later than Monday the 8th, to Mr. Bridger, the curator.

BOOKS RECEIVED. — *The present State of Morocco, a Chapter of Mussulman Civilisation*, by Xavier Durriew, the new Part of Longman's *Traveller's Library*, is an interesting picture of the institutions, manners, and religious faith of a nation too little known in Europe. — *Deeds of Naval Daring, &c.*, by Edward Giffard, *Second Series*. This new volume of Murray's *Railway Reading* is well timed. — *The Diary and Letters of Madame D'Arblay*, Vol. III., carries on her record of the gossip of the Court during the years 1786–7. — *Critical and Historical Essays, &c.*, by T. B. Macaulay, contains, among other admirable essays, those on Walpole's Letters to Mann, William Pitt, Earl of Chatham, Mackintosh's History of the Revolution, and Lord Bacon.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

ESSAYS AND SKETCHES OF LIFE AND CHARACTER, by a Gentleman who recently left his Lodgings. London, 1820.
MEMOIR OF SHERIDAN, by the late Professor Smyth. Leeds, 1841. 12mo.

Wanted by *John Martin*, Librarian, Woburn Abbey.

THE ARTIFICES AND IMPOSITIONS OF FALSE TEACHERS, discovered in a Visitation Sermon. 8vo. London, 1712.
THE CHURCH OF ENGLAND NOT SUPERSTITIOUS — showing what Religions may justly be charged with Superstition, pp. 46, 8vo. London, 1714.
PHYSICA ARISTOTELICA MODERNA ACCOMODATA IN USUM JUVENTUTIS ACADEMICÆ, Auctore Gulielmo Taswell. 8vo. London, 1718.
ANTICHRIST REVEALED AMONG THE SECT OF QUAKERS. London, 1723.
The above were written by Wm. Taswell, D.D., Rector of Newington, Surrey, &c.
MISCELLANEA SACRA; containing the Story of Deborah and Barak; David's Lamentations over Saul and Jonathan; a Pindaric Poem; and the Prayer of Solomon at the Dedication of the Temple, 4to., by E. Taswell. London, 1760.
THE USEFULNESS OF SACRED MUSIC, 1 Chron. 16. 39. 40. 42., by Wm. Taswell, A.M., Rector of Wootton-under-Edge, Gloucestershire. 8vo. London, 1742.
COMMERCE OF THE UNITED STATES AND WEST INDIES, by the Hon. Littleton W. Tazewell. London, 1829.

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The Numbers of the BRITISH AND COLONIAL QUARTERLY REVIEW, published in 1846, by Smith and Elder, Cornhill, containing a review of a work on graduated, sliding-scale, Taxation. Also any work of the French School on the same subject, published from 1790 down to the end of the Revolution.

Wanted by *R. J. Cole*, 12. Furnival's Inn.

BREVINT'S CHRISTIAN SACRAMENT AND SACRIFICE. 4th Edition, 1757. Rivingtons.

Wanted by *S. Hayward*, Bookseller, Bath.

J. G. AGARDH, SPECIES, GENERA, ET ORDINES ALGARUM. Royal 8vo. London, 1848—1853.
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Wanted by the *Rev. Frederick Smithe*, Churchdown, Gloucester.

PLATONIS OPERA OMNIA (Stallbaum). Gothæ et Erfordiæ, Sumptibus Guil. Hennings, 1832; published in Jacobs and Rost's Bibliotheca Græca. Vol. iv. Sect. 2., containing Menexenus, Lysis, Hippias uterque, Io.

Wanted by the *Rev. G. R. Mackarness*, Barnwell Rectory, near Oundle.

ADMIRAL NAPIER'S REVOLUTION IN PORTUGAL. Moxon, Dover Street.

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Notices to Correspondents.

F. R. F. *The Third Part of Bunyan's* Pilgrim's Progress *is an imposture. See* "N. & Q.," Vol. viii., p. 222. *For bibliographical notices of that work, see the Introduction to* The Pilgrim's Progress, *published by the Hanserd Knollys Society in* 1847.

I. R. R. *For notices of John a Cumber, see our* Fourth Volume passim.—Knight of L. *is Leopold of Austria;* K. C., *Knight of the Crescent of Turkey.*—Pricket *is a young male deer of two years old.*—Impresse *is from Ital.* Imprendere, *says Blount: see also his* Dict. s. v. devise.—*The* Wends, *or* Vends, *is an appellation given to the Slavonian population, which had settled in the northern part of Germany from the banks of the Elbe to the shores of the Baltic.*

W. W. (Malta). *Received with thanks. Letters and more sheets will be despatched on the 17th.*

A SUBSCRIBER (Atherstone) *is referred to our Reply to* B. P. *in* "N. & Q." *of March 25th*, p. 290. *We propose giving a short paper on the subject.*

R. P. (Bishop Stortford) *shall receive a private communication as to his photographic difficulties.*

B. (Manchester). *The new facts arising every day necessarily compel the postponement of the proposed work.*

Replies to many other Correspondents next week.

ERRATA.—Vol. viii., p. 328., *for* Sir William Upton *read* Sir William Ussher. Vol. viii., p. 367., *for* Vernon *read* Verdon, *and for* Harrington *read* Harington. Vol. ix., p. 373., *for Lord* Boteloust *read* Botetourt.

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Eight " -	12 12 0	Eight " -	25 4 0
Nine " -	14 3 6	Nine " -	28 7 0
Ten " -	15 15 0	Ten " -	31 10 0

Note.—The above application must be addressed to the Secretary, as above, and accompanied by a remittance for the full amount of the tickets asked for, according to the above schedule, in favour of George Fasson, 3. Adelaide Place. Cheques must be on a London banker, and be crossed with the words "Union Bank of London;" and no application, unless so accompanied, will be attended to.

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LONDON, SATURDAY, MAY 13, 1854.

Notes.

"SHAKSPEARE'S RIME WHICH HE MADE AT THE MYTRE."

In the third volume of Mr. Collier's valuable *History of Dramatic Poetry* (p. 275.) is the following passage, which forms part of a note:

"Mr. Thorpe, the enterprising bookseller of Bedford Street, is in possession of a MS. full of songs and poems, in the handwriting of a person of the name of Richard Jackson, all copied prior to the year 1631, and including many unpublished pieces, by a variety of celebrated poets. One of the most curious is a song in five seven-line stanzas, thus headed: 'Shakspeare's rime, which he made at the Mytre in Fleete Streete.' It begins 'From the rich Lavinian shore;' and some few of the lines were published by Playford, and set as a catch."

In Mr. Thoms' *Anecdotes and Traditions* (published by the Camden Society) is a story of the celebrated Dr. John Wilson, to which the editor has appended an interesting note, adding:

"Wilson was the composer of a glee for three voices, published in Playford's *Musical Companion*, where the words are attributed to Shakspeare; and the supposition that they were really written by him having been converted into a certainty, by their appearing with Shakspeare's name to them in the MS. Collection of Poetry, copied prior to 1631 by Richard Jackson," &c.

Mr. Thoms then prints the "rime," not inappropriately calling it "A Song for Autolycus," with this remark:

"My late respected friend Mr. Douce once told me, that some musical friend at Chichester, I think the organist, possessed a copy of this song, with an additional verse."

Mr. Thoms' version of "Shakspeare's Rime" was inserted (probably by our worthy Editor himself?) in the first volume of "N. & Q." (p. 23.) with a view of obtaining the additional stanza; a desideratum which I am now enabled to supply. The following copy has *two* additional stanzas, and is transcribed from a MS. Collection of Songs, with the music, written in the early part of the reign of James I. The MS. was formerly in the possession of Mr. J. S. Smith, the learned editor of *Musica Antiqua*.

I.

"From the fair Lavinian shore,
I your markets come to store;
Marvel not, I thus far dwell,
And hither bring my wares to sell;
Such is the sacred hunger of gold.
Then come to my pack,
While I cry,
What d'ye lack,
What d'ye buy?
For here it is to be sold.

II.

"I have beauty, honour, grace,
Virtue, favour, time and space,
And what else thou wouldst request,
E'en the thing thou likest best;
First, let me have but a touch of thy gold.
Then come too lad,
Thou shalt have
What thy dad
Never gave;
For here it is to be sold.

III.

"Though thy gentry be but young,
As the flow'r that this day sprung,
And thy father thee before,
Never arms nor scutcheon bore;
First let me have but a catch of thy gold,
Then, though thou be an ass,
By this light
Thou shalt pass
For a knight;
For here it is to be sold.

IV.

"Thou whose obscure birth so base,
Ranks among the ignoble race,
And desireth that thy name,
Unto honour should obtain;
First let me have but a catch of thy gold,
Then, though thou be an ass,
By this light,
Thou shalt pass
For a knight;
For here it is to be sold.

V.

"Madam, come see what you lack?
Here's complexion in my pack;
White and red you may have in this place,
To hide an old ill-wrinkled face:
First, let me have but a catch of thy gold,
Then thou shalt seem,
Like a wench of fifteen,
Although you be threescore and ten years old."

That this song enjoyed extensive popularity in the latter half of the seventeenth century, is evinced by the number of printed copies. It is found in Playford's *Select Ayres and Dialogues*, 1659; in Dr. Wilson's *Cheerfull Ayres and Ballads*, 1660; in Playford's *Catch that Catch Can*, 1667; and in many subsequent collections of a similar kind. But in none of these works is the name of the writer of the words given; and all the copies are deficient of the *third* and *fourth* stanzas. The point of the satire conveyed in these stanzas was lost after the reign of James I., which may account for their omission.

"Shakspeare's rime," being associated with Wilson's music, is of some importance towards settling the point of authorship. In 1846 I printed a little pamphlet with the following title:

"Who was *Jack Wilson*, the Singer of Shakspeare's Stage? An Attempt to prove the Identity of this

Person with John Wilson, Doctor of Musick, in the University of Oxford, A.D. 1644."

It would be out of place here to dwell upon this publication; suffice it to say, that all the information I have since collected, tends to confirm the hypothesis advanced. One extract from this *brochure* will show the connexion that existed between Shakspeare and Wilson:

"Wilson was the composer of four other Shakspearian lyrics, a fact unknown to Mr. Collier, when he wrote the article in the *Shakspeare Papers*: 'Where the bee sucks,' 'Full fathom five,' 'Lawn as white as driven snow,' and 'From the fair Lavinian shore.' They are all printed in the author's *Cheerfull Ayres or Ballads*, Oxford, 1660. We have now evidence from this work, that Wilson was the *original* composer of the music to *one* of Shakspeare's plays. He says in his preface, 'some of these ayres were *originally* composed by those whose names are affixed to them, but are here placed as being *new set* by the author of the rest. The two songs, 'Where the bee sucks,' and 'Full fathom five,' have appended to them the name of 'R. Johnson,' who, upon this evidence, we may undoubtedly conclude was the *original* composer of the music in the play of the *Tempest*. The song 'Lawn as white as driven snow,' from the *Winter's Tale*, has the name of 'John Wilson' attached to it, from which it is equally certain that he was its *original* composer. In my own mind, the circumstances connected with the Shakspearian lyrics in this book are almost conclusive as to the identity of John Wilson the *composer* with John Wilson the *singer*. Unless the composer had been intimately acquainted with the theatre of Shakspeare's day, it is not likely that he would have remembered, so long after, the name of one of its composers. Nor is it likely, being so well acquainted with the *original* composers of the Shakspearian drama, and so anxious as he appears to have been to do justice to their memory, that he would have omitted informing us, who was the *original* composer of the song in the *Winter's Tale*, had it been any other than himself. The *Winter's Tale* was not produced before 1610 or 1611, at which period Wilson was sixteen or seventeen years old, an age quite ripe enough for the production of the song in question."

A reviewer of my little publication in the *Athenæum* (Nov. 8, 1846) makes the following remark:

"Let us observe, in conclusion, that Dr. Rimbault is better read in Jack Wilson than Ben Jonson, or we should never have seen Mr. Shakspeare's 'Rime' at the 'Mitre,' in Fleet Street, seriously referred to as a genuine composition. It is a mere clumsy adaptation, from Ben's interesting epigram 'Inviting a Friend to Supper.'"

It is really too bad to be charged with ignorance *unjustly*. I have on my shelves the works of glorious Ben, three times over: in folio 1616–31; in folio, 1692; and in nine volumes octavo (Gifford's edition), 1816; all of which I will freely give to the "reviewer," if he can prove that *one line* of "Shakspeare's Rime at the Mytre" is taken from the aforesaid epigram. I heartily agree with him in admiration of Jonson's spirited imitation of Martial, which I have transcribed as a pleasant relish towards digesting these rambling remarks:

"INVITING A FRIEND TO SUPPER.

"To-night, grave Sir, both my poor house and I
Do equally desire your company:
Not that we think us worthy such a guest,
But that your worth will dignify our feast,
With those that come; whose grace may make that seem
Something, which else could hope for no esteem.
It is the fair acceptance, Sir, creates
The entertainment perfect, not the cates.
Yet shall you have, to rectify your palate,
An olive, capers, or some better salad,
Ushering the mutton; with a short-legg'd hen,
If we can get her, full of eggs, and then,
Limons, and wine for sauce: to these, a coney
Is not to be despair'd of for our money;
And though fowl now be scarce, yet there are clerks,
The sky not falling, think we may have larks.
I'll tell you of more, and lie, so you will come:
Of partridge, pheasant, woodcock, of which some
May yet be there; and godwit if we can;
Knat, rail, and ruff too. Howsoe'er my man
Shall read a piece of Virgil, Tacitus,
Livy, or of some better book to us,
Of which we'll speak our minds, amidst our meat;
And I'll profess no verses to repeat:
To this if aught appear, which I not know of,
That will the pastry, not my paper, show of.
Digestive cheese, and fruit there sure will be;
But that which most doth take my muse and me,
Is a pure cup of rich Canary wine,
Which is the Mermaid's now, but shall be mine:
Of which had Horace or Anacreon tasted,
Their lives, as do their lines, till now had lasted.
Tobacco, nectar, or the Thespian spring,
Are all but Luther's beer, to this I sing.
Of this we will sup free, but moderately,
And we will have no Pooly', or Parrot by;
Nor shall our cups make any guilty men:
But at our parting, we will be, as when
We innocently met. No simple word,
That shall be utter'd at our mirthful board,
Shall make us sad next morning; or affright
The liberty, that we'll enjoy to-night."

EDWARD F. RIMBAULT.

ROUS, THE SCOTTISH PSALMIST, PROVOST OF ETON COLLEGE: AND HIS WILL.

Looking over some back Numbers of "N. & Q.," I see an inquiry (Vol. v., p. 81.) after Francis Rous. G. N. will find an account of him in Chalmers's *Biographical Dictionary*, gathered out of Wood's *Athenæ*; Noble's *Memoir of Cromwell*, vol. i.

p. 409.; Lysons' *Environs of London*, vol. ii.; *Granger*, vol. iii.

In his will, a copy of which lies before me, proved Feb. 10, 1658, he speaks of "a youth in Scotland, his grandson," and "as the heir of idleness abhorring to give him an estate, but wishing he might be a useful member of Christ and the Commonwealth, he desires his executors to give him 50*l.* a year so long as he shall be in preparation towards a profession, and as many of his books as may be fit for him."

I shall be much obliged if any correspondent can find out anything farther about the said "youth in Scotland?" H. T. Ellacombe.

Clyst St. George.

P.S.—Why should not "N. & Q." be the publisher of any curious old wills, which might interest the general reader? Allow me to suggest a corner for *Testamenta Vestusta*. I will begin by sending a copy of the will of Francis Rous.

This my last Will and Testament, I, Francis Rous, Provost of Eaton College, wrote and made March 18th, 1657.

Forasmuch as to put houses in order before our departure is pleasing to the God of order, I do dispose of my affairs and estates in manner following:

There is a youth in Scotland concerning whom (because they call him my grandson) it is perchance expected that I should do some great matters for him; but his father marrying against my will and prohibition, and giving me an absolute discharge before the marriage under his hand, not to expect anything from me if he did marry contrary to my prohibition, I hold myself discharged from the father, and consequently from the son of that father, the son having no interest in me but by the father. And I hold it a good example, for the benefitt of the Commonwealth, that matters of discouragement should be put upon such marriages, being assured that their parents will not disinheritt or lessen them, especially if they have but one son, and that which Solomon saith is to be considered — an understanding servant shall have rule over a son that maketh ashamed, and both that *, and his son, and his son in Scotland have both made ashamed, the one in his match, the other by a sad mischief of dangerous consequence and fatal; and though his mother is bound to maintain him, yet because I wish he might be a useful member of Christ and the Commonwealth, towards which I think she is not well able to give him an answerable education, I have in this my will taken course for a competent maintenance for him towards a profession, and in it utterly abhorring to give him an estate, as the heir of idleness. Wherefore to the fore-mentioned purpose, I desire my executor to give him 50*l.* a year, so long as he shall be in preparation towards a profession, or shall really and seriously be in the practice of it; and as many of my books as may be fitt for him in the profession he shall undertake, and shall not be given to Pembroke College, I desire my executor to give unto him: but if he, or a guardian, or any other, shall sue or implead, or call my executor into question to his trouble or cost, I leave it to my executor's choice whether he will pay his maintenance of 50*l.* per annum, or any part of it.

I give to Mr. Ellford, my pastor at Acton, 20*l.* I give 5*l.* per annum for ever to be disposed of in buying Bibles, catechisms, or for encouraging poor children to learn to read and answer in catechising in the parish of Dittisham, in the county of Devon, the place of my nativity and baptism, which sum shall be bestowed according to the direction of the minister there for the time being; and to the present minister I give 20*l.* I give to the poor of Acton each five shillings; I give to the poor of Westminster, Kensington, Knightsbridge, half a year's rent of that which they used to receive. I give Mr. Bartlett of Windsor 20*l.* I appoint 100*l.* to be lent to my nephew William Rous, which he must pay by 10*l.* a year to my nephew Richard Rous, his son. I give Thomas Rous, of King's College, 6*l.* for two years. I give Eliz. Rous, of Penrose in Cornwall, 20*l.* I give Anthony Rous at Eaton School, 5*l.* a year for seven years. I give to my niece Rudyard, and her sisters Skelton and Dorothy, each 20*l.* I give to Margaret Baker 10*l.* I give to a poor Xtian woman in Dartmouth, Mrs. Adams, 10*l.* To Robert Needler I give a black suit and cloak; the like to William Grantham and 10*l.* To my niece Portman, now in my house, I give 50*l.* To my other friends of more ability, I leave it to my executor to give such memorials as he shall think fitt. To the poor of Eaton I give 20*l.* To each of my servants that are with me at my decease I give black suits and 5*l.*; and to Peter Fluellen, who is now endeavouring to get a place of removal, 10*l.* I give to Thomas Rolle of Eaton, and Robert Yard, each 10*l.* I give to Christian, now the wife of Mr. Johnson, 20*l.* I give to the young Winnington of Eaton, 10*l.* I give 40*l.* per annum out of the Parsonage or Tythe of Great Brookeham in Surry, to maintain two schollars in Pembroke College in Oxford. I also give 20*l.* per annum unto one schollar more in the same college, out of a tenement in the Manor of Wootton in Cornwall, during two lives of two Bigfords, and after their decease out of a tenement of mine in Cowkberry, in Devon, for ever. The schollars to be chosen are to be poor,

* This appears to be an error.

not having 10*l.* a year, apt to learning, and to be of the posterity of myself or my brother Robert, Richard, or Arthur Rous, or of my sister Nicholl, or my sister Upton; and if no such shall be tendered, then they are to be chosen out of the two highest forms in Eaton College. I give power to my executor to choose them during his life, and desire him, with the advice of my dear kinsman, Mr. Ambrose Upton, Prebend of Xt Church in Oxford, to settle and order all things for the sure and usefull continuance of their allowances to schollars so qualified as before and of good conversation, and that they study divinity, and some time before they be Batchelors of Arts, they make good proof of their studying divinity, and that they continued in their several places but *seven years*, and then others to be chosen in their rooms. What shall be above 40*l.* per annum arising out of the tythe of Brookham declaro, and above all rates and taxes, I give unto the minister of that parish; and I give the parsonage to my respected kinsman Samuel Rous, Esq., of that parish, yet so, that if he die before my executor, my executor shall present during his life, and after it shall go to the heirs of the said Samuel Rous, it being to be hoped that their dwelling be there they will be carefull for their own souls. I do make and constitute my dear kinsman Anthony Rous, Esq., of Wootton, in the county of Cornwall, commonly called or known by the name of Colonel Rous, to be my whole and sole executor. And I give and bequeath to him all my lands, tenements, my interest in the parsonage of Great Brookham in Surrey, all my leases, chattels, plate, money, and other goods whatsoever, as also my copyholds, which shall, according to custom, be made over to him in Acton or Branford, hoping that he will faithfully dispose them according to my will and intention made known to him; and I give him 100*l.*, and lend him 200*l.* more for seven years, which he may bestow in defence of himself as to law suits, if any be brought as concerning my estate, or if there shall be none to bestow, in some charitable use as he shall think fitt. I desire my body may be interred and put to rest in the chapple of Eaton College, a place that hath my dear affections and prayers that it may be a flourishing nursery of piety and learning to the end of the world. And for a profession of my faith, I refer myself to the works which I not long since published in one volume, wherein I have professed a right and saving faith, and hope to continue therein until faith shall be swallowed up of sight, laying hold of the free grace of God in his beloved Son as my only title to eternity, being confident that his free grace, which took me up lying in the blood of irregeneration, will wash away the guilt of that estate, and all the cursed fruits of it by the pretious blood of his Son, and will wash away the filth of it by the spirit of his Son, and so present me faultless before the presence of God's glory with joy.

(Signed) Francis Rous.

The Right Honorable Francis Rous, Esq., acknowledged this to be his last will and testament, the 12th day of April, 1658 *, in the presence of me, Abel Borsett, endorsed, upon a paper wherein the original will was folded and sealed up, thus, viz., "My last will, attested by Mr. Humphreys and Mr. Borsett."

This will was proved at London the 10th day of February, in the year of our Lord God 1658, before the judges for probate of wills and granting administrations lawfully authorised, by the oath of Collonell Anthony Rouse, Esq., the sole and only executor named in the said will, to whom administration of all and singular the goods, chattels, and debts of the said deceased was granted and committed.

ORIGINAL ENGLISH ROYAL LETTERS TO THE GRAND MASTERS OF MALTA.

(*Concluded from* Vol. ix., p. 419.)

No. XI.

Charles the Second by the grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, &c.

To the most illustrious and most high Prince, the Lord Nicholas Cotoner, Grand Master of the Order of Malta, our well-beloved cousin and friend — Greeting:

It having appeared to us a matter of interest, not only to ourselves, but likewise to the whole Christian world, that we also should keep in the Mediterranean sea a certain number of galleys ready to afford prompt aid to our neighbours and allies against the frequent insults of the barbarians and Turks, we lately caused to be constructed two galleys, one in Genoa, and the other in the port of Leghorn; in order to man these, we directed a person well acquainted with such affairs to be sent, as to other parts, so also to the island of Malta, subject to the rule of your highness, in order to *buy slaves and procure other necessaries.* He having purchased some slaves, it has been reported to us that your highness' collector of customs demanded five pieces of gold of Malta money per head before they could be permitted to embark, under the title of toll; at which proceeding we were certainly not a little astonished, it appearing to us a new proceeding, and one contrary to custom, especially it being well known to us that our neighbours and allies, the Kings of France and Spain, are never accustomed to pay anything under the title of toll

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* It should doubtless be 1657.

for the slaves which they cause yearly to be transported from your island.

We therefore beg your highness, by the good and long friendship existing between us, to grant to us the same privilege in *regard to this kind of commerce* within the territories of your highness, as is enjoyed by both our said neighbours and allies, which although it ought to be conceded to us simply on account of our mutual friendship and our affection towards your highness and the illustrious Order of Malta, still we shall receive so gratefully, that if at any time we can do anything to please your highness, we shall be always ready to do it, with all attention, and most willingly.

In the meantime we heartily recommend your highness and all the members of the illustrious Order of Malta, as well as all your affairs, to the Divine keeping.

Given from our palace of Westminster on the 12th day of February, in the year of our Lord 1673, and of our reign the 25th.

Your Highness' good Cousin and Friend,
CHARLES REX.

No. XII.

Charles the Second by the grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, &c.

To the most eminent Prince, the Lord Nicholas Cotoner, Grand Master of the Order of Malta, our well-beloved cousin and friend — Greeting:

Most eminent Prince, our well-beloved cousin and friend.

The military order over which your eminence most worthily presides, having always used its power to render the navigation of the sea safe and peaceable for Christians, we in no way doubt that our ships of war, armed for the same purpose, will receive from your eminence every office of friendship. We therefore are desirous of signifying to your eminence by these our letters that we have sent a squadron of our royal fleet to the Mediterranean sea under the command of Sir John Narbrough, knight, to look after the safety of navigation and commerce, and to oppose the enemies of public tranquillity. We therefore amicably beseech your eminence that if ever the above-named Admiral Narbrough, or any of our ships cruising under his flag, should arrive at any of your eminence's ports or stations, or in any place subject to the Order of Malta, that they may be considered and treated as friends and allies, and that they may be permitted to purchase with their money, and at just prices, and to export provisions and munitions of war, and whatever they may require, which, on similar occasions, we will abundantly reciprocate to your eminence and to your most noble Order.

In the mean time we heartily recommend your eminence to the safeguard of the Most High and Most Good God.

Given from our palace of Whitehall the last day of November, 1574.

Your Highness' Cousin and Friend,
CHARLES REX.

No. XIII.

Charles the Second by the grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, &c.

To the most eminent Prince the Lord Nicholas Cotoner, Grand Master of the Order of Malta, our well-beloved cousin and friend.

Most eminent Prince, our cousin and well-beloved friend — Greeting:

Although we in no way doubt of the sincere readiness of your eminence and of your holy Order of Malta to do everything which might be known to be expedient for our interests, still we could not read your eminence's letters under date of 24th March last, in which such readiness is fully set forth, without the greatest pleasure. Our affection is sharpened and excited by the mention of the good will of our predecessors, the Kings of Great Britain, evinced in every age towards your most illustrious Order, which, as your eminence in your said letters so honourably commemorates, so will we studiously endeavour to imitate, and even to surpass. From our admiral, Sir John Narbrough, knight, and also from other parties, we have heard with how much benignity your eminence lately received him, and caused him and the other officers of our fleet to be supplied with what was requisite for our ships of war, which we consider not less worthy of the piety and valour of your Order than of our friendship; and we on our part, on opportunity presenting itself, will be careful to abundantly reciprocate by every kind of good offices.

It remains to recommend your eminence and the whole of your holy Order militant to the safeguard of the God of Hosts.

Given from our palace of Whitehall the 19th day of May, 1675.

Your Eminence's good Cousin and Friend,
CHARLES REX.

No. XIV.

Charles the Second by the grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, &c.

To the most eminent Prince the Lord Nicholas Cotoner, Grand Master of the Order of Malta, our well-beloved cousin and friend — Greeting:

Most eminent Prince, our well-beloved cousin and friend.

We know not how it came to pass that our admiral in the Mediterranean sea, Sir John Narbrough, knight, should have given such cause of complaint as mentioned in your eminence's letters addressed to us under date of the 5th of April, as to have refused to give the usual salute to the city

of Malta, unless, perhaps, he had thought something had been omitted on the part of the Maltese which he considered due to our dignity, and to the flag of our royal fleet. Be it, however, as it may, your eminence may be persuaded that it is our fixed and established intention to do and perform everything both ourselves and by our officers amply to show how much we esteem the sacred person of your eminence and the Order of Malta.

In order, therefore, that it should already appear that we do not wish greater honour to be paid to any prince than to your eminence and to your celebrated Order, we have directed our above-mentioned admiral to accord all the same signs of friendship and good will towards your eminence's ports and citadels as towards those of the most Christian and catholic kings; and we no way doubt your Order will equally show that benevolence towards us which it is customary to show to the above-mentioned kings, or to either of them.

It only remains to us to heartily recommend your eminence and all your military Order to the safeguard of the Most High and Most Good God.

Given from our palace of Whitehall on the 21st day of June, 1675.

Your Eminence's good Cousin and Friend,
CHARLES REX.

No. XV.

Charles the Second by the grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, &c.

To the most eminent prince the Lord Nicholas Cotoner, Grand Master of the Order of Malta, our well-beloved cousin and friend — Greeting:

Most eminent Prince, our well-beloved cousin and friend.

Not only by the letters of Sir John Narbrough, knight, whom we appointed in right and power to be the admiral of our fleet in the Mediterranean sea, but also from other sources, we have heard how benignantly your eminence, both by command and example, and all the sacred Order of Malta, have treated him and the other commanders of our ships, so much so that they could not have been better at home, and in our dockyards, than in your port of Malta. This is, indeed, a sign of great friendship, and the more so that our kingdoms and seas are so far distant from the usual navigation of the sacred Order of Malta, that few occasions could be expected to offer themselves to us of reciprocating the friendship of your eminence. Some other mode, therefore, must be sought by which we may testify our gratitude and affection towards your eminence and the other members of your most sacred Order, to do which we shall willingly embrace and studiously search after every opportunity which may offer.

In the mean time we heartily recommend your eminence and all your military Order to the safeguard of the Most High and Most Good God.

Given from our palace of Whitehall the 26th day of January, 1675-6.

Your Eminence's good Cousin and Friend,
CHARLES REX.

No. XVI.

Charles the Second by the grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, &c.

To the most eminent Prince the Lord Nicholas Cotoner, Grand Master of the Order of Malta, our well-beloved cousin and friend.

Most eminent Prince, our most dear cousin and friend.

Our well-beloved and faithful Sir John Narbrough, knight, latterly admiral of our fleet in the Mediterranean sea, conveyed to us your eminence's letters written under date of the 7th of April last, which being most full indeed of affection and gratitude on your part, we received and perused with equal feelings and satisfaction. The acknowledgments of benefits conferred by us, which your eminence so frequently expresses, causes us also to return similar thanks to your eminence and to the whole of your sacred Order, for all those offices of humanity and courtesy with which you assisted our above-mentioned admiral and other our ships stationed in that sea, of which we shall always preserve the memory indelibly engraved in our hearts. It is equally a source of pleasure to us that our arms have been of help to your eminence and to your Order; and if the expedition had been of no other benefit, we consider it ample compensation in having restored to their homes so many persons celebrated through the whole Christian and Infidel world who were recovered from the power and chains of the barbarians.

May your eminence continue to desire that we should freely divide the glory of rendering peaceful the Mediterranean sea with the illustrious Order of Malta!

May the Most Good and Great God sustain and preserve your eminence with all your religious Order!

Given from our palace of Whitehall the 28th day of October, 1676.

Your Eminence's good Cousin and Friend,
CHARLES REX.

No. XVII.

Charles the Second by the grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, &c.

To the most eminent Prince the Lord Nicholas Cotoner, Grand Master of the Order of Malta, our well-beloved cousin and friend — Greeting:

Most eminent Prince, our well-beloved cousin and friend.

The thanks which your eminence, by your

letters written under date of the 15th of August last, returns to us on account of the fifty knights of your Order liberated by our assistance from the slavery of the barbarians, could hardly be more acceptable to us than the prayers adjoined in the above-mentioned letters for the liberation from the slavery of the Algerines of another member of your holy Order, the German, John Robert A. Stael. We in consequence, in order that we may not appear to be wanting either in the will or in affection towards your eminence, have communicated our orders to our well-beloved and faithful subject, Sir John Narbrough, knight, commanding our fleet in those seas, that if the city of Algiers should be constrained to agree to a treaty of just peace and submission by the force of our arms, assisted by Divine help, he should use every effort in his power, so that the liberty of the said John Robert A. Stael be obtained.

Your eminence is already well aware of the fidelity and zeal of our above-mentioned admiral, and we have no doubt that he will willingly and strenuously observe our orders on that head.

It remains for us to heartily recommend your eminence and the whole of your military Order to the safeguard of the Most High and Most Good God.

Given from our palace of Whitehall the 2nd day of November, in the year of our Lord 1678.

Your Eminence's good Cousin and Friend,
CHARLES REX.

WILLIAM WINTHROP.

La Valetta, Malta.

DISEASE AMONG CATTLE.

For some years past, a great many cattle have died from a disease of the lungs, for which I believe no effectual antidote has been discovered. This fact having been mentioned to a German in London, who had formerly been a *Rossarzt* or veterinary surgeon in the Prussian army, he stated that he had known a similar disease to prevail in Germany; and that by administering a decoction of *Erica communis* (Common Heath), mixed with tar, the progress of the disease had in many instances been arrested.

In order, therefore, that the British farmer may obtain the benefit of this gentleman's experience, and that he may receive all manner of justice, I beg leave to send you a literal copy of the recipe which he was kind enough to give *pro bono publico*.

"REMEDY AGAINST THE PRESENT DISEASE AMONG CATTLE.

"Taken Erika communis, and boiled it into water of such quantity, that the water after boiling coloured like beer; generally of a pinte of water $\frac{1}{4}$—$\frac{1}{2}$ lb. Erika communis, and boiling 5 to 6 hours. After it is be done, filled the fluide trough a seive in ather boiler, and mixed the same with $\frac{1}{20}$ part of common tear. In order to make a good composition from it, you must boiling the tear and the fluide to a second time of 2—3 hour's and much storret. After then the medecin is to by ready.

"Everry cattle sicke or well must you giving of three times to day, everry time one pot from the said mixture, which you have befor keapet a little warm but not to much heat. Keepet werry much from the fluide of Erika communis not mixed with tear, and give to drinke the cattle a much as possible. Everry cattle liked to drinke such fluide.

"Becom's the tongue stick, black pumpels, or becom's the mouth and palatt red and sort, washe it out with a softe brush deyed in a mixture as follow described: One part of hony, 3 parts of vinaigre, 3 parts of water, and one half part of burned and grinded allumn.

"Becom's the cattle in the legs, generally in the klawes, washed the sores with cold water, that you mixed 1 once white vitriol, and 1 once burned allumn of a pint of water, 3—4 times to day, and keepet the cattle everry time day's and night's in the open air of meadows or lots. Everry cattle become's in the first time that it is driven out the stables to the green feeding of meadow's, &c. a little sickness, generally a little diarrhae, and this is a remedy against the disease as before stated.

"If you continnuit with the firste remedy, you should findet that the cattle becom's a verry slight influence of the said disease."

THOS. NIMMO.

POPIANA.

I. In Roscoe's edition of *Pope*, vol. iv. p. 465., is this epitaph:

"Well then, poor G—— lies underground,
So there's an end of honest Jack:
So little justice here he found,
'Tis ten to one he'll ne'er come back."

This must have been running in Goldsmith's head when he wrote:

"Here lies poor Ned Purdon, from misery freed,
Who long was a bookseller's hack:
He led such a damnable life in this world,
I don't think he'll wish to come back."

II. Epigram on the feuds between Handel and Bononcini:

"Strange! all this difference should be,
'Twixt Tweedle-DUM and Tweedle-DEE!"

The various editors print only these two lines. Where have I seen it printed as follows, in *six* lines; and whence came the other four?*

[* These lines are quoted in the fourth edition of the *Ency. Britan.*, art. BONONCINI, and are said to have been written by Swift. Only the last two lines, however, are given in Scott's edition of his *Works*. — ED.]

"Some say, that Signior Bononcini
Compared to Handel's a mere ninny;
Others aver, that to him Handel
Is scarcely fit to hold a candle:
Strange that," &c.

III. In "N. & Q.," Vol. i., p. 245., the following passage occurs:

"In the Imitation of the *Second Satire, Book I.* of Horace, *only to be found in modern editions*, there is an allusion to 'poor E——s,' who suffered by 'the fatal steel' for an intrigue with a Royal Mistress."

Query, in *what* modern editions is this imitation found? I have searched most of them (including the last, and by no means the worst, by Mr. Robert Carruthers) in vain.

IV. It has alway seemed to me desirable that a perfect edition of an author like Pope, whose pages teem with proper names frequently repeated, and personal allusions, should be furnished with an Index *nominum propriorum*, which would enable the reader to refer in a moment to the exact whereabouts of the line wanted. I once took the trouble to make such an Index to Pope for my own use, and add one word of it as a specimen:

Granville's moving lays - -	*Past.* i.	46
Granville commands, &c. -	*Wind. For.*	5
Granville could refuse to sing, what Muse for - - -	"	6
Granville sings, or is it - -	"	282
Granville of a former age, Surrey the - - - -	"	292
Granville's verse recite, the thoughts of God let - -	"	425
Granville's Myra die, till -	*Epist. to Jervas*	76
Granville the polite - -	*Prol. to Sat.*	135

Is this a hint worthy the notice of Mr. Croker, Mr. P. Cunningham, or Mr. John Murray, whose joint labours promise us a new edition of Pope?

V. Roscoe and Croly give *four* poems on *Gulliver's Travels*. Why does Mr. Carruthers leave out the *third?* His edition appears to contain (besides many additions) all that all previous editors have admitted, with the exception of this *third* Gulliver poem, the sixteen additional verses to Mrs. Blount on leaving town, the verses to Dr. Bolton, and a fragment of eight lines (perhaps by Congreve); which last three are to be found in Warton's edition. HARRY LEROY TEMPLE.

Garrick Club.

HAMPSHIRE FOLK LORE.

Churching. — A woman in this village, when going to church for the first time after the birth of her child, keeps to the same side of the road, and no persuasions or threats would induce her to cross it. She wears also upon that occasion a pair of new boots or shoes, so that the mothers of large families patronise greatly the disciples of St. Crispin. I should much like to know if this twofold superstition is prevalent, and how it first originated.

Bees. — There is not one peasant I believe in this village, man or woman, who would sell you a swarm of bees. To be guilty of selling bees is a grievous omen indeed, than which nothing can be more dreadful. To barter bees is quite a different matter. If you want a hive, you may easily obtain it in lieu of a small pig, or some other equivalent. There may seem little difference in the eyes of enlightened persons between selling and bartering, but the superstitious beekeeper sees a grand distinction, and it is not his fault if you don't see it too.

When a hive swarms, it is customary to take the shovel from the grate, and the key from the door, and to produce therewith a species of music which is supposed to captivate and soothe the winged tribe. If the bees do not settle on any neighbouring tree where they may have the full benefit of the inharmonious music, they are generally assailed with stones. This is a strange sort of proceeding, but it is orthodox, and there is nothing the villagers despise more than modern innovations of whatever kind.

Charming. — As regards charming, the wife of the village innkeeper who preceded the present one (she now rests in the churchyard), used to whisper away burns. Her form of words, if she had any, is unknown. The mind has great influence upon the body, and the doctor knows it, or he would not give his nervous lady patients so many boxes of bread pills, and sleeping draughts in the shape of vials filled with savoury rum-punch. Doubtless this good woman cured her patients by acting on their imaginations. If the agency of imagination is an incorrect supposition, I see but one way of accounting for the curative powers of whispering, namely, by means of animal magnetism. I trust your medical readers do not question the curative powers of animal magnetism in certain cases; if they do, I would recommend them to read a work entitled *Human Magnetism, its Claim to Dispassionate Inquiry*, by W. Newnham, Esq., M.R.S.L. It is published by John Churchill, Princes Street, Soho.

EUSTACE W. JACOB.

Crawley.

THE MOST CURIOUS BOOK IN THE WORLD.

The following account of this truly wonderful specimen of human patience and skill is from a rough copy that I took some years ago. I regret that I cannot give any reference, as I made no note of my authority, which has now escaped my

recollection. But that is of little consequence, as the book is well known to bibliographists.

Perhaps the most singular bibliographic curiosity is that which belonged to the family of the Prince de Ligne, and is now in France. It is entitled *Liber Passionis Domini nostri Jesu Christi, cum Characteribus nulla materia compositis.* This book is neither written nor printed! The whole letters of the text are cut out of each folio upon the finest vellum; and being interleaved with blue paper, is read as easily as the best print. The labour and patience bestowed in its completion must have been excessive, especially when the precision and minuteness of the letters are considered. The general execution, in every respect, is indeed admirable; and the vellum is of the most delicate and costly kind. Rodolphus II. of Germany offered for it, in 1640, 11,000 ducats, which was probably equal to 60,000 at this day. The most remarkable circumstance connected with this literary treasure is, that it bears the royal arms of England; but it cannot be traced to have ever been in this country.

I now offer this notice, in the hope that the readers of "N. & Q." may supply farther particulars; such as the time of its commencement or completion, and also whether it is still in France. With respect to the arms of England, which yet present a puzzle to all antiquaries, I beg to submit a conjecture. I think it was intended as a present to our Henry VIII., when he was in such high favour at Rome, for his *Defence of the Seven Sacraments*, that Leo X. conferred on him the title of "Fidei Defensor," and which all our sovereigns have subsequently retained. But when he threw off the Papal authority, declared himself supreme head of the Church, and proceeded to confiscate its property, the intention of presentation was abandoned. This is at least plausible, as I do not mean that it was *originally* designed for a present to "bluff Harry," because it was produced before he was born. But the arms were a work for any time; and I think they were executed just before his rupture with the Pope was known. To pay him a compliment afterwards from any part of Catholic Europe was, of course, out of the question. C. B. A.

Minor Notes.

Baptism, Marriage, and Crowning of Geo. III.—

"Died at his palace at Lambeth, aged seventy-five, the Most Reverend Thomas Secker, LL.D, Lord Archbishop of Canterbury. His Grace was many years Prebendary of Durham, seventeen years Rector of St. James', Westminster, consecrated Bishop of Bristol in 1734, and in 1737 was translated to the See of Oxford. In 1750 he resigned the Rectory of St. James, on his succeeding Bishop Butler in the Deanery of St. Paul's; and on the death of Archbishop Hutton in 1758, was immediately nominated to the metropolitan see, and confirmed at Bow Church, on the 20th of April in that year, Archbishop of Canterbury. His Grace was Rector of St. James's when our present sovereign was born at Norfolk House, and had the honour to baptize, to marry, and crown his majesty and his royal consort, and to baptize several of their majesties' children." — From *Pennsylvania Chronicle*, Oct. 3, 1768.

M. R. F.

Pennsylvania.

Copernicus.—The inscription on the tomb of the celebrated Copernicus, in the cathedral church at Thorn, in Prussian Poland, supposed to have been written by himself, deserves a place in "N. & Q."

"Non parem *Pauli* gratiam requiro,
Veniam *Petri* neque posco; sed quam
In crucis ligno dederat Latroni
Sedulus oro."

FITZROY.

First Instance of Bribery amongst Members of Parliament. — The following extract from Parry's *Parliaments and Councils of England*, deserves, I think, a corner in "N. & Q.," especially at the present day:

"1571, A.R. 13, May 10. — Thomas Long, 'a very simple man and unfit' to serve, is questioned how he came to be elected. He confesses that he gave the Mayor of Westbury and another four pounds for his place in parliament. They are ordered to repay this sum, to appear to answer such things as should be objected against them in that house, and a fine of twenty pounds is to be assessed on the corporation and inhabitants of Westbury, for their scandalous attempt."

ABHBA.

Richard Brinsley Sheridan. — In the "Life of Sheridan," by G. G. S., prefixed to his *Dramatic Works*, published by Bohn in 1848, is the following passage (p. 90.):

"At the age of twenty-nine he had achieved a brilliant reputation, *had gained an immense property*, and was apparently master of large resources."

And in an essay lately published, entitled *Richard Brinsley Sheridan*, by George Gilfillan, is this statement:

"Young Sheridan had no patrimony, *not a shilling*, indeed, *all his life that he could call his own.*"

Which of these two contradictory accounts is true?

In the *Life* by G. G. S. are two glaring slips of the pen or of the press; at p. 8. it is said that Sheridan was born in the year 1771 (1751 ?), and at p. 44. that *The Duenna* was brought out on the 21st of November, 1755 (1775 ?).

WILLIAM DUANE.

Philadelphia.

Publican's Invitation.— Amongst various other ingenious contrivances adopted by the proprietors of the *rosoglio* houses (anglicè, dram-shops) in Valetta, to attract the custom and patronage of the gallant red-jackets that swarm in our streets at this time, one individual has put forth and distributed among the soldiers the following puzzle, which I send for the amusement of your readers. A very little study will suffice to master the mysterious document.

"THE PUBLICAN'S INVITATION.

Here's to Pand's Pen. DASOCI.
Alhou Rinha? R. M. (Les Smirt)
Ha! N. D. F. Unlet fri. Ends.
HIPRE! ign. Beju! Standk.
Indan! DEVIL'S PEAKO! F. N.
(One.)"

JOHN O' THE FORD.

Malta.

Bishop Burnet again!—The following anecdote occurs in Mrs. Thistlethwaite's *Memoirs and Correspondence of Dr. Henry Bathurst, Lord Bishop of Norwich*, p. 7.:

"I have heard my father mention the following anecdote of my grandfather, Benjamin Bathurst, Esq., and the Duke of Gloucester (Queen Anne's son), during their boyhood. My grandfather and the Duke were playfellows; and the Duke's tutor was Dr. Burnet. One day, when the Doctor went out of the room, the Duke having as usual courted him, and treated him with obsequious civility, young Bathurst expressed his surprise that his Royal Highness should treat a person, whom he disliked as much as he did the Doctor, with so much courtesy and kindness. The Duke replied, 'Do you think I have been so long a pupil of Dr. Burnet's without learning to be a hypocrite?'"

J. Y.

Old Custom preserved in Warwickshire.—There is a large stone a few miles from Dunchurch, in Warwickshire, called "The Knightlow Cross." Several of Lord John Scott's tenants hold from him on the condition of laying their rent before daybreak on Martinmas Day on this stone: if they fail to do so, they forfeit to him as many pounds as they owe pence, or as many white bulls with red tips to their ears and a red tip to their tail as they owe pence, whichever he chooses to demand. This custom is still kept up, and there is always hard riding to reach the stone before the sun rises on Martinmas Day? L. M. M. R.

English Diplomacy v. *Russian.*—A friend of Sir Henry Wotton's being designed for the employment of an ambassador, came to Eton, and requested from him some experimental rules for his prudent and safe carriage in his negociations; to whom he smilingly gave this for an infallible aphorism,—that, to be in safety himself, and serviceable to his country, he should always, and upon all occasions, speak the truth (it seems a state paradox). "For," says Sir Henry Wotton, "*you shall never be believed;* and by this means your truth will secure yourself, if you shall ever be called to any account; and 'twill also put your adversaries (who will still hunt counter) to a loss in all their disquisitions and undertakings." (*Reliquiæ Wottonianæ.*) ALPHA.

Queries.

ANCIENT TENURE OF LANDS.

(Vol. ix., pp. 173. 309.)

The following paragraphs, containing both Notes and Queries, will doubtless interest your readers.

At the last Kent assizes held at Maidstone (March, 1854) a case was tried by a special jury, of whom the writer was one, before Mr. Baron Parke; plaintiffs, "the Earl of Romney and others," trustees under an act of parliament to pay the debts of the borough of Queenborough, county Kent; defendants, "the Inclosure Commissioners of England and Wales." Tradition relates that Edward III. was so pleased with his construction of the Castle of Queenborough, that he complimented his consort by not only building a town, but creating a borough*, which he named after her honour.† The case, in various shapes, has been before the law courts for some time, and was sent to these Kent assizes to ascertain whether Queenborough was either a manor or a reputed manor. In the course of the trial Baron Parke said, that, in despite of the statute *Quia Emptores*, he should rule that manors could be created when they contained the essentials.

My first Query is, therefore, Have any manors been created in England since the passing of that statute? In my *History of Deptford* I have alluded to the manor of Hatcham as one of the last manors I supposed to have been created.

The Inclosure Commissioners, as the defendants, had been prayed by the Leeze-holders ‡ of Queen-

* *Parliamentary History*, 1765.—On Wednesday, Dec. 6, 1654, an attempt was made to disfranchise Queenborough: the then member, Mr. Garland, suddenly and jocularly moved the Speaker that we give not any legacies before the Speaker was dead. This pleasant conceit so took with the House, as, for that time, Queenborough was reprieved, but was voted for the future to be dismembered, and to be added to the county.—Ap. Burton i. cxi. *Archæological Mine*, i. 12. Queenborough was one of the victims included in Schedule A of the act of parliament known as "The Reform Bill."

† In our own day Cove has been called Queenstown in honour of Queen Victoria.

‡ *Leeze-holders*, a right of turning on the common or Leeze (*Celtic*, Leswes) twenty-four sheep, which of

borough to inclose sundry lands called Queenborough Common; such inclosure was opposed by the trustees, who claimed under the act of parliament which constituted their existence to be in the position of the mayor*, &c., and thus, if they were the lords of the manor, to have a veto upon the inclosure of the waste. The plaintiffs relied very much upon the following fact, which I here embalm as a *note*, and append thereon a *query*:—During the mayoralty of Mr. Greet†, a gentleman who died in 1829, a turbot was caught by a dredger on the Queenborough oyster-grounds: this unlucky fish was immediately pounced upon by the Queenborough officials, and seized for the mayor's behoof as his perquisite, *à la* sturgeon.

Query, a like instance?

The jury, after two days' long sitting, decided that Queenborough was neither a manor nor a reputed manor. A. J. DUNKIN.

Dartford.

late years, by a bye-law, has been arranged to substitute either two horses or three bullocks. A Leeze is supposed to contain about seven acres of land of herbage. The common consists of about 240 acres, including roads.

* See Hogarth's Visit, &c. to Queenborough. A hearty laugh will repay the trouble. The mayor was then a thatcher: the room remains as it did in Hogarth's day; and as Queenborough was then, so it is now, one long street without any trade.

† Of Mr. Greet's mayoralty many humorous tales are told: he was at times popular, but towards the close of his reign most decidedly the reverse. At his funeral the dredgers, &c. threw halfpence into his grave to pay his passage to the lower regions. He, one day, *ex officio*, sentenced a pilferer to a flogging at the cart's tail, and as executioners did not volunteer, he took off his coat, and himself applied the cat to the bare back of the culprit from one end of the street to the other. Mr. Greet was one of the best friends Queenborough ever had. After his death it plunged deeply into debt, had its paraphernalia and books seized and sold by the sheriff, and now all its property is in the hands of trustees to pay its debts, whilst its poor-rates are, a witness, a late mayor said, nine shillings in the pound. The debt was originally 12,700*l.*; but as no interest has been paid thereon, it is now 17,000*l.* The trustees have received about 4,000*l.*, but this sum has been melted in subsequent litigation; for Queenborough men are mightily fond of supporting the law courts.

OWEN ROWE THE REGICIDE.

Mark Noble, in his *Lives of the Regicides*, says that Owen Rowe was descended from Sir Thomas Rowe, Lord Mayor of London in 1568. In the Additional Manuscripts (British Museum), 6337. p. 52., is a coat in trick: Argent, on a chevron azure, three bezants between three trefoils per pale gules and vert, a martlet sable for difference; crest, a roe's head couped gules, attired or, rising from a wreath; and beneath is written, "Coll. Row, Coll. of hors and futt." These arms I imagine to have been the regicide's. If so, he was a fourth son. Query, whose? The Hackney Parish Register records, that on Nov. 6, 1655, Captain Henry Rowe was buried from Mr. Simon Corbet's, of Mare Street, Hackney. How was he related to Colonel Owen Rowe? I should feel particularly obliged to any correspondent who could furnish me with his descent from Sir Thos. Rowe.

According to Mr. Lysons (*Environs of London*, vol. iv. p. 540.), the daughter of Mr. Rowland Wilson, and widow of Dr. Crisp, married Colonel Rowe; adding in a note, that he *supposes* this Colonel Rowe to have been Colonel Owen Rowe, the regicide. The same statement is found in Hasted's *History of Kent* (edit. 1778), vol. i. p. 181. I should be glad of some more certain information on this point; also, what issue Owen Rowe left, if any, besides two daughters, whose marriages are recorded in the Hackney Register.

I am likewise anxious to learn whether there exist any lineal descendants of this family of Rowe, which had its origin in Kent; and thence branching off in the sixteenth century, settled and obtained large possessions in Shacklewell, Walthamstow, Low Layton, Higham Hill, and Muswell Hill. Through females, several of our nobility are descended from them. TEE BEE.

WRITINGS OF THE MARTYR BRADFORD.

The second and concluding volume of Bradford's writings, which I am editing for the Parker Society, is about to be concluded.

Bradford's *Treatise against the Fear of Death, with Sweet Meditations on the Felicity of the Life to Come and the Kingdom of Christ*, was printed by Powell without a date, by Singleton without a date, and by Wolf 1583,—the last two editions being mentioned by Herbert, the first of Powell by Dibdin from Herbert's MS. additions. If any of your readers could inform me where a copy of any one of these editions is to be found, it would greatly oblige.

I have also never met, after some years' inquiry, with the edition of Bradford's *Letter on the Mass*, printed by Waldegrave, Edinburgh.

Some of the early editions of Bradford's writings are very rare. I possess his *Examinations*, Griffith, 1561; and *Meditations*, Hall, 1562; both of which are scarce: as also the only copy I have ever seen (though imperfect) of the first edition of his *Sermon on Repentance*, evidently printed in 1553.

His *Complaint of Verity* is of extraordinary rarity. The only copy I am aware of is possessed

by the Rev. T. Corser, of Stand, Manchester; and was purchased (I believe) at Mr. Bright's sale for 17*l.*

I should be obliged to any one who would supply me with any information about early editions of Bradford's writings.

Every one is familiar with the story that Bradford, on seeing a criminal pass to execution, said, "There goes John Bradford but for the grace of God." Can any one inform me of any early printed authority for that story? A. TOWNSEND.

Weston Lane, Bath.

[In the British Museum are the following works by John Bradford, bound in one volume, press-mark 3932, c.:—*The Hvrte of Hering Masse*; also Two Notable Sermons, the one of *Repentance*, and the other of the *Lord's Supper*, Lond. 1581. On the fly-leaf is written, "A copy of Bradford's *Hurte of Hearyng Masse*, printed for H. Kirham, 1596, B. L., was in Mr. Jolley's sale, Feb. 1843. This edition by William Copland for William Martyne without date is scarcer, and I believe earlier. — R. H. BARHAM."]

Minor Queries.

Courtney Family. — I throw an apple of discord to your heraldic, genealogical, and antiquarian readers. Was there originally more than one family of Courtnay, Courtney, Courtenay, Courteney, Courtnaye, Courtenaye, &c. Which is right, and when did the family commence in England, and how branch off? If your readers can give no information, who can? S. A.

Oxford.

"*The Shipwrecked Lovers.*" — Can you give me any account of the following tragedy, where the scene of it is laid, &c.? It is printed along with some poems, and appears never to have been acted. The name of the piece is *The Shipwrecked Lovers*, a tragedy in five acts, by James Templeton, Dublin, 12mo., 1801. I regret that I am unable to give any account of the author, but perhaps some of your Irish readers may be able to do this. SIGMA.

Sir John Bingham. — In Burke's *Peerage and Baronetage*, article "Lucan," it is stated that this gentleman was high in rank in King James's army at the battle of Aughrim, and turned the fortune of the day in favour of William by deserting, with his whole command, at the crisis of the battle. A late number of the *Dublin University Magazine* repeats this story on the authority of Mr. Burke, and it would therefore be satisfactory to know where the latter found a statement affecting so much the honour of the family in question, one of the first in my native county. The dates of Sir John's birth and marriage are not given, but the ages of several of his children are known, and from them it follows that, supposing the father of the first Lord Lucan not to have married till the mature age of fifty-five or sixty, he was barely of age at the time of the battle, therefore not likely to have been high in command. My countrymen are too much inclined, like the French, to attribute their disasters to treachery, or to any cause but the equal numbers and courage, and superior discipline, of their adversaries; but they have never done so to less purpose than when they ascribe the loss of that battle to a man who was in all probability not born in 1691, and must in any case have been a mere boy at the time. No peerage that I have met with gives the date of his birth, which would at once settle the question. It seems most unlikely, if such were actually the case, that the family, on attaining the peerage, should have revived the title of the gallant Sarsfield (whose representatives they were), and thus challenged public attention, always on the alert on such points in Ireland, to their alleged dishonour and betrayal of the cause for which he fought and fell. J. S. WARDEN.

Proclamation for making Mustard. — Did Queen Elizabeth issue a proclamation for "the right of making mustard?" And if so, what was the language of such proclamation? AN ADMIRER.

Judges practising at the Bar. — A curious disquisition has run through "N. & Q." on the relinquishment of their sees by bishops, but I do not see that any of them are shown to have officiated as parish priests after quitting the episcopate.

Not that this is the point I wish now to put before you and your readers, but I want information on a somewhat kindred subject.

In Craik's *Romance of the Peerage* there occurs:

"Percy's leading counsel upon this occasion was Mr. Sergeant (aftewards Sir Francis) Pemberton, who subsequently rose to be first a puisne judge, and then Chief Justice of the King's Bench, was thence transferred to the Chief Justiceship of the Common Pleas, and after all ended his days a practitioner at the bar." — Vol. iv. p. 29. note.

Pemberton, it appears, was dismissed from the Common Pleas in 1683; he was counsel for the seven bishops in 1688, as was also another displaced judge, Sir Creswell Leving, or Levinge, who was superseded in 1686.

Are these the only two instances of judges, *qui olim fuere*, practising at the bar? If not, are they the latest? And farther, if not the latest, does not etiquette forbid such practice now? W. T. M.

Hong Kong.

Celebrated Wagers. — I should be glad if any correspondent will point out any remarkable in-

stances of the above. The ordinary channels for obtaining such information I am of course acquainted with. C. CLIFTON BARRY.

"*Pay me tribute, or else* ——." — In Mr. Bunn's late work, *Old England and New England*, I find this note:

"We all remember the haughty message of the ruler of a certain province to the governor of a neighbouring one, 'Pay me tribute, or else ——;' and the appropriate reply, 'I owe you none, and if ——.'"

Not being of the totality reminiscent, may I beg for enlightenment? The anecdote sounds well, and I am therefore curious to know who the governors and what the provinces? W. T. M.

Hong Kong.

"*A regular Turk.*" — We often hear of people bad to manage being "regular Turks." When did the phrase originate? Though not a journal for politics, "N. & Q." will no doubt breathe a wish for the present sultan to be, in the approaching warfare, "a regular Turk." PRESTONIENSIS.

Benjamin Rush. — I found the following in an old paper:

"Edinburgh, June 14, 1768. Yesterday Benjamin Rush, of the city of Philadelphia, A. M., and Gustavus Richard Brown, of Maryland, were admitted to the honour of a degree of Doctors of Physic, in the university of this place, after having undergone the usual examinations, both private and public. The former of whom was also presented some time before with the freedom of this city."

The Benjamin Rush here referred to subsequently became quite eminent as a physician. He took an active part in the struggle between the American colonies and the mother country, and was one of the signers of the Declaration of Independence. One of his sons was the American minister to London a few years since.

Can any of your readers inform me why the freedom of Edinburgh was conferred upon him? In 1768 he could not have been over twenty-five years of age. INQUIRER.

Per Centum Sign. — Will you kindly inform me why the symbol % means per centum: viz. 5 %, 10 %, &c.? JAMES MILLS.

Burial Service Tradition. — About forty years ago, a young man hung himself. When his body was taken to the church for interment, the clergymen refused reading the burial service over him; his friends took him to another parish, and the clergyman of that place refused also; they then removed him to an adjoining one, and the clergyman received him and buried him. The last clergyman said, if any friend of the deceased had cut off his right hand, and laid it outside the coffin, no clergyman then could refuse legally receiving and burying the corpse. Query, is this true?

May I ask your readers for an answer, as it will oblige many friends. The above happened in Derbyshire. S. ADAMS, Curate.

Jean Bart's Descent on Newcastle. — I find no notice, either in Sykes's *Local Records*, or in Richardson's *Local Historian's Table-book*, of the descent made on Newcastle in 1694 by the celebrated Jean Bart, whom the Dutch nicknamed "De Fransch Duyvel." Somewhere or other I have seen it stated that he returned to France with an immense booty. Perhaps some of your north country correspondents can tell us whether any record of his visit exists in the archives of the corporation of Newcastle or elsewhere?

WILLIAM BROCKIE.

Russell Street, South Shields.

Madame de Staël.—In *Three Months in Northern Germany*, p. 151., 1817, the following passage occurs among some corrections of the mistakes of Madame de Staël:

"She knew the language imperfectly, read little, and misreported the gossip which she heard, either from carelessness or misunderstanding. When she censures Fichte, who she says had received no provocation from Nicolai, for helping Schlegel to write a dull book against him when he was too old to reply, she must have been ignorant of the fact, that Nicolai lived and wrote many years after the publication; and that, whether provoked or not, it is far from dull."

I cannot find any mention of this dispute in Madame de Staël's *De l'Allemagne*, and shall be glad if any of your readers can direct me to the passage in her works, and also to the joint work of Schlegel and Fichte. R. A.

Ox. and C. Club.

Honoria, Daughter of Lord Denny. — I should be extremely obliged to any of your correspondents if they could give me the date of the death of Honoria, daughter and heiress of Edward, Lord Denny, who was married to James Hay, afterwards Earl Carlisle, on the 6th of January, 1607. She had issue James, second Earl of Carlisle, who died in 1660. As James Hay, then Baron Hay of Sawley, married his second wife (Lucy, daughter of Henry, Earl of Northumberland) in November 1617, the time of the first Lady Hay's death is fixed between 1607 and 1617.

AUGUSTUS JESSOPP.

N.B.—"Bis dat qui cito dat."

Rectory, Papworth St. Agnes.

Hospital of John of Jerusalem. — Is there any book or manuscript relating to the proceedings of the Hospital of St. John of Jerusalem in England,

which enters so fully into particulars as to give the names of the members of the society and its officers about the year 1300? C. F. K.

Heiress of Haddon Hall. — Any one who visits Haddon Hall in Derbyshire, the property of the Duke of Rutland, is shown a doorway, through which the heiress to this baronial mansion eloped with (I think) a Cavendish some centuries ago. I have been informed that in a recent restoration of Bakewell Church, which is near Haddon Hall, the vault which contained the remains of this lady and her family was accidentally broken into, and that the bodies of herself, her husband, and some children, were found decapitated, with their heads under their arms; moreover, that in all the coffins there were dice. My informant had read an authenticated account of this curious circumstance, which was drawn up at the time of the discovery, but he could not refer me to it; and it is very possible that either his memory or mind may have failed as to the exact facts. At any rate they are worth embalming, I think, in the pages of "N. & Q.," if any correspondent will kindly supply both "chapter and verse." ALFRED GATTY.

Monteith. — There is a peculiar style of silver bowl, of about the time of Queen Anne, which is called a Monteith. Why is it so designated? and to what particular use was it generally applied? P.

Vandyking.—In a letter from Secretary Windebanke to the Lord Deputy Wentworth (*Strafford Papers*, vol. i. p. 161.), P. C. S. S. notices this phrase, "Pardon, I beseech your lordship, the overfree censure of your *Vandyking*." What is the meaning of this term, which P. C. S. S. does not find in any other writing of the period? Had the *costume*, so usual in the portraits by Vandyke, become proverbial so early as 1633, the date of Windebanke's letter? P. C. S. S.

Hiel the Bethelite. — What is the meaning of the 34th verse of the 16th chapter of the 1st Book of Kings? In one of Huddlestone's notes to Toland's *History of the Druids*, he quotes the acts of Hiel the Bethelite, therein mentioned, as an instance of the Druidical custom of burying a man alive under the foundations of any building which was to be undertaken? L. M. M. R.

Earl of Glencairn. — Could you or any of your readers inform me of any particulars concerning the Earl of Glencairn, who, with a sister, is said to have fled from Scotland about 1700, or rather later, and to have concealed himself in Devonshire, where his sister married, 1712, one John Lethbridge, and had issue? Was this sister called Grace? Within late years they were spoken of by the very old inhabitants of Okehampton, Devon, and stories of the coroneted clothes, &c. were current. LODBROK.

Willow Bark in Ague. — I have seen recently some notices of the use of willow bark in ague. Will some kind correspondent inform me and others interested in the subject, where the information is to be found? E. C.

"*Perturbabantur*," *&c.* — Can any of your readers give the whole of the poem, of which the first two lines are —

> "Perturbabantur Constantinopolitani,
> Innumerabilibus sollicitudinibus"?

These lines are singularly applicable at the present moment.

I am also desirous of knowing the history of this poem. P.

Minor Queries with Answers.

Seamen's Tickets. — From an old paper, 1768:

"Feb. 8. Died at her house in Chapel Street, near Ratcliff Highway, aged 95, Margaret M'Kennow, who kept a lodging-house in that neighbourhood many years, and dealt in seamen's tickets. She is said to have died worth upwards of 6000*l.*, and just after she expired twenty-nine quarter guineas were found in her mouth."

What are seamen's tickets? W. D. R.

Philadelphia.

[The system of paying seamen with tickets instead of cash caused great discontent during the reign of Charles II., and, from the frequent notices respecting it in Pepys's *Diary*, seems to have given our Diarist great trouble. On November 30, 1660, he says: "Sir G. Carteret did give us an account how Mr. Holland do intend to prevail with the parliament to try his project of discharging the seamen all at present by ticket, and so promise interest to all men that will lend money upon them at eight per cent. for so long as they are unpaid; whereby he do think to take away the growing debt which do now lie upon the kingdom for lack of present money to discharge the seamen." These tickets the poor fellows sold at half price to usurers, mostly Jews; and to so great an extent was the system carried, that in the year 1710 there was a floating debt due to these usurers of ten millions paid by Harley from a fictitious fund formed by the government.]

Bruce, Robert. — Can you tell me the name of the author of the following little work? It is small, and contains 342 pages, and is entitled:

"The Acts and Life of the most Victorious Conqueror Robert Bruce, King of Scotland. Wherein also are contained the Martial Deeds of the Valiant Princes Edward Bruce, Sir James Dowglas, Earl Thomas Randal, Walter Stewart, and sundry others. To which is added a Glossary, explaining the difficult

Words contained in this Book, and that of Wallace. Glasgow: printed by Mr. A. Carmichael and A. Miller. MDCCXXXVII."

JAMES P. BRYCE.

[This work is by John Barbour (sometimes written Barber, Barbere, and Barbare), an eminent Scottish metrical historian. It has been said that he received his education at the Abbey of Aberbrothock, where he took orders, and obtained a living near Aberdeen. Dr. Henry supposes Barbour to have become Archdeacon of Aberdeen in 1356. It is probable he died towards the close of 1395. His poem has passed through several editions, and is considered of high historical value. The earlier editions are those of Edinburgh, 1616, 1670, 12mo. In 1790, Pinkerton published "the first genuine edition from a MS. dated 1489, with notes and a Glossary." The best edition, however, is that by Dr. Jamieson, with Notes, and Life of the Author, Edinb. 4to. 1820.]

Coronation Custom.—At the coronations of Henry IV. and Richard III. a ceremony was performed which seems to indicate some idea of the elective sovereignty in England. The archbishop stood at each of the four corners of the dais in succession, and asked from thence the consent of the assembled Commons (Heylin, *Reform.*, 1st edit., p. 32.). Did this ever take place at the coronation of English monarchs whose succession was not disputed? J. H. B.

[In after times this ceremony seems to be that called "The Recognition." Sandford, speaking of the coronation of James II., says, "The Archbishop of Canterbury standing near the king, on the east side of the theatre, his majesty, attended as before, rose out of his chair, and stood before it, whilst the archbishop, having his face to the east, said as follows: 'Sirs. I here present unto you King James, the rightful inheritor of the crown of this realm; wherefore all ye that are come this day to do your homage, service, and bounden duty, are ye willing to do the same?' From thence the said archbishop, accompanied with the lord keeper, the lord great chamberlain, the lord high constable, and the earl marshal (garter king of arms going before them), proceeded to the south side of the theatre, and repeated the same words; and from thence to the west, and lastly to the north side of the theatre, in like manner: the king standing all this while by his chair of state, toward the east side of the theatre, and turning his face to the several sides of the theatre, at such time as the archbishop at every of them spake to the people. At every of which the people signified their willingness and joy by loud acclamations."]

William Warner.—Where can any account be found of Warner the poet, the author of *Albion's England?* I. R. R.

[Some account of William Warner will be found in Wood's *Athenæ Oxonienses*, vol. i. pp. 765—773. (Bliss); also in Percy's *Reliques of Ancient English Poetry*, vol. ii. p. 261., edit. 1812. From the register of Amwell, in Herts, it appears that he died there March 9, 1608–9, "soddenly in the night in his bedde, without any former complaynt or sicknesse;" and that he was "a man of good yeares and honest reputation; by his profession an attorney at the Common Please." —Scott's *Amwell*, p. 22. note.]

"*Isle of Beauty.*"—Who was the author of "Isle of Beauty?" I always thought Thomas Haynes Bayly, but some say Lord Byron. Not knowing Mrs. Bayly's immediate address, I send this Query. I much regret not asking her when I sent my volume of poems, with view of poor Bayly's Grove, Cheltenham. L. M. THORNTON.

14. Philip Street, Bath.

[The "Isle of Beauty" is by Thomas Haynes Bayly, and is given among his *Songs, Ballads, and other Poems*, edited by his widow, vol. i. p. 182. edit. 1844.]

Edmund Lodge.—Can you give me the date of the death of Edmund Lodge, the herald? I suppose there will be some account of him in the Obituary of the *Gentleman's Magazine*, to which I wish to refer. Was he a descendant of the Rev. Edmund Lodge, the predecessor of Dawes in the Mastership of Queen Elizabeth's Grammar School at Newcastle-upon-Tyne? E. H. A.

[Edmund Lodge died January 16, 1839. An account of him is given in the *Gentleman's Magazine* for April, 1839, p. 433.]

King John.—Baines, in his *History of Liverpool*, p. 77., says King John "was at Lancaster on the 26th February, 1206, and at Chester on the 28th February following." What route did he take from the first to the second-named town, and what was the object of his visit?

PRESTONIENSIS.

[Upon reference to the Introduction to the *Patent Rolls*, it appears that John was at Lancaster from Monday the 21st to Sunday 27th, from Monday 28th to Wednesday 1st March at Chester, on Thursday 2nd at Middlewich, Friday the 3rd at Newcastle-under-Lyne, and from the 4th to the 8th at Milburn.]

Replies.

HAS EXECUTION BY HANGING BEEN SURVIVED?

(Vol. ix., pp. 174. 280.)

The copious Notes of your correspondents on this subject have only left the opportunity for a few stray gleanings in the field of their researches, which may, however, not prove uninteresting.

The compiler of a curious 12mo. (*A Memorial for the Learned*, by J. D., Gent., London, 1686) records, among "Notable Events in the Reign of Henry VI.," that,—

"Soon after the good Duke of Gloucester was secretly murthered, five of his menial servants, viz. Sir Roger Chamberlain, Knt., Middleton, Herber,

Artzis, Esq., and John Needham, Gent., were condemned to be hanged, drawn, and quartered; and hanged they were at Tyburn, let down quick, stript naked, marked with a knife to be quartered; and then the Marquess of Suffolk brought their pardon, and delivered it at the place of execution, and so their lives were saved."—P. 77.

The following document from the Patent Rolls of the forty-eighth year of the reign of King Henry III. (skin 5.) affords conclusive evidence of the affirmative:

"Rex omnibus, etc. salutem. Quia Inetta de Balsham pro receptamento latronum et imposito nuper per considerationem curie nostre suspendio adjudicata, et ab horâ nonâ diei lune usque post ortum solis diei martis sequen. suspensa, viva evasit, sicut ex testimonio fide dignorum accipimus. Nos, divinæ charitatis intuitu, pardonavimus eidem Inetta sectam pacis nostre que ad nos pertinet pro receptamento predicto, et firmam pacem nostrum ei inde concedimus. In cujus, etc. Teste Rege apud Cantuar. xvi°. die Augusti.

"Convenit cum recordo Laur. Halsted, Deput. Algern. May. mil."

Plot, in his *Natural History of Staffordshire*, p. 292., quotes this pardon, and suggests that possibly

"She could not be hanged, upon account that the larynx, or upper part of her windpipe, was turned to bone, as Fallopius (*Oper.*, tom. i., *Obs. Anat.*, tract. 6.) tells us he has sometimes found it, which possibly might be so strong, that the weight of her body could not compress it, as it happened in the case of a Swiss, who, as I am told by the Rev. Mr. Obadiah Walker, Master of University College, was attempted to be hanged no less than thirteen times, yet lived notwithstanding, by the benefit of his windpipe, that after his death was found to have turned into a bone; which yet is still wonderful, since the circulation of the blood must be stopt, however, unless his veins and arteries were likewise turned to bone, or the rope not slipt close."

Besides the account of Anne Green, Denham, in the 4th book of his *Physico-Theology*, quotes the following instance from Rechelin (*De Aere et Alim. defect.*, cap. vii.),—

"Of a certain woman hang'd, and in all appearance dead, who was nevertheless restored to life by a physician accidentally coming in, and ordering a plentiful administration of the spirit of sal ammoniac."

(See also *The Uncertainty of the Signs of Death, and the Danger of precipitate Interments and Dissections demonstrated*, 12mo., London, 1751.)

A paragraph, stating that Fauntleroy, the notorious forger, had survived his execution, and was living abroad, has more than once gone the round of the newspapers. It is sometimes added that his evidence was required in a Chancery suit,—absurdly enough, as, if not *actually*, he was at least *legally* dead.

The story of Brodie, executed October, 1788, for an excise robbery at Edinburgh, is probably familiar to most. The self-possession and firmness with which he met his fate was the result of a belief in the possibility of his resuscitation:

"It is a curious fact, that an attempt was made to resuscitate Brodie immediately after the execution. The operator was Degravers, whom Brodie himself had employed. His efforts, however, were utterly abortive. A person who witnessed the scene, accounted for the failure by saying that the hangman, having been bargained with for a short fall, his excess of caution made him shorten the rope too much at first, and when he afterwards lengthened it, he made it too long, which consequently proved fatal to the experiment."—*Curiosities of Biography*, 8vo., Glasgow, 1845.

There is a powerfully-written story in *Blackwood's Magazine*, April, 1827, entitled "Le Revenant," in which a resuscitated felon is supposed to describe his feelings and experience. The author, in his motto, makes a sweeping division of mankind:—"There are but two classes in the world—those who are *hanged*, and those who are *not hanged*; and it has been my lot to belong to the former." Many well-authenticated cases might still be adduced; but enough at least has now probably been said upon the subject, to show the possibility of surviving the tender mercies of Professor Calcraft and his fraternity.

William Bates.

Birmingham.

In Atkinson's *Medical Bibliography*, A. and B., under the head "Bathurst Rodolphus," is the following:

"Nuremberg, 4to., 1655. On a maid who recovered after being hanged.

"This is the remarkable case of Elizabeth Gren, whom Bathurst and Dr. Willis restored after being executed, *i. e.* hanged, for infanticide. 'Vena incisa refocillata est.'

"These poor creatures are seldom considered as maids, after being hanged for infanticide. A similar recovery also happened to a man who had been executed for murder at York. My father had the body for public dissection. Whether the law then required the body to be hung for one hour or not, I cannot say; but I well remember my father's observation, that it was a pity the wretch had ever been restored, as his morals were by no means improved. Hanging is therefore by no means a cure for immorality, and it will be needless (in any of us) trying the experiment."—P. 255.

H. J.

Sheffield.

There is a record of a person being alive immediately after hanging, in the *Local Historian's Table-book*, vol. ii. pp. 43, 44., and under the date May 23, 1752. It is there stated, Ewan Macdonald, a recruit in General Guise's regiment of

Highlanders, then quartered in Newcastle-upon-Tyne, murdered a cooper named Parker, and was executed on September 28, pursuant to his sentence. He was only nineteen years of age, and at the gallows endeavoured to throw the executioner off the ladder. The statement concludes with — "his body was taken to the surgeons' hall and there dissected;" and the following is appended as a foot-note:

"It was said that, after the body was taken to the surgeons' hall, and placed ready for dissection, the surgeons were called to attend a case at the infirmary, who, on their return, found Macdonald so far recovered as to be sitting up. He immediately begged for mercy; but a young surgeon, not wishing to be disappointed of the dissection, seized a wooden mall, with which he deprived him of life. It was farther reported, as the just vengeance of God, that this young man was soon after killed in the stable by his own horse. They used to show a mall at the surgeons' hall, as the identical one used by the surgeon."

Robert S. Salmon.

Newcastle-on-Tyne.

The case of Anne Green is attested by a *third* witness:

"In December, 1650, he was one of the persons concerned in recovering Anne Green to life, who was hanged at Oxford on the 14th, for the supposed murther of her bastard child." — "Memoir of Sir William Petty, Knt.," prefixed to *Several Essays on Political Arithmetic*, p. 3., 4th edit., London, 1755.

Cpl.

COLERIDGE'S CHRISTABEL.

(Vol. vii., pp. 206. 292; Vol. viii., pp. 11. 111.)

Mr. J. S. Warden might well express astonishment at the rash and groundless statement in "Blackwood" (Dec. 1839), that the third part of Christabel which Dr. Maginn sent to that magazine in 1820 "perplexed the public, *and pleased even Coleridge*." How far the "discerning public" were imposed upon I know not; the following extract will show how far the poet-philosopher was "pleased" with the parody.

"If I should finish 'Christabel,' I shall certainly extend it, and give new characters, and a greater number of incidents. This the 'reading public' require, and this is the reason that Sir Walter Scott's poems, though so loosely written, are pleasing, and interest us by their picturesqueness. If a genial recurrence of the ray divine should occur for a few weeks, I shall certainly attempt it. I had the whole of the two cantos in my mind before I began it; certainly the first canto is more perfect, has more of the true wild weird spirit than the last. I laughed heartily at the continuation in 'Blackwood,' which I have been told is by Maginn. It is in appearance, and in appearance *only*, a good imitation. I do not doubt but that it gave more pleasure, and to a greater number, than a continuation by myself in the spirit of the two first (*sic*) cantos (*qu.* would give)." — *Letters, &c.*, Moxon, 1836, vol. i. pp. 94-5.

C. Mansfield Ingleby.

Birmingham.

GENERAL WHITELOCKE.

(Vol. ix., p. 201.)

General Whitelocke being on a visit to Aboyne Castle, in this county, the seat of the late Marquis of Huntley, then Earl of Aboyne, and a public market being held in the neighbourhood, the Earl, the General, and some other visitors, were seen sauntering amongst the cattle and the tents of the fair. Amongst the attenders of the country markets at that period was a woman of the name of Tibby Masson, well known in this city for her masculine character and deeds of fearlessness. Tibby had accompanied her husband, who was a soldier, to South America; and, along with him, had been present at the unfortunate siege of Buenos Ayres; and, as a trophy of her valour, she brought with her an enormous-sized silver watch, which she declared she had taken from the person of a Spanish officer who lay wounded in the neighbourhood of the city after the engagement. Tibby was standing by her "sweetie" (confectionary) stall in the Aboyne Market when the Earl and Whitelocke, and the other gentlemen, were passing, and she at once recognised her old commander. They stopped, and the General tasted some of her "sweeties," and saucily declared that they were abominably bad. Upon which Tibby immediately retorted: "They are a great deal better than the timmer (wooden) flints that you gave our soldiers at Bonny's Airs." On hearing this, the consternation of Whitelocke and his friends can more easily be imagined than described. They all fled from the field with the utmost rapidity, leaving Tibby completely victorious; and the General, so far as is known, never again visited Aberdeenshire. B. B.

Aberdeen.

I have not access to a file of newspapers, but have been frequently told by an old pensioner, who served under General Whitelocke: "We marched into *Bowsan Arrys* (as he pronounced Buenos Ayres) without ere a flint in our muskets."

L. G.

The subjoined charade, which I have seen years ago, is perhaps preferable:

"My first is an emblem of purity,
My next against knaves a security;
My whole is a shame
To an Englishman's name,
And branded will be to futurity."

I have also seen a sort of parody upon the above applied to Waterloo:

"My first, tho' it's clear,
Will oft troubl'd appear,
My next 's an amusement so clever;
My whole is a name,
Recorded by fame,
To the glory of England for ever."

M. J. C.

If the *jeu d'esprit* on the above name be worthy of preservation, the more correct version of it is as follows:

"My first is the emblem of purity,
My second is used for security;
My whole is a name,
Which, if I had the same,
I should blush to hand down to futurity."

The authorship was ascribed (I believe with truth) to a lady of the name of Belson. M. (2)

The following is the correct version:

"My first is an emblem of purity,
My second the means of security;
My whole is a name,
Which, if mine were the same,
I should blush to hand down to futurity."

N. L. J.

General Whitelocke died at Clifton, in his house in Princes Buildings. ANON.

PHOTOGRAPHIC CORRESPONDENCE.

Gravelly Wax Negatives. — The only remedy I am acquainted with is to use the paper within twenty-four hours after excitement. I have tried the methods of Messrs. Crookes, Fenton, and How; in every case I was equally annoyed with gravel, if excited beyond that time; in fact, I believe all the good wax negatives have been taken within twelve hours. The Rev. Wm. Collings, who has produced such excellent wax negatives, 24 in. × 18 (several were sent to the late Exhibition of the Photographic Society), informs me the above is quite his experience, and that he excites his papers for the day early in the morning. The cause lies, I believe, in the want of homogeneity of the waxed paper, arising from unevenness in the structure of the paper exaggerated by the transparency of the wax, partly, perhaps, from a semi-crystallizing of the wax in cooling, and also from its being adulterated with tallow, resin, &c. As a consequence of this, the paper is filled with innumerable hard points; the iodizing and exciting solutions are unequally absorbed, and the actinic influence acting more on the weak points, produces under gallic acid a speckled appearance, if decomposition has gone to any length in the exciting nitrate by keeping. The céroléine process, by its power of penetrating, will, I hope, produce an homogeneous paper, and go far to remove this annoyance.

In answer to a former Query by MR. HELE, Whatman's paper of 1849 is lightly sized, and not hard rolled, so that twenty minutes' washing in repeated water sufficed to remove the iodide of potassium, and if long soaked the paper became porous, often letting the gallic acid through in the development. I have lately been trying Turner's and Sandford's papers; they require three or four hours' repeated washings to get rid of the salts, being very hard rolled. Many negatives on Turner's paper, especially if weak, exhibit a structural appearance like linen, the unequal density gives almost exactly the same gravelly character as wax, as the positive I inclose, taken from such a negative, shows. Not only ought collodion to be "structureless," as MR. SHADBOLT well expresses it, but likewise all the other substrata of iodide of silver.

T. L. MANSELL.

Guernsey.

Photographic Experience. — The plan proposed by DR. MANSELL, in the last Number of "N. & Q.," for a comparison of photographic experiences, will, I am sure, prove of much practical advantage; and I therefore lose no time in filling up the table published in your paper:

1. Eight minutes' exposure.
2. South Wales.
3. Mr. Talbot's original receipt.
4. Turner.
5. $\frac{3}{8}$ inch.
6. 2 inches.
7. 3 inches. Focal length, 17 inches. Maker, Ross.

I would also suggest that the character of the object copied should be included in the above table. My answer supposes a light-coloured building of an ordinary sandstone colour. A view comprising foliage would require a much longer time for its full development. In working on the sea-coast, I find that the dark slate rocks of north Cornwall require an exposure in the camera half as long again as the blue mountain limestone cliffs of South Wales, which abound in actinic power. J. D. LLEWELYN.

Pen-ller-gaer.

Replies to Minor Queries.

Turkish Language (Vol. ix., p. 352.). — Your correspondent HASSAN, who would much gratify our friends the Turks if he would spell his signature with one *s* only, will find the object of his inquiry in a little book just published by Clowes, Military Publisher, Charing Cross, *Turkish and English Words and Phrases, for the Use of the British Army and Navy in the East*, price 1*s*. The pronunciation is given in the Roman character, and according to the plainest English rules.

OSMANLI.

Dr. Edward Daniel Clarke's Charts of the Black Sea (Vol. ix., p. 132.). — A reply respecting these important Charts, and their value, was given by the First Lord of the Admiralty in the House of Commons on March 6, in consequence of an inquiry made by Mr. French. Sir James Graham

is stated by *The Times* of the following day to have said on that occasion:

"The Charts alluded to by the hon. gentleman were most valuable, and had been made use of; but subsequent observations, and farther surveys, had in a great measure superseded them at the present time."

ELLUM.

Aristotle on living Law (Vol. ix., p. 373.).—Your correspondent H. P. asks where Aristotle says that a judge is a living law, as the law itself is a dumb judge. The first part of this antithesis is in *Eth. Nic.*, v. 4. § 7.:

"Ὁ γὰρ δικαστὴς βούλεται εἶναι οἷον δίκαιον ἔμψυχον."

"The judge wishes to be justice incarnate."

Your correspondent, however, probably had in his mind the passage of Cicero, *de Leg.*, iii. 1.:

"Videtis igitur, magistratûs hanc esse vim, ut præsit, præscribatque recte et utilia et conjuncta cum legibus;—vereque dici, magistratum legem esse loquentem, legem autem mutum magistratum."

The commentators compare an antithetical sentence attributed to Simonides,—that a picture is a silent poem, and that a poem is a speaking picture.

L.

Christ's or Cris Cross Row (Vol. viii., p. 18.).—The Alphabet. See *The Romish Beehive*, 319.:

"In Bacon's *Reliques of Rome*, p. 257., describing the hallowing of churches, among other ceremonies is the following: 'There must be made in the pavement of the church a crosse of ashes and sand where- in the whole Alphabet, or Christ's Crosse, shall be written in Greek and Latin letters.'

A B C D E F G H I K L M N O P Q R S T V U W X Y Z

"Sir Thos. More, in his Works, p. 606. H, says, 'Crosse Rowe was printed on cards for learners.' I first went to school at a dame's, and had a Horn-Book (as it was called), in which was the Alphabet in a form something like that here given, and the dame called me and other beginners to learn our 'Cris Cross Row:' at that time the term was used, that is, about seventy years since."

GODDARD JOHNSON.

Titles to the Psalms in the Syriac Version.—MR. T. J. BUCKTON (Vol. ix., p. 242.) observes, in reference to the superscription למנצח בנגינת, "For the chief performer on the neginoth," that "the Syriac and Arabic versions omit this superscription altogether, from *ignorance* of the musical sense of the words." And lower down he speaks as if נחילות were expressed in the Syriac by the word "church." I do not question the accuracy of MR. B.'s renderings of the Hebrew words, for they have been admitted for centuries; but I wish to observe that the translator of the Syriac should not be lightly charged with ignorance of Hebrew, as I can testify from an extensive acquaintance with that venerable version. I therefore cannot allow that the words were omitted by the translator for that reason. Besides, whenever he found a word untranslateable, he transferred it as it was. Nor do I admit that *nehiloth*, in Psalm v., is translated by the term "church." And this leads me to remark, what seems to have been overlooked by most writers, viz. that the Syriac version *omits* uniformly the titles of the Psalms as they are found in Hebrew.* The inscriptions contained in the common editions of these Psalms form no part of the translation. One of them refers to the destruction of Jerusalem by Titus! They are not always the same. I am acquainted with at least *three different sets* of these headings contained in the Syriac MSS. in the British Museum. Erpenius omitted them altogether in his edition of the Psalter, and Dathe's follows his; for which very substantial reasons are given by him in the "Præf. ad Lect." of his *Psalterium Syriacum*, pp. 36, 37., Halæ, 1768. B. H. C.

"*Old Rowley*" (Vol. ix., p. 235.).—The nickname of "Old Rowley," as applied to Charles II., seems to be derived from Roland, and has reference to the proverbial saying, "A Roland for an Oliver;" the former name being given to Charles, in contradistinction to the Protector's name of Oliver. Roland and Oliver were two celebrated horses, or, as some say, two pages of Charlemagne possessing equal qualities: and hence, "I'll give you a Roland for your Oliver" was tantamount to "I'll give you as good as you send."† N. L. J.

Wooden Effigies (Vol. ix., p. 17.).—I beg to refer your readers to two figures which are in excellent preservation, and I am not aware that they have ever obtained public notice. In the church at Boxted, near Sudbury, Suffolk, which is the burial-place of the ancient family of Poley of Boxted Hall, are, with several other interesting monuments, the effigies of William Poley and Alice Shaa, his wife.

He is in armour, with a beard; and the lady in the dress of her day, with a long pendant from her girdle, having suspended a small thick book and the arms of Poley impaling Shaa on the cover. At her feet a greyhound to fill up the space, in consequence of the lady being short, and their heads on the same line. There is an inscription in relief on the cushion on which the lady rests her head, which states that he died 17th December, 1587, and the lady March 7,

* Except the words "of David:" I am not sure about these.

[† See "N. & Q.," Vol. ii., p. 132.]

1579. The figures rest on a tomb of masonry, and fill the recess of a window, with iron railing to protect them. They are painted black, so that the nature of the wood is not apparent.

Alice Shaa was the only daughter and heiress of her father, and the eldest son of this William and Alice was Sir John Poley, Knt. (See Morant's *Essex*, vol. i. pp. 151. 217. &c.) R. A.

Melford.

Abbott Families (Vol. ix., pp. 105. &c.).—Mr. Adams having very satisfactorily afforded the required information concerning Samuel Abbott, I shall still feel very greatly obliged if any other gentleman can throw any light upon the Archbishop's descendants, especially Sir Maurice's sons and their issue. I have in my possession an old will of an ancestress, sealed with the crest of Bartholomew Barnes, of London, merchant, whose daughter was second wife and mother to Sir Maurice's children, viz., Bartholomew, George, Edward, and Maurice. Did any of them leave a son called James, born about 1690 or 1700?

I. T. Abbott.

Darlington.

Miscellaneous.

NOTES ON BOOKS, ETC.

Every reader of the *Archæologia* knows so well the great value of the papers contained in it (too few in number) by the Rev. John Webb, that he will be sure that any work edited by that gentleman will be edited with diligence, intelligence, and learning. Such is the *Roll of the Household Expenses of Richard de Swinfield, Bishop of Hereford, during part of the Years* 1289 *and* 1290, which he has just edited for the Camden Society, in a manner every way worthy of his reputation, which is that of one of the best antiquaries of the day. The present volume contains only the Roll, its endorsement, and an appendix of contemporary and explanatory documents, the whole being richly annotated by the editor. Another volume will contain his introduction, glossary, &c. On its completion we shall again call attention to a work which is so creditable both to Mr. Webb and to the Camden Society.

The third volume of the cheap and handsome library edition of *The Works of Oliver Goldsmith*, edited by Peter Cunningham, F.S.A., which forms a portion of *Murray's British Classics*, contains I. *The Bee*; II. *Essays*; III. *Unacknowledged Essays*; and IV. *His Prefaces, Introductions, &c.*

Our photographic friends will be glad to hear that a new edition of Professor Hunt's *Manual of Photography* has just been issued, in which the author, besides including all the most recent improvements, the process of photographic etching, &c., has taken the opportunity of making such alterations in the arrangements of the several divisions of the subject, as have enabled him to place the various phenomena in a clearer view.

While on the subject of scientific publications, we may notice the very able volume just issued by Professor Beale, *The Microscope, and its Application to Clinical Medicine*. Though addressed more particularly to medical practitioners, it contains so much valuable instruction with respect to the management of the microscope generally, as to render it a valuable guide to all who are engaged in microscopic investigations.

Dr. Latham will lecture on Thursday next at the Beaumont Institution, Mile End Road, *On the various Families of Mankind in the Russian and Turkish Empires*. The Lecture is for the benefit of the Colet Schools of the very poor district of St. Thomas, Stepney.

Books Received. — *The Statistical Companion for* 1854, by T. C. Banfield, Esq., is a most valuable compendium of a mass of statistical evidence gathered from Parliamentary Blue Books, and other authentic sources, thus supplying in one small volume the results of many very large ones.—*Addison's Works, by Bishop Hurd.* Vol. III. of this cheap and neatly-printed edition (which forms a part of Bohn's Series of *British Classics*) contains Addison's Papers from *The Spectator*. — *Lives of the Queens of England*, by Agnes Strickland, Vol. V., contains the Biographies of Anne of Denmark, Henrietta Maria, and Catherine of Braganza. — *Poetical Works of John Dryden*, edited by Robert Bell, Vol. III. This is the concluding volume of Dryden in Mr. Bell's *Annotated Edition of the English Poets*. — *Cyclopædia Bibliographica*, Part XX. The first division of this most useful library companion is fast drawing to a close, the present Part extending from Vance (William Ford) to Wilcocks (Thomas). — *The Retrospective Review*, No. VII., contains some amusing articles on Ancient Paris, Davies the Epigrammatist, the Turks in the Seventeenth Century, Astrology, &c.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

The Advancement of Arts, Manufactures, and Commerce, or a Description of Machines and Models, &c., contained in the Repository of the Society of Arts, &c. By William Bailey, Registrar of the Society, 1772.

A Register of the Premiums and Bounties given by the Society for the Encouragement of Arts, Manufactures, and Commerce, from the original Institution in the year 1754 to 1776 inclusive. Printed for the Society by James Phillips. 1778.

Wanted by *P. Le Neve Foster*, 7. Upper Grove Lane, Camberwell.

Scott's Poetical Works. 8vo. 1830. Vol. I., or the "Minstrelsy," of that date.

Southey's Brazil. 4to. Vols. II. and III.

Salazar, Historia de la Conquista de Mexico. Fol. 1743 or 1786.

Percy Society's Publications, 93 and 94. (*M.* will be given for them.)

Wanted by *J. R. Smith*, 36. Soho Square.

Essays and Sketches of Life and Character, by a Gentleman who recently left his Lodgings. London, 1820.

Memoir of Sheridan, by the late Professor Smyth. Leeds, 1841. 12mo.

Wanted by *John Martin*, Librarian, Woburn Abbey.

The following Works of Symon Patrick, late Lord Bishop of Ely, &c.:—

SERMON AT THE FUNERAL OF MR. JOHN SMITH. 1652.
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THE ARTIFICES AND IMPOSITIONS OF FALSE TEACHERS, discovered in a Visitation Sermon. 8vo. London, 1712.
THE CHURCH OF ENGLAND NOT SUPERSTITIOUS — showing what Religions may justly be charged with Superstition, pp. 46, 8vo. London, 1714.
PHYSICA ARISTOTELICA MODERNA ACCOMMODATA IN USUM JUVENTUTIS ACADEMICÆ, Auctore Gulielmo Taswell. 8vo. Lond., 1718.
ANTICHRIST REVEALED AMONG THE SECT OF QUAKERS. London, 1723.
The above were written by Wm. Taswell, D.D., Rector of Newington, Surrey, &c.
MISCELLANEA SACRA; containing the Story of Deborah and Barak; David's Lamentations over Saul and Jonathan; a Pindaric Poem; and the Prayer of Solomon at the Dedication of the Temple, 4to., by E. Taswell. London, 1760.
THE USEFULNESS OF SACRED MUSIC, 1 Chron. 16. 39. 40. 42., by Wm. Taswell, A.M., Rector of Wootton-under-Edge, Gloucestershire. 8vo. London, 1742.
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Notices to Correspondents.

BALLIOLENSIS. *We think the article in question has recently been reprinted. If not, which we will ascertain, we shall be glad to receive it.*

G. B. A. *is thanked. His reply has been anticipated.*

ABBHA. *For explanation of the monogram of the Parker Society, see* Vol. vii., p. 502.

I. R. R. Embost, *with hunters, refers to a deer that has been so hard chased that she foams at the mouth.* —— Stound, *in Spenser, is explained in the glossary, as space, moment, season, hour, time.* —— Yarke *is to make ready, or prepare.* —— Crampette, *in Heraldry, is the chape at the bottom of the scabbard of a sword, to prevent the point from protruding. It is a badge borne by the Earl de la Warr.* —— *An* Ambry, *in old customs, was a place where arms, plate, and vessels of domestic use were kept; probably a corruption of Almonry.* —— Gispen *is a pot or cup made of leather,* "*gyspen potte,* pot de *cuir,*" *Palsgrave. In use at Winchester School, according to Kennett.* —— *The item in the Newcastle Accounts,* "*Paid for* cowllinge *of Bartye Allyson, the fool,*" *may mean, for habiting him in a friar's cowl.* —— Clito, *or* Clitones, *says Du Cange,* "*non modo Regum primogenitos, quod vult Spelmanus, sed universim filios omnes, appellarunt Anglo-Saxones, tanquam* Κλειτούς, *id est,* inclytos, claros." —— Sollerets *are pieces of steel, which formed part of the armour for the feet.*

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LONDON, SATURDAY, MAY 20, 1854.

Notes.

A LEADER FROM A FOREIGN NEWSPAPER: THE NEW RUSSIAN MANIFESTO.

Mention was recently made, in Vol. ix., p. 218., of the valuable character of many of the leading articles in the continental journals, and a wish expressed that translations of them were more frequently communicated in our own papers to English readers. The great newspapers of this country are too rich in varied talent and world-wide resources of their own, to make it worth their while in ordinary times to pay much attention to information and disquisition from foreign politicians, on subjects of the day; but the infinite importance to England, and to the world, of the present warlike struggle, renders it a matter of corresponding weight to know how far the foreign press, in the great centres of movement and intelligence, stand affected to Great Britain. Perhaps, therefore, as a specimen of this kind of writing, you will for once admit, among your varied contents, the following article from the *Kölnische Zeitung* of May 4:

"While in England, as a preparation for war, a day of humiliation and prayer is held, on which the Clergy exhort the people to look into their own breasts, and to discover and forsake those sins which might provoke God's punishments; while the most powerful nation of the world commences war by humbling itself before God, on the part of Russia a new manifesto appears, the arrogance of which can scarcely be exceeded by anything human. The Czar speaks as if he were the representative of God upon earth. His affair is God's affair. He carries on war for God, and for His only begotten Son, Jesus Christ, our Saviour. God is for him, who can be against him!

"Such a document has not proceeded from the cabinet of any European power since the Middle Ages. It exceeds all which even Russian diplomacy has accomplished, in its zeal for Christianity, during the last century. For it is worthy of notice that nowhere is religion so much publicly talked about, as in the place where least of it remains, among the higher classes in St. Petersburgh. Religion there is *inter instrumenta regni.* When Catherine II. permitted her husband Peter III. to be imprisoned, in order to rob him of his throne and life, the cause of this was communicated to the Russian people on July 9, 1762, as follows:—'First of all, the foundation of your orthodox Greek religion has been shaken, and its principles are drawing near to a total overthrow; so that we ought to dread exceedingly lest we should see a change in the true ruling faith transmitted from antiquity in Russia, and a foreign religion introduced.' So wrote Catherine II., 'the greatest of the queens, and of the ——,' the friend of Voltaire, the greatest lady-freethinker of her age. But she wrote still farther:—'Secondly, the honour of Russia as a state, which has been brought to the highest pinnacle of her victorious arms with the loss of so much blood, is actually trodden under foot through the newly-concluded peace *with her bitterest enemy.*' And who is this bitterest enemy of the orthodox Russia? The King of Prussia, Frederick II.! Yes, the King of Prussia was once declared to be the bitterest enemy of orthodox Russia; and nothing stands in the way but at some future time he may again be declared to be so, just as at the decree of the incorporation of the provinces of Preutzen and Posen. The politicians of St. Petersburgh know that the Russian people, living on in animal dulness, are susceptible of no other intellectual impression except a religious one; and so, without reflection, the cross is torn from the high altar, and used as a military signal. Religion was employed as a pretext, in order to lead the unhappy Poles step by step into ruin; and Russia was just so employed in Turkey, when the 'heathen' undertook to disturb her in her Christian work. Rise up, therefore, orthodox nation, and fight for the true Christian faith!

"We know not whether such a manifesto is sufficient to lead the Russians willingly, like a devoutly believing flock, in the name of Jesus Christ, to the battle-field; and to perish in a war projected for a worldly purpose, to obtain the inheritance of the 'sick man.' But we do know that the manifesto will make no one believe throughout civilised Europe in Russia's holy views. Nations which have learned to think, cannot help immediately perceiving the contradiction which prevails in this manifesto. First of all the struggle is represented as religious, and immediately after as political. 'England and France,' it says, 'make war on Russia, in order to deprive her of a part of her territory.' The only logical connexion between the two modes of statement consists in the words—'their object is to cause our fatherland to descend from the powerful position to which the hand of the Almighty has raised it.' And thereupon is mentioned 'the holy purpose which has been assigned to Russia by divine providence.' And this holy purpose has been no secret for a long time. 'According to the design of providence,' wrote Peter the Great, 'the Russian people are called to universal dominion over Europe for the future.'

"Such a future cannot longer be averted from Europe, except by common efforts. Prussia has come to an understanding, as to the object in view, with the other powers; and when an object or purpose is sought to be attained, the means must also be provided. To make an impression by words and peaceful means, is quite out of the question, after this imperial pastoral letter, which proclaims war in the name of God and of Jesus Christ. Force can only be repelled by force. It was not our wish to compel our government prematurely. With reference to Prussia's position, the warlike interference of our troops was not desired until England and France had concluded a firm alliance between themselves, and with Turkey; and had commenced the war in earnest. Now, when all this has taken place, and the thunder of cannon is roaring over sea and land; now, when Austria, which conceals within herself so many more dangers, prepares, with manly determination, to advance; what excuse can Prussia

have, called upon by right to the leadership; what excuse can she make to herself for remaining behind? In the Vienna protocol of April 9, Prussia has pledged herself, beyond what we could have dared to hope, towards the Western Powers: in the treaty with Austria of April 20, Prussia has bound herself, in certain eventualities that may occur at any moment, to a warlike support of Austria. Is it not, therefore, high time for Prussia to arouse herself from her lethargy, in order to undertake the support contracted for by treaty? If history teaches anywhere an evident lesson, Prussia will find it in her own past history. Once before Prussia promised to help Austria, and was not able to perform her engagement. All the misfortune by which we were attacked in 1806 is to be ascribed to Prussia not having completed her preparations in 1805, and to her not appearing in the field before the battle of Austerlitz. It was reported lately to be the saying of a brave general, that when he heard the enemies' batteries firing, it always seemed to him that he heard his own name called out. Does not Prussia also hear her own name loudly pronounced, in those cannon-shots fired off in the Baltic and Black Sea for the public law of nations by Europe's brave champions? By what means did the great Elector establish the honour of the Prussian name, except by bravely taking the field, as a model of German princes, against the superior force of Louis XIV.? The policy, to which the Prussian government has again pledged itself, will be unanimously approved of by the Prussian people. The abuse which Russia has made of the name of Religion can deceive none, but such as are willing to be deceived. Catholic Christendom, with the Pope and the dignitaries of the Catholic Church in England and France at its head, have declared which side in this struggle is right, and which is wrong; and Righteousness is God's earthly name! Not less have the noblest and most pious Protestants loudly raised their voices as witnesses to the truth, and against the common oppressor of *every* Christian church, even his own; Religion, called upon for aid, denies it to Russia; and political science has long since pronounced her judgment, that Russia's superiority must be put an end to by a general opposition. If Prussia would but seize the opportunity, and proceed in the same path with Austria, Russia's ambition might be tamed by united Europe in one successful campaign. Now is the favourable moment for Prussia; and if it is not taken advantage of, generations unborn may have cause to rue it."

ALPHA.

THE LAUNCH OF THE "PRINCE ROYAL" IN 1610.

October 20, 1608, Mr. Phineas Pette commenced the "Prince Royal," which was launched in 1610. The keel of this "most goodly shippe for warre" was 114 feet long, and the cross-beam 44 feet in length, and she carried three score and four pieces of great ordnance, and was of the burden of 1400 tons. On the 8th of May, 1609, the king presided at the trial of Pette at Woolwich for insufficiency, during which Pette sat on his knees, "baited by the great lord (Northampton) and his bandogs;" and after the ship had been inspected by the king and his party, Mr. Pette was acquitted of the charges brought against him. The prince visited the ship on the 30th of January, 1609, 25th of April, 18th of June, and again the following day, with the king, and on the 24th of September it was launched. It is stated that the garnishing of the ship began between Easter and Michaelmas, and that the number of nobles, gentry, and citizens, resorting continually to Woolwich to see it, was incredible. On the 9th of September, divers London maids, with a little boy with them, visited the ship; the boy fell down into the hold, and died the same night from the effects of his fall, being the first accident during the building. About the middle of the month, the ship being ready to be placed on the ways, twelve choice master carpenters of his Majesty's navy were sent for from Chatham to assist in "her striking and launching;" on the 18th she was safely set upon her ways, and on the 26th was visited by the French ambassador. Preparations were made in the yard for the reception of the king, queen, royal children, ladies, and the council; and on the evening of the 23rd, a messenger was sent from Theobalds, desiring the ship to be searched, lest any disaffected persons might have bored holes privily in her bottom. On Monday 24th, the dock gates were opened; but the wind blowing hard from the south-west, it proved a very bad tide. The king came from Theobalds, though he had been very little at ease with a scouring, taken with surfeiting by eating grapes, the prince and most of the lords of the council attending him. The queen arrived after dinner, and the lord admiral gave commandment to heave taught the crabs and screws, though Pette says he had little hope to launch by reason the wind overblew the tide; "yet the ship started and had launched, but the dock gates pent her in so straight, that she stuck fast between them, by reason the ship was nothing lifted by the tide, as we expected she would; and the great lighter, by unadvised counsel, being cut off the stern, the ship settled so hard upon the ground, that there was no possibility of launching that tide; besides which there was such a multitude of people got into the ship, that one could scarce stir by another."

"The king was much grieved at the frustrate of his expectation," and returned to Greenwich at five o'clock with the queen and her train; the prince staid a good while after conferring with the lord admiral and Mr. Pette, and then rode off to Greenwich, with a promise to return shortly after midnight. The night was moonlight, but shortly after midnight became very stormy, which Mr. Pette says made him "doubt that there were

some indirect working among our enemies to dash our launching."

The prince however arrived at the yard, went on board a little before two a. m., when the word being given to get all taught, the ship went away without any straining of screws or tackles, till she came clear afloat in the middle of the channel. He then describes the christening of her by the prince, by the name of the "Prince Royal"; and while warping to her mooring, his royal highness went down to the platform of the cock-room, where the ship's beer stood for ordinary company, and there finding an old can without a lid, drew it full of beer himself, and drank it off to the lord admiral, and caused him with the rest of the attendants to do the like. The hawsers laid ashore for landfasts had been treacherously cut, but without doing any injury to the ship. The prince left for Greenwich at nine a.m. J. H. P.

"NOTES AND QUERIES ON THE ORMULUM, BY DR. MONICKE" (*Programm der Handels-Lehranstalt zu Leipzig*, 1853).

Under the above title, Dr. Monicke has published what are considered by a foreign critic some valuable observations on the admirable Oxford edition (by Dr. Meadows White) of *The Ormulum*, an Anglo-Saxon work, now first edited from the original MS. in the Bodleian Library. The attention of the readers of "N. & Q.," who are occupied in the study of the Anglo-Saxon, with its cognate dialects, and direct descendant, will be doubly attracted by a title with which they are so familiar, and which is associated with some of the happiest and most peaceful moments of their life. The title of the Essay (which I have not yet seen, and which appears to be written in English) seems to be entirely the choice of the author, and must be somewhat flattering to the Editor of the original "N. & Q." J. M.

Oxford.

[We have received, with something like a sense of neglected duty, this notice of *The Ormulum, now first edited from the Original Manuscript in the Bodleian; with Notes and a Glossary by Robert Meadows White, D.D., late Fellow of St. Mary Magdalene College, and formerly Professor of Anglo-Saxon in the University of Oxford*, 2 vols. 8vo. The fact is, we have long intended to call attention to this book, alike creditable to the scholastic acquirements of Dr. White, and to the authorities of the Oxford press; but have from week to week postponed doing so, that we might enter at some length into the history of *The Ormulum*, and a notice of the labour of its editor. In the mean time Dr. White's labours have received from foreign scholars that recognition which his countrymen have been too tardy in offering.—Ed. "N. & Q."]

THE LEGEND OF THE SEVEN SISTERS.

Will the Editor of "N. & Q.," or any of his correspondents, kindly inform me of the true circumstances from which the following legend has sprung? The locality which was the scene of the tragedy is the little village of Ballybunion, situated within a few miles of Kerry Head. The scenery around is of the wildest and most striking description. Frowning, rugged cliffs, rising abruptly out of the water to the height of over one hundred feet, and perforated with numerous caves, into which the ocean rushes with fearful fury in winter,—for it is a stormy coast, and rarely does a month pass without beholding some dead, putrified body washed ashore; while inland, a barren, uncultivated plain, consisting mostly of bog, stretches away to nearly the foot of the Reeks, which, looming in the distance, seem to rear their giant masses even to the sky, and form, as it were, an impenetrable barrier between the coast and the interior. On the brink of one of those precipices we have mentioned, there stands the ruins of a castle, seemingly of great antiquity. Nothing now remains but the basement storey, and that seems as if it would be able to withstand the war of winds and waves for hundreds of years longer. According to the legend, this castle was inhabited by a gallant chieftain at the period of the incursions of the Danes, and who was the father of seven blooming daughters. He was himself a brave warrior, animated with the greatest hatred against the Ostmen, who, at that period, were laying every part of Erin waste. His sword never rested in its sheath, and day and night his light gallies cruised about the coast on the watch for any piratical marauder who might turn his prow thither. One day a sail was observed on the horizon; it came nearer and nearer, and the pirate standard was distinguished waving from its masthead. Immediately surrounded by the Irish ships, it was captured after a desperate resistance. Those that remained of the crew were slaughtered and thrown into the sea, with the exception of the captain and his six brothers, who were reserved for a more painful death. Conveyed to the fortress, their wounds were dressed, and they were allowed the free range of the castle. Here, gradually a love sprung between them and the seven Irish maidens, who yielded to their ardent protestations, and agreed to fly with them to Denmark. Everything was arranged for the voyage, and one fearfully stormy night in winter was chosen for the attempt. Not a single star shone in the sky, the cold blast came sweeping from the ocean, the rain fell in torrents, and the water roared and raged with terrific violence amid the rocky caverns. Escaping down from the battlement by a rope-ladder, they discovered to their horror, that on reaching the ground they were surrounded by armed men. Not a word was uttered; but they

well knew into whose hands they had fallen. Conducted again within the fortress, they found themselves face to face with their injured father. One deadly glance of hatred he cast on the prisoners, and, muttering some few words to one of his attendants, he pointed towards his daughters. The man, on receiving the command, recoiled a few paces, transfixed with horror; and then he advanced nearer, and seemed as if remonstrating with him. But the parent's face assumed an absolutely demoniac expression; and more peremptorily repeating his order, he stalked out of the room. And now commenced a fearful scene. The lovers were torn from each other's arms, and the women were brought forth again. The storm had grown more violent, and the spray was dashing far over the cliff, whilst the vivid flashes of lightning afforded a horrible illumination to the dreary scene. Proceeding along the brink of the precipice, they at length came to a chasm which resembled somewhat the crater of a volcano, as it was completely closed, with the exception of the opening at the top, and one small aperture below, through which the sea rushed with terrible violence. The rolling of the waters sounded fearfully on the ear of those around, and now at length the sisters divined their fate. One by one they were hurled into the boiling flood: one wild shriek, the billows closed again, and all was over. What the fate of their lovers was, the legend says not. The old castle has crumbled into ruins — the chieftain sleeps in an unknown grave, his very name forgotten; but still the sad ending of the maidens is remembered, and even unto this day the cavern is denominated the "Cave of the Seven Sisters." Such is the above legend as it still exists amongst the peasantry, and any of your contributors would extremely oblige by informing me of the name of the Irish leader.

GEORGE OF MUNSTER.

Queen's College, Cork.

Minor Notes.

Coincidences. —

"Jejunus raro stomachus vulgaria temnit."
Hor. *Sat.* 2.

"A hungry dog eats dirty pudding."

"Dum vitant stulti vitia, in contraria currunt."
Hor. *Sat.* 1.

"He misses one post, and runs his head against t'other."

"Χελιδὼν ἔαρ οὐ ποιεῖ."— Arist. *Eth.*, i. 7.

"One swallow don't make a summer."

J. H. B.

The English Liturgy. —

"It is deserving of notice, that although Dr. Beattie had been brought up a member of the Presbyterian Church of Scotland, and regularly attended her worship and ordinances when at Aberdeen, he yet gave the most decided preference to the Church of England, generally attending the service of that Church when anywhere from home, and constantly when at Peterhead. He spoke with enthusiasm of the beauty, simplicity, and energy of the English Liturgy, especially of the Litany, which he declared to be the finest piece of uninspired composition in any language."— *Life of Dr. Beattie*, by Sir W. Forbes, Bart., vol. iii. p. 168. note.

J. M.

Oxford.

"*To jump for joy.*" — This expression, now most often used figuratively, was probably in the olden time a plain and literal description of an actual fact. The *Anglo-Norman Poem on the Conquest of Ireland by Henry II.*, descriptive of events which occurred at the close of the twelfth century, informs us (at p. 53.) that one of the English knights, named Maurice de Prendergast, being desirous of returning with his followers to Wales, was impeded in his march by "les traitres de Weyseford;" and that this so much provoked him, that he tendered his services to the King of Ossory, who —

"De la novele esteit heistez,
E de joie saili à pés."

This expression, "saili à pés," is translated in the Glossary "rose upon feet;" but the more correct rendering of it appears to me to be that of jumping or dancing for joy. JAMES F. FERGUSON.

Dublin.

"*What is Truth?*" — Bacon begins his "Essay of Truth" (which is dated 1625) with these words:

"What is truth? said jesting Pilate, and would not stay for an answer. Certainly, there be that delight in giddiness, and count it a bondage to fix a belief; affecting freewill in thinking, as well as in acting."

There is a similar passage in Bishop Andrews's sermon *Of the Resurrection*, preached in 1613:

"Pilate asked, *Quid est veritas?* And then some other matter took him in the head, and so up he rose, and went his way, before he had his answer; he deserved never to find what truth was. And such is our seeking mostwhat, seldom or never seriously, but some question that comes cross our brain for the present, some *quid est veritas?* So sought as if that we sought were as good lost as found. Yet this we would fain have so for seeking, but it will not be."

Perhaps Bacon heard the bishop preach (the sermon was at Whitehall); and if so, the passage in Andrews will explain the word "jesting" to mean, not scoffing, but asking without serious purpose of acquiring information. J. A. H.

Abolition of Government Patronage. — The following passage, from Dr. Middleton's *Dedication of the Life of Cicero* to Lord Keeper Hervey, is

interesting as showing the enlightened sentiments of an eminent scholar a hundred years ago when addressing a minister of the crown:

"Human nature has ever been the same in all ages and nations, and owes the difference of its improvements to a difference only of culture, and of the rewards proposed to its industry; where these are the most amply provided, there we shall always find the most numerous and shining examples of human perfection. In old Rome, the public honours were laid open to the virtue of every citizen; which, by raising them in their turns to the command of that mighty empire, produced a race of nobles superior even to kings. This was a prospect that filled the soul of the ambitious, and roused every faculty of mind and body to exert its utmost force; whereas, in modern states, men's views being usually confined to narrow bounds, beyond which they cannot pass, and a partial culture of their talents being sufficient to procure everything that their ambition can aspire to, a great genius has seldom either room or invitation to stretch itself to its full size."

Alpha.

Oxford.

Minor Queries.

"*One New Year's Day.*"—An old lady used to amuse my childhood by singing a song commencing—

"One New Year's day, as I've heard say,
Dick mounted on his dappled grey," &c.

The rest I forget, but I should be glad to know if it is extant, and what is known of its origin, &c.

G. William Skyring.

Somerset House.

Greek denounced by the Monks.—

"Almost the time (A.D. 1530) when the monks preached in their sermons to the people to beware of a new tongue of late discovered, called the Greek, and the mother of all heresies."—*Foreign Quarterly* for October, 1842, No. 59. p. 137.

Can any of your readers give references to such passages in Monkish sermons? Cpl.

Pliny's Dentistry.—As your journal has become the repository of so many novel and interesting *facts*, I trust that the following data will be found acceptable to the readers of "N. & Q." Having had occasion, of late, to look over the works of Pliny, I was struck with the extent to which this ancient naturalist and philosopher has carried his researches on the above subject; as, in some editions, the Index of the article Dentes occupies several closely-printed columns. He recommends tooth-powder (*dentifricia*) of harts-horn, pumice-stone, burnt nitre, *Lapis Arabus*, the ashes of shells, as well as several ludicrous substances, in accordance with the mystic prejudices of the age. Amongst the remedies for fixing (*firmare*) teeth, he mentions *Inula*, *Acetum Scillinum*, *Radix Lapathi sativi*, vinegar; and loose teeth are to be fixed by *Philidonia*, *Veratrum nigrum*, and a variety of other remedies, amongst which some are most rational, and tend to prove that more attention was paid to the physiological (*hygeistic*) department relating to that portion of the human body than we have been hitherto aware of, as even the most recent works on Dentistry do not mention these facts. George Hayes.

Conduit Street.

J. Farrington, R.A.—Having recently met with some views by J. Farrington, R.A., without a description of the locality, I shall be obliged by your insertion of a Query respecting information of what views were executed by this painter, with their localities, in or about the year 1789. As I am informed that those above referred to belong to this neighbourhood, and therefore would be invested with interest to me, I could ascertain their locality with precision.

John Nurse Chadwick.

King's Lynn.

Henry Crewkerne, of Exeter, "Captain of Dragoons, descended from Crewkerne, of Crewkerne, in Devonshire," died at Carlow in Feb. 1664–5. Was he descended from Crewkerne of Chilhay, Dorset? His pedigree would be very acceptable. Y. S. M.

Dr. Johnson.—Johnson says somewhere that he never was in a tight place but once, and that was when he had a mad bull by the tail. Had he held on, he said he would have been dragged to death over a stubble field; while if had not held on, the bull would have gored him to death. Now my Query is, what did Dr. Johnson do, hold on or let go? G. M. B.

Latin "Dante."—Is there not a literal Latin *prose* translation of Dante, somewhat rhythmical? Has not Stillingfleet cited it in the *Origines?* If so, where is its *corpus?* And in what form, MS. or printed? Of metrical Latin versions there are several beside those of the Jesuit Carlo d'Aquino and Piazza. The Query is as to the prose? Philip Aske.

Ralph Bosvill, of Bradbourn, Kent, Clerk of the Court of Wards, married first, Anne, daughter of Sir Richard Clement, and widow of John Castillon, by whom he had five children. He married secondly, Benedicta Skinner, by whom he had six children. This I have taken from the *Visitations of Kent*. In Harl. MS. 5532.152, he is said to have had another son Ralph, "slain in Ireland." This Ralph was his son, and I wish to discover by which wife, as the entry above-mentioned in the

MSS. is of a much later date than the body of it. He had, I think, two other sons at least, who are not in the books, namely, Godfrey and William. The name is sometimes called "Boswell." Was the younger Ralph's wife, Mary, daughter of Alveray Copley of Batley? Y. S. M.

Major-General Wolfe.—The following MS. is advertised for sale. Is anything known concerning it?

"A Copy of Orders written by Major-General Woolfe; an important unpublished Historical MS. This valuable collection commences with 'General Orders to be observed by a regiment on their arrival in Scotland, 1748.' At p. 55. begin 'Orders by Major-General Woolfe in America: Halifax, April 30, 1759.' They continue dated from Louisburg, Point Orleans, Montmorenci, Cape Rouge, &c., to the last, which is dated on board the Sutherland, off St. Nicholas, Sept. 12th, the day before the scaling the heights of Abraham; no doubt the last issued by Woolfe, as on that day (13th) he fell in battle. There is no clue in the MS. to its compiler; it consists of 103 pages 4to., beautifully written, with MS. Plan of Order of Battle, of the army commanded by General Woolfe in America, 1789. It is believed that no printed copy exists of these valuable papers, which are of the highest importance to the Historian, as a slight extract will show. Small 4to., calf.

'Sept. 12. The Sutherland, at anchor off St. Nicholas: — The enemies' forces are not divided; great scarcity of provisions in the camp, and universal discontent amongst the Canadians. The second officer in command is gone to Montreal or St. John's, which gives reason to think that Governor Amherst is advancing into that colony. A vigorous blow struck by the army at this juncture might determine the fate of Canada. Our troops below are ready to join us; all the light infantry and tools are embarked at the Point of Levi, and the troops will land where the enemy seems least to expect it.'"

J. Balch.

Philadelphia.

Custom at University College, Oxford.—What is the origin of the following custom observed at this college? On every Easter Sunday the representation of a tree, dressed with evergreens and flowers, is placed on a turf, close to the buttery, and every member there resident, as he leaves the Hall, after dinner, chops at the tree with a cleaver. The college-cook stands by holding a plate, in which the Master deposits half a guinea, each Fellow five shillings, and the other members two shillings and sixpence each: this custom is called "chopping at the tree." When was this custom instituted, and to what circumstance are we to attribute its origin? Who presented to the chapel of this College the splendid eagle, as a lectern, which forms one of its chief ornaments? Was it presented by Dr. Radcliffe, or does it date its origin from the happy reign of Queen Mary? M. A.

"*Old Dominion.*"—It is stated in a newspaper that the term "Old Dominion," generally applied here to the state of Virginia, originated from the following facts. During the Protectorate of Cromwell the colony of Virginia refused to acknowledge his authority, and sent to Flanders for Charles II. to reign over them. Charles accepted, and was about to embark, when he was recalled to the throne of England. Upon his accession, as a reward for her loyalty, he allowed the colony to quarter the arms of England, Ireland, and Scotland, as an independent member of the "Old Dominion:" whence the term. What truth is there in this story? Penn.

"*Wise men labour,*" *&c.*—

On the fly-leaf of Sir Roger Twysden's copy of Stow's *Annales* are the following lines, dated 1643:

"Wise men labour, good men grieve,
Knaves devise, and fooles believe;
Help, Lord! and now stand to us,
Or fooles and knaves will quite undoe us,
Or knaves and fooles will quite undoe us."

From whence are these lines taken? L. B. L.

Minor Queries with Answers.

Dame Hester Temple.—"Lady Temple lived to see seven hundred of her own descendants: she had thirteen children." I have extracted this "sea-serpent" from an extract in Burke from *Fuller's Worthies*, but I am unable to refer to the original for confirmation of this astounding fact: if true it is wonderful. Y. S. M.

[Fuller's amusing account of Dame Hester Temple will be found in his *Worthies of Buckinghamshire*, vol. i. p. 210. edit. 1840. He says: "Dame Hester Temple, daughter to Miles Sands, Esq., was born at Latmos in this county, and was married to Sir Thomas Temple, of Stow, Baronet. She had four sons and nine daughters, which lived to be married, and so exceedingly multiplied, that this lady saw seven hundred extracted from her body. Reader, I speak within compass, and have left myself a reserve, having bought the truth hereof by a wager I lost. Besides, there was a new generation of marriageable females just at her death; so that this aged vine may be said to wither, even when it had many young boughs ready to knit.

"Had I been one of her relations, and as well enabled as most of them be, I would have erected a monument for her—thus designed. A fair tree should have been erected, the said lady and her husband lying at the bottom or root thereof; the heir of the family should have ascended both the middle and top bough thereof. On the right hand hereof her younger sons,

on the left her daughters, should, as so many boughs, be spread forth. Her grandchildren should have their names inscribed on the branches of those boughs; the great-grandchildren on the twigs of those branches; the great-great-grandchildren on the leaves of those twigs. Such as survived her death should be done in a lively green, the rest (as blasted) in a pale and yellow fading colour.

"Pliny, lib. vii. cap. 13., (who reports it as a wonder worthy the chronicle, that Chrispinus Hilarus, *prælatâ pompâ*, 'with open ostentation,' sacrificed in the capitol seventy-four of his children and children's children attending on him,) would more admire, if admitted to this spectacle.

"Vives telleth us of a village in Spain, of about an hundred houses, whereof all the inhabitants were issued from one certain old man who then lived, when as that village was so peopled, so as the name of propinquity, how the youngest of the children should call him, could not be given.* 'Lingua enim nostra supra abavum non ascendit;' ('Our language,' saith he, meaning the Spanish, 'affords not a name above the great-grandfather's father'). But, had the offspring of this lady been contracted into one place, they were enough to have peopled a city of a competent proportion, though her issue was not so long in succession, as broad in extent.

"I confess very many of her descendants died before her death; in which respect she was far surpassed by a Roman matron, on which the poet thus epitapheth it, in her own person†:

'*Viginti atque novem, genitrici Callicrateæ,*
Nullius sexus mors mihi visa fuit.
Sed centum et quinque erplevi bene messibus annos,
In tremulam baculo non subeunte manum.'

'Twenty-nine births Callicrate I told,
And of both sexes saw none sent to grave,
I was an hundred and five winters old,
Yet stay from staff my hand did never crave.'

Thus, in all ages, God bestoweth personal felicities on some far above the proportion of others. The Lady Temple died A.D. 1656."]

Samuel White.—In Bishop Horsley's *Biblical Criticism*, he refers several times to a Samuel White, whom he speaks of in terms of contempt, and calls him, in one place, "that contemptible ape of Grotius;" and in another, "so dull a man." Query, who was this Mr. White, and what work did he publish? I. R. R.

[Samuel White, M.A., was a Fellow of Trinity College, Cambridge, and Chaplain to the Earl of Portland. His work, so severely criticised by Bishop Horsley, is entitled *A Commentary on the Prophet Isaiah, wherein the literal Sense of his Prophecies is briefly explained:* London, 4to., 1709. In his Dedication he says: "I have endeavoured to set in a true light one of the most difficult parts of Holy Scripture, following the footsteps of the learned Grotius as far as I find him in the right; but taking the liberty to leave him where I think him wide of the prophet's meaning."]

Heralds' College.—Are the books in the Heralds' College open to the public on payment of reasonable fees? Y. S. M.

[The fee for a search is *5s.*; that for copying of pedigrees is *6s. 8d.* for the first, and *5s.* for every other generation. A general search is *2l. 2s.* The hours of attendance are from ten till four.]

Pope.—Where, in Pope's Works, does the passage occur which is referred to as follows by Richter in his *Grönlandische Prozesse*, vol. i.?

"Pope vom Menschen (eigentlich vom Manne) sagt, 'Er tritt auf, um sich einmal umzusehen, und zu sterben.'" A. E.

Aberdeen.

["Awake, my St. John! leave all meaner things
To low ambition, and the pride of kings.
Let us (since life can little more supply
Than just to look about us, and to die)
Expatiate free o'er all this scene of man."
Essay on Man, Epist. i. l. 1—5.]

Replies.

BLANCO WHITE'S SONNET.

(Vol. vii., pp. 404. 486.)

This sonnet first appeared in *The Bijou*, an annual published by Pickering in 1828. It is entitled:

"NIGHT AND DEATH.

A Sonnet: dedicated to S. T. Coleridge, Esq., by his sincere friend Joseph Blanco White.

Mysterious night, when the first man but knew
Thee by report, unseen, and heard thy name,
Did he not tremble for this lovely frame,
This glorious canopy of light and blue?
Yet 'neath a curtain of translucent dew,
Bathed in the rays of the great setting flame,
Hesperus, with the host of heaven, came,
And lo! creation widen'd on his view.
Who could have thought what darkness lay concealed
Within thy beams, O Sun? Or who could find,
Whilst fly, and leaf, and insect stood reveal'd,
That to such endless orbs thou mad'st us blind?
Weak man! Why to shun death this anxious strife?
If *light* can thus deceive, wherefore not *life?*"

In a letter from Coleridge to White, dated Nov. 28, 1827, he thus speaks of it:

"I have now before me two fragments of letters *begun*, the one in acknowledgment of the finest and most graceful sonnet in our language (at least, it is only in Milton's and Wordsworth's sonnets that I

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* In Comment upon 8th chapter of lib. xv. de Civitate Dei.

† Ausonius, Epitaph. Heröum, num. 34.

recollect any rival, and this is not my judgment alone, but that of the man κατ' ἐξοχὴν φιλόκαλον, John Hookham Frere), the second on the receipt of your 'Letter to Charles Butler,'" &c.

In a subsequent letter, without date, Coleridge thus again reverts to the circumstance of its having been published without his or White's sanction:

"But first of your sonnet. On reading the sentences in your letter respecting it, I stood staring vacantly on the paper, in a state of feeling not unlike that which I have too often experienced in a dream: when I have found myself in chains, or in rags, shunned, or passed by, with looks of horror blended with sadness, by friends and acquaintance; and convinced that, in some alienation of mind, I must have perpetrated some crime, which I strove in vain to recollect. I then ran down to Mrs. Gillman, to learn whether she or Mr. Gillman could throw any light on the subject. Neither Mr. nor Mrs. Gillman could account for it. I have repeated the sonnet often, but, to the best of my recollection, never either gave a copy to any one, or permitted any one to transcribe it; and as to publishing it without your consent, you must allow me to say the truth: I had felt myself so much flattered by your having addressed it to me, that I should have been half afraid that it would appear to be asking to have my vanity tickled, if I had thought of applying to you for permission to publish it. Where and when did it appear? If you will be so good as to inform me, I may perhaps trace it out: for it annoys me to imagine myself capable of such a breach of confidence and of delicacy."

In his Journal, October 16 [1838?], Blanco White says:

"In copying out my 'Sonnet on Night and Death' for a friend, I have made some corrections. It is now as follows:

'Mysterious Night! when our first parent knew
Thee from report divine, and heard thy name,
Did he not tremble for this lovely frame,
This glorious canopy of light and blue?
Yet 'neath a curtain of translucent dew,
Bathed in the rays of the great setting flame,
Hesperus with the Host of Heaven came,
And lo! creation widen'd in man's view.
Who could have thought such darkness lay conceal'd
Within thy beams, O Sun! or who could find,
Whilst fly, and leaf, and insect stood reveal'd,
That to such countless orbs thou mad'st us blind!
Why do we then shun death, with anxious strife?
If light can thus deceive, wherefore not life?'"

S. W. Singer.

GOLOSHES.

(Vol. ix., p. 304.)

This word, Seleucus says, "is of course of American derivation." By no means: it is found in German, *gallosche* or *gallusche;* and in French, *galoche* or *galloche.* The word itself most likely comes to us from the French. The dictionaries refer to Spenser as using it under the form *galage;* and it occurs written *galege*, *galosh*, *calosh*, &c. The French borrowed the term from the Latin *Gallicæ;* but the Romans first derived the idea and the thing itself from Gaul, *Gallicæ* denoting Gallic or Gaulish shoes. Cicero speaks of the *Gallicæ* with contempt.—"Cum calceis et toga, nullis nec *gallicis* nec lacerna;" and again, "Cum *gallicis* et lacerna cucurristi" (*Philip.* ii. 30.). Blount, in his *Law Dictionary* (1670), gives the following, which refers to one very early use of the term in this country:

"Galege (*galiciæ*), from the French *galloches*, which signified of old a certain shoe worn by the Gauls in foul weather, *as at present the signification with us does not much differ.* It is mentioned 4 Edw. IV. cap. 7., and 14 & 15 Hen. VIII. cap. 9."

Therefore the thing itself and the word were known among us before America was discovered. As it regards the Latin word *Gallicæ*, I only know of its use by Cicero, Tertullian, and A. Gellius. The last-named, in the *Noctes Atticæ*, gives the following anecdote and observations relating to this word. T. Castricius, a teacher of rhetoric at Rome, observing that some of his pupils were, on a holiday, as he deemed, unsuitably attired, and shod (*soleati*) with *gallicæ* (*galloches*, *sabots*, wooden shoes or clogs), he expressed in strong terms his disapprobation. He stated it to be unworthy of their rank, and referred to the above-cited passage from Cicero. Some of his hearers inquired why he called those *soleati* who wore goloshes (*gallicæ*) and not shoes (*soleæ*). The expression is justified by a statement which sufficiently describes the goloshes, viz., that they call *soleæ* (shoes) all those which cover only the lower portions of the foot, and are fastened with straps. The author adds:

"I think that *gallicæ* is a new word, which was begun to be used not long before Cicero's time, therefore used by him in the Second of the *Antonians.* 'Cum gallicis,' says he, 'et lacerna cucurristi.' Nor do I read it in any other writer of authority, but other words are employed."

The Romans named shoes after persons and places as we do: for examples, see Dr. W. Smith's *Dictionary of Greek and Roman Antiquities*, sub voc. "Calceus." B. H. C.

Poplar.

This word is not of American derivation. In the *Promptorium Parvulorum* we find,—

"Galache or Galoche, undersolynge of manny's fote."

Mr. Way says in his note:

"The galache was a sort of patten, fastened to the foot by cross latchets, and worn by men as early as the

time of Edward III. Allusion is made to it by Chaucer,

> 'Ne were worthy to unbocle his galoche.'
> *Squires Tale*, 10,869."

Among many other quotations Mr. Way gives the following:

> "To geten hym gilte spores,
> Or galoches y-couped."
> *Piers Ploughman*, 12,099.

And in the *Wardrobe Book of Prince Henry*, A.D. 1607, are mentioned —

"1 pair of golossians, 6*s.*; 16 gold buckles with pendants and toungs to buckle a pair of golosses." — *Archæol.* xi. 93.

Nares says:

"GALAGE. A clown's coarse shoe, from *galloche*, a shoe with a wooden sole, old French, which itself is supposed to be from *gallica*, a kind of shoe mentioned by Cicero, *Philip.* ii. 30., and A. Gellius, xiii. 21. If so, the word has returned to the country whence it was first taken, but I doubt much of that derivation; by the passages referred to in the above authors, it seems more likely that the *gallica* was a luxurious covering, than one so very coarse as the galloche. Perhaps the *caliga*, or military strong boot of the Romans, from which Caligula was named, may be a better origin for it. The word *galloche* is now naturalised among us for a kind of clog, worn over the shoes."

See also Richardson's *Dictionary*, s. v. "Galoche."

ZEUS.

SELEUCUS need not have gone quite so far as to "the tribe of North American Indians, the Goloshes," or to America at all, for his derivation. If he will look in his French dictionary he will find, —

"*Galoche* (espèce de mule que l'on porte par dessus les souliers), gáloshoe."

I quote from Boyer's *Dictionnaire Royal*, edit. 1753.

Cole, in his English dictionary, 1724, has —

"*Galeges, galages, galloches, galloshoes*, Fr., wooden shoes all of a piece. With us outward shoes or cases for dirty weather, &c."

C. DE D.

CONSONANTS IN WELSH.

(Vol. ix., p. 271.)

For the gratification of your correspondent J. M., I give you the result of an enumeration of the *letters* and *sounds* in three versions of the Hundredth Psalm in Welsh, and three corresponding versions of it in English.

1. From the authorised translations of the Bible, Welsh and English.

2. The metrical version of Tate and Brady, and that of Archdeacon Prys.

3. Dr. Watts's metrical version and a Welsh imitation of it.

Letters in three Welsh Versions.

	Bible.	*Prys.*	*Watts.*
Consonants - - -	185	205	241
Vowels - - -	148	165	159
Apparent excess of consonants in Welsh	37	40	82

Letters in three English Versions.

	Bible.	*Tate & Brady.*	*Watts.*
Consonants - - -	220	271	275
Vowels - - -	134	163	170
Apparent excess of consonants in English	86	108	105

Sounds in three Welsh Versions.

	Bible.	*Prys.*	*Watts.*
Consonants - - -	150	173	200
Vowels - - -	148	165	159
Real excess of consonants in Welsh -	2	8	41

Sounds in three English Versions.

	Bible.	*Tate & Brady.*	*Watts.*
Consonants - - -	195	241	240
Vowels - - -	122	149	159
Real excess of consonants in English -	73	92	81

From this analysis it appears that the excess of consonant *letters* over vowels is, in English, 299; and in Welsh, 159, a little more than one-half. The excess of consonant *sounds* is, in English, 246; in Welsh, 51, considerably less than one-fourth.

This result might readily have been anticipated by anybody familiar with the following facts:

1. On examining lists of the elementary sounds of both languages, it will be found that the Welsh has a greater number of vowels than the English, and the English a greater number of consonants than the Welsh.

2. Welsh diphthongs are much more numerous than English.

3. In English, *three* vowels only constitute words in themselves (*a*, article; *I*, pronoun; *O*, interjection), and each is used only in one sense. In Welsh, *five* of the vowels (*a*, *e*, *i*, *o*, *y*) are words; and they are used in at least a dozen different significations. *A*, besides being an affirmative and interrogative adverb, answers to the English *and*, *as*, *with*, *will go*.

4. Diphthongs forming distinct words are much more numerous in Welsh than in English. The following occur: *ai*, *a'i* (=*a ei*) *a'u*, *ei*, *eu*, *ia*, *ïe*, *i'w*, *o'i*, *o'u*, *ow*, *ŵy*, *yw*.

5. In Welsh there are no such clusters of consonants as occur in the English words *arched*

(pronounced *artsht*), *parched*, *scorched*, *marched*, *hinged* (*hindzhd*), *singed*, *cringed*, *fringed*, *purged* (*purdzhd*), *charged* (*tshardzhd*), *scratched*, &c. &c. From the difficulty encountered in pronouncing some of these combinations, arise the vulgar errors heard in some parts of the country: *burstis* for *bursts*, *castis* for *casts*. Three consonants are very rarely thus crushed together in Welsh, — four, never.

6. The Welsh, to avoid an unpleasant hiatus, often introduce a consonant. Hence we have *y* or *yr*, the; *a* or *ac*, and; *a* or *ag*, as; *na* or *nac*, not; *na* or *nag*, than; *sy* or *sydd*, is; *o*, from, becomes *odd*; *i*, to, becomes *idd*. I cannot call to mind more than one similar example in English, *a* or *an*; and its existence is attributable to the superfluity of consonants, *n* being *dropped* in *a*, not *added* in *an*.

The mystery of the consonants in the swearing Welshman's mouth (humorously described by Messrs. Chambers) is difficult of explanation. The words usual in Welsh oaths afford no clue to its solution; for the name of the Deity has two consonants and one vowel in English, while it has two vowels and one consonant in Welsh. Another name invoked on these occasions has three consonants and two vowels in English, and one of the vowels is usually elided; in Welsh it has three vowels and three consonants, and colloquially the middle consonant is dropped. The Welsh borrow a few imprecatory words from the English, and in appropriating them they *append the vowel termination* o *or* io. Prejudice or imagination, therefore, seems to have had something to do in describing poor Taffy's profanities.

In conclusion, I may add that the Hundredth Psalm was chosen for analysis without a previous knowledge that it would present a greater excess of consonants (letters or sounds) in English than in Welsh. I do not believe two chapters from the Bible can be produced, which will show an opposite result. GWILYM GLAN TYWI.

There is no *k* in the Welsh alphabet, a circumstance which reduces the consonants to twenty; while a farther reduction is made by the fact that *w* and *y* are *always* vowels in Welsh, instead of being only occasionally so, as in English. J. M. will therefore find that the Welsh alphabet contains but eighteen consonants and seven vowels, twenty-five letters in all.

This, however, I imagine, is not the point on which he wishes for information. If a stranger glances at a page of Welsh without being aware that *y* and *w* are, strictly speaking, vowels, he will of course naturally conclude that he sees an over proportion of consonants. Hence, probably, has arisen the very general idea on the subject, which is perhaps strengthened by the frequent occurrence of the double consonants *Ll* and *Dd*, the first of which is but a sign, standing for a peculiar softening of the letter; and the latter for the *Th* of the English language.

Such an idea might perhaps be conveyed by the following instances, taken at random: *Dywyll*, *Dydd*, *Gwyddna*, *Llwyn*, *Gwyrliw*, &c. But it will be dispelled by an orthography adapted to the pronunciation; thus: *Dou-ill**, *Deeth*, *Goo-eeth-na*, *Lloo-een*, *Gueer-leeoo*.

J. M. will be interested to know that the Welsh language can furnish almost unexampled instances of an accumulation of vowels, such as that furnished by the word *ieuainc*, young men, &c.; but above all by the often-quoted *englyn* or stanza on the spider or silkworm, which, in its four lines, *does not contain a single consonant:*

> "O'i wiŵ wy i weu ê â,—a'i weau
> O'i wyau e weua:
> E weua ei ŵe aia,
> A'i weau yw ieuau iâ."

SELEUCUS.

In reply to J. M. I beg to ask who ever before heard that consonants "cracked and cracked, and ground and exploded?" and how could the writer in Chambers's *Repository* possibly know that the drunken Welshman cursed and swore in *consonants?* There is scarcely a more harshly-sounding word in the Welsh language — admitted by a clever and satirical author to have "the softness and harmony of the Italian, with the majesty and expression of the Greek" — than the term *crack*, adopted from the Dutch. There is no Welsh monosyllable that contains, like the Saxon *strength*, seven consonants with only one vowel. There is no Welsh proper name, like Rentzsch, the watchmaker of Regent Street, that contains six consonants in succession in one syllable; and yet the Welsh have never accused their *younger* sister with the use of consonants which "cracked and cracked, and ground and exploded." But if the Welsh language, with "its variety, copiousness, and even harmony, to be equalled by few, perhaps excelled by none," has no instance of six consonants in succession, it has one of six vowels in succession, *Gwaewawr*, every one of which requires, according to the peculiarity of its pronunciation, a separate inflection of the voice.

J. M. may be assured that the remark of the writer in question is only one of those pitiful "cracks" which flippant authors utter in plain ignorance of Cymru, Cymraeg, and Cymry.

CYMRO.

Marlbro.

I think the following *englyn* or epigram on a silkworm, which is composed entirely of vowels, will satisfy your correspondent. I have seen it in some book, the name of which I forget. It

* The *Dou* to be pronounced as in *Douglass*.

must be borne in mind that *w* is a vowel in Welsh, and is sounded like *oo* in *boot*.

"O'i wiw ŵy i weu ê â, a'i weau
O'i wyau e weua;
E' weua ei ŵe aia'.
A'i weau yw ieuau iâ."

"I perish by my art; dig my own grave;
I spin my thread of life; my death I weave."

THOMAS O'COFFEY.

SONGS OF DEGREES (ASCENTS).

(Vol. ix., pp. 121. 376.)

The analysis of the word הַמַּעֲלוֹת (*the steps*), confining ourselves to sensible objects, shows, first, the preposition עַל, *over* (=*up*+*on*); and, secondly, מַעֲלָה, the *chamber-over*. (Neh. ix. 4., xii. 37.; Jos. x. 10.; 1 Sam. ix. 11.; Am. ix. 6.; Ps. civ. 13.) The translators of the authorised version, in using the word "degrees," intended probably to convey the notion of *rank;* but the modern mixed-mathematical ideas lead us of this day rather to think of geographical, barometrical, &c. degrees. That *steps* is the word most accordant with the ancient notions is evident from the concurrence of the Greek, Latin, Syriac, Arabic, and Ethiopic versions, as also from the Chaldee Targum, alluded to by J. R. G., which has the inscription שירא דאתאמר עַל מַסוקין דִּתְהוֹמָא, "a song called 'over the *steps* of the deep'" (Deut. viii. 7.; Ex. xv. 8.). The root of this word is עלה, in the Hebrew and its cognates, and the primitive notion is *to ascend;* from which is formed in Arabic علا, *adscendit in tectum;* in Syriac ܥܠܝܬܐ, *contignatio superior, cœnaculum* (Jud. iii. 23–25.; Luc. xxii. 12.); and the Chaldee עִלַּיתָא, *pars domus superior, cubiculum, sive cœnaculum superius*, Græc. ὑπερῶον (Dan. vi. 11.). See Shaw's *Itinerary*, pp. 360–365.

The מ prefixed is the *participial* form of the verb, equivalent to the termination *ing* in English; and converts the verb also into a verbal noun, conveying the generalised idea of a class of *actions;* and thereby the steps, המעלות, *the steppings upward*, literally, which means "the ascents," or "the ascendings."

The ascent by fifteen steps of the rabbins is probably equally apocryphal with the quotations from St. Matthew and St. James (ix. p. 376.); for the same reason (Ex. xx. 26.) which forbad the ascending the altar by steps, would apply still more strongly to the supposed "fifteen steps leading from the Atrium Israelis to the court of the *women*."* Although the ground-plans of the temples are well known, their elevations are involved in doubt.

Your journal would not afford me sufficient space for an *excursus* to establish the suggestion, *not* assertion, that I have adventured as to the *domestic* use of the Alphabetic and Degree Psalms, but there is negative evidence that these Psalms were *not* used in the Jewish liturgy. I will only refer you to Lightfoot's ninth volume (Pitman's edition), where the Psalms used, and indeed the whole service of the Jews, is as clearly set forth as the Greek service is in the liturgies of Basil and Chrysostom. T. J. BUCKTON.

Lichfield.

THE SCREW PROPELLER.

(Vol. ix., p. 394.)

ANON. is clearly mistaken in thinking that, when Darwin says that "the *undulating* motion of the tail of fishes might be applied behind a boat with greater effect than common oars," he had any idea of a screw propeller. He meant not a *rotatory*, but, as he says, an "undulating" motion, like that of the fish's tail: such as we see every day employed by the boys in all our rivers and harbours, called *sculling*—that is, driving a boat forward by the rapid lateral right and left impulsion of a single oar, worked from the stern of the boat. It was the application of steam to some such machinery as this that Darwin seems to have meant; and not to the special action of a *revolving cut-water screw*.

I avail myself of this occasion to record, that about the date of Darwin's publication, or very soon after, the very ingenious Earl Stanhope not only thought of, but actually employed, the identical screw propeller now in use in a vessel which he had fitted up for the purpose; and in which, by his invitation, I, and several other gentlemen, accompanied him in various trips backwards and forwards between Blackfriars and Westminster bridges. The instrument was a long iron axle,

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* "Eadem ratio, ab honestate ducta, eandem pepererat apud Romanos legem. Gellius ex Fabio Pictore, *Noct. Attic.*, lib. x. c. 15., de flamine Diali: Scalas, nisi quæ Græcæ adpellantur, eas adscendere ei plus tribus gradibus religiosum est. Servius ad *Æneid*, iv. 646. Apud veteres, Flaminicam plus tribus gradibus, nisi Græcas scalas, scandere non licebat, ne ulla pars pedum ejus, crurumve subter conspiceretur; eoque nec pluribus gradibus, sed tribus ut adscensu duplices nisus non paterentur adtolli vestem, aut nudari crura; nam ideo et scalæ Græcæ dicuntur, quia ita fabricantur ut omni ex parte compagine tabularum clausæ sint, ne adspectum ad corporis aliquam partem admittant."—Rosenmüller on Exod. xx. 26. The ascent to the altar, fifteen feet high, was by a gangway, כבש.

working on the stern port of the vessel, having at the end in the water a wheel of inclined planes, exactly like the flyer of a smoke-jack; while, inboard, the axle was turned by a crank worked by the men. The velocity attained was, I think, said to be four miles an hour. I am sorry that I am not able to specify the exact date of this experiment, but it must have been between 1802 and 1805. What Lord Stanhope said about employing steam to work his machine, I do not clearly recollect. He entered into a great many details about it, but I remember nothing distinctly but the machine itself. C.

AMONTILLADO SHERRY.

(Vol. ix., pp. 222. 336.)

The wines of Xérès consist of two kinds, viz. sweet and dry, each of which is again subdivided into two other varieties. Amontillado sherry, or simply Amontillado, belongs to the latter class, the other description produced from the dry wine being sherry, properly so called, that which passes in this country generally by that name. These two wines, although differing from each other in the peculiarities of colour, smell, and flavour, are produced from the same grape, and in precisely a similar manner; indeed, it frequently happens that of two or more *botas*, or large casks, filled with the same *moût* (wort or sweet wine), and subjected to the same manipulation, the one becomes Amontillado, and the other natural sherry. This mysterious transformation takes place ordinarily during the first, but sometimes even during the second year, and in a manner that has hitherto baffled the attempts of the most attentive observer to discover. Natural sherry has a peculiar aromatic flavour, somewhat richer than that of its brother, the Amontillado, and partakes of three different colours, viz. pale or straw, golden, and deep golden, the latter being the description denominated by us brown sherry. The Amontillado is of a straw colour only, more or less shaded according to the age it possesses. Its flavour is drier and more delicate than that of natural sherry, recalling in a slight degree the taste of nuts and almonds. This wine, being produced by a phenomenon which takes place it is imagined during the fermentation, is naturally less abundant than the other description of sherry, and there are years in which it is produced in very small quantities, and sometimes even not at all; for the same reason it is age for age dearer also. The word "Amontillado" signifies like or similar to Montilla, *i.e.* the wine manufactured at that place. Montilla is situated in Upper Andalusia, in the neighbourhood of Cordoue, and produces an excellent description of wine, but which, from the want of roads and communication with the principal commercial towns of Spain, is almost entirely unknown.

The two sweet wines of Xérès are the "Paxarite," or "Pedro Ximenès," and the "Muscatel." The first-named is made from a species of grape called "Pedro Ximenès," sweeter in quality than that which produces the dry sherry, and which, moreover, is exposed much longer to the action of the sun previous to the process of manufacture; its condition when subjected to the action of the pressers resembling very nearly that of a raisin. Fermentation is in this case much more rapid on account of the saccharine nature of the *moût* or wort. In flavour it is similar to the fruit called "Pedro Ximenès," the colour being the same as that of natural sherry. Muscate wine is made from the grape of that name, and in a manner precisely similar to the Paxarite. The wine produced from this grape is still sweeter than the Pedro Ximenès, its taste being absolutely that of the Muscat grape. In colour also it is deeper; but the colour of both, like that of the two dry wines, increases in proportion to their age, a circumstance exactly the reverse of that which takes place in French wines. German sherry wines are capable of preservation both in bottles and casks for an indefinite period. In one of the *bodegas* or cellars belonging to the firm of M. P. Domecq, at Xérès, are to be seen five or six casks of immense size and antiquity (some of them, it is said, exceeding a century). Each of them bears the name of some distinguished hero of the age in which it was produced, Wellington and Napoleon figuring conspicuously amongst others: the former is preserved exclusively for the taste of Englishmen.

The history of sherry dates, in a commercial point of view, from about the year 1720 only. Before this period it is uncertain whether it possessed any existence at all; at all events it appears to have been unknown beyond the immediate neighbourhood in which it was produced. It would be difficult, perhaps, to say by whom it was first imported: all that can be affirmed with any degree of certainty is, that a Frenchman, by name Pierre Domecq, the founder of the house before mentioned, was among the earliest to recognise its capabilities, and to bring it to the high state of perfection which it has since attained. In appreciation of the good service thus rendered to his country, Ferdinand VII. conferred upon this house the right exclusively to bear upon their casks the royal arms of Spain. This wine, from being at first cultivated only in small quantities, has long since grown into one of the staple productions of the country. In the neighbourhood of Xérès there are at present under cultivation from 10,000 to 12,000 *arpents* of vines; these produce annually from 30,000 to 35,000 *botas*, equal to 70,000 or 75,000 hogsheads. In gathering the

fruit, the ripest is invariably selected for wines of the best quality. The wines of Xérès, like all those of the peninsula, require the necessary body or strength to enable them to sustain the fatigue of exportation. Previous, therefore, to shipment (none being sold under four to five years of age), a little *eau de vie* (between the fiftieth and sixtieth part) is added, a quantity in itself so small, that few would imagine it to be the cause of the slight alcoholic taste which nearly all sherries possess.

In consequence of the high price of the delicious wines, numerous imitations, or inferior sherries, are manufactured, and sold in immense quantities. Of these the best are to be met with at the following places: San Lucar, Porto, Santa Maria, and even Malaga itself. The spurious sherry of the first-named place is consumed in larger quantities, especially in France, than the genuine wine itself. One reason for this may be, that few vessels go to take cargoes at Cadiz; whilst many are in the habit of doing so to Malaga for dry fruits, and to Seville for the fine wool of Estremadura. San Lucar is situated at the mouth of the Guadalquiver. W. C.

RECENT CURIOSITIES OF LITERATURE.

(Vol. ix., p. 136.)

Mr. Thackeray's work, *The Newcomes*, would, if consulted by your correspondent, furnish him with farther examples. For instance, Colonel Newcome's Christian name is stated (pp. 27. 57.) to be Thomas: at p. 49. he is designated Col. J. Newcome. The letter addressed to him (p. 27.) is superscribed "Major Newcome," although at p. 25. he is styled "Colonel." At p. 71. mention is made of "Mr. Shaloo, the great Irish patriot," who at p. 74. becomes "Mr. Shaloony," and at p. 180. relapses into the dissyllabic "Shaloo." Clive Newcome is represented (p. 184.) as admiring his youthful mustachios, and Mr. Doyle has depicted him without whiskers: at p. 188. Ethel, "after Mr. Clive's famous mustachios made their appearance, rallied him," and "asked him if he was (were?) going into the army? She could not understand how any but military men could wear mustachios." On this the author remarks, three lines farther on: "If Clive had been in love with her, no doubt he would have sacrificed even those beloved *whiskers* for the charmer."

At p. 111. the Rev. C. Honeyman is designated "A.M.," although previously described a Master of Arts of Oxford, where the Masters are styled "M.A." in contradistinction to the Masters of Arts in every other university. Cambridge Masters frequently affix M.A. to their names, but I never heard of an instance of an Oxonian signing the initials of his degree as A.M.

Apropos of Oxford, I recently met the following sentence at p. 3. of *Verdant Green:*

> "Although pronounced by Mrs. Toosypegs, his nurse, to be 'a perfect progidye,' yet we are not aware that his *début* on the stage of life, although thus applauded by such a *clacqueur* as the indiscriminating Toosypegs, was announced to the world at large by any other means than the notices in the county papers."

If the author ever watched the hired applauders in a Parisian theatre, he would have discerned among them *clacqueuses* as well as *clacqueurs*.

Juverna, M.A.

ROLAND THE BRAVE.

(Vol. ix., p. 372.)

In justification of Dr. Forbes' identifying Roland the Brave with the hero of Schiller's ballad, Ritter Toggenburg, I beg to refer your correspondent X. Y. Z. to *Deutsches Sagenbuch, von L. Bechstein*, Leipzig, 1853, where (p. 95.) the same tale is related which forms the subject of Mrs. Hemans' beautiful ballad, only with this difference, that there the account of Roland's death entirely agrees with Schiller's version of the story, whereas the English poet has adopted the general tradition of Roland's fall at Roncesvalles.

Most of the epic poems of the middle ages in which Roland's death is recorded, especially the different old French *Chansons de Roland ou de Roncevaux*, an Icelandic poem on the subject, and Stricker's middle-high German lay of Roland, all of them written between A.D. 1100 and 1230 — agree in this, that after Roland's fall at Roncesvalles, and the complete rout of the heathen by Charlemagne, the latter returns home and is met — some say at Aix-la-Chapelle, others at Blavie, others at Paris — by Alda or Alite, Olivier's sister, who inquires of him where Roland, her betrothed, is. On learning his fate she dies on the spot of grief. According to monk Conrad (about A.D. 1175), Alda was Roland's wife. See *Ruolandes Liet, von W. Grimm*, Göttingen, 1838, pp. 295—297.

The legend of Rolandseck, as told by Bechstein from Rhenish folk lore, begins thus:

> "Es sasz auf hoher Burg am Rhein hoch über dem Stromthal ein junger Rittersmann, Roland geheiszen, (manche sagen Roland von Angers, Neffe Karls des Groszen), der liebte ein Burgfräulein, Hildegunde, die Tochter des Burggrafen Heribert, der auf dem nahen Schlosz Drachenfels sasz," &c.

Here the question is left open whether the hero of the story was Roland the Brave, or some other knight of that name. The latter seems the more probable, as Roland's fall at Roncesvalles is one of the chief subjects of mediæval poetry, whereas the death of knight Roland in sight of Nonnen-

werth on the Rhine, forms the very pith of the German local legend. From certain coincidences, however, it was easy to blend the two stories together into one, as was done by Mrs. Hemans. As to Schiller, we may suppose that he either followed altogether a different legend, or, perhaps to avoid misconception, substituted another name for that of knight Roland, similar to what he has done in other instances. R. R.

Canterbury.

I think your correspondent X. Y. Z. is mistaken in attributing to Mrs. Hemans the lines on the "Brave Roland." In Mr. Campbell's *Poems* he will find some stanzas which bear a striking resemblance to those he has quoted. I subjoin those stanzas to which X. Y. Z. has referred:

"The brave Roland! the brave Roland!
False tidings reach'd the Rhenish strand
That he had fall'n in fight;
And thy faithful bosom swoon'd with pain,
O loveliest maiden of Allemayne!
For the loss of thine own true knight.

"But why so rash has she ta'en the veil,
In yon Nonnenwerder's cloisters pale,
For her vow had scarce been sworn,
And the fatal mantle o'er her flung,
When the Drachenfels to a trumpet rung,
'Twas her own dear warrior's horn!

. . . . . .

"She died! he sought the battle plain;
Her image fill'd his dying brain,
When he fell and wish'd to fall:
And her name was in his latest sigh,
When Roland, the flower of chivalry,
Expired at Roncevall."

X. Y. Z. seems also to have forgotten what Mr. Campbell duly records, viz. that Roland used to station himself at a window overlooking "the nun's green isle;" it being after her decease that he met his death at Roncevall, which event, by the way, is alluded to by Sir W. Scott in *Marmion*, canto vi.:

"Oh, for a blast of that dread horn,
On Fontarabian echoes borne,
That to King Charles did come;
When Roland brave, and Olivier,
And every paladin and peer,
At Roncesvalles died!"

H. B. F.

The legends of Roland, the nephew of Charlemagne, are very numerous and vary much from each other. The Orlando of Pulci has a very different history from the Orlando of Bojardo and Ariosto.

The legend of "Rolandseck and the Nonnenwerth," which has been adopted by Campbell, not Mrs. Hemans, and charmingly set to music by Mrs. Arkwright, is well known on the Rhine. There are two poems on the legend in Simrock's *Rheinsagen* (12mo., Bonn, 1841), one by the editor, and another by August Kopisch. They exactly accord with Campbell's poem.

The legend of Ritter Toggenburg resembles that of Roland in many particulars, but it is not the same, and it belongs to another locality, to Kloster Fischingen, and not to Nonnenwerth. "Roland the Brave" appears in all the later editions of Campbell's *Poems*. Simrock's *Rheinsagen* is one of the most delightful handbooks that any one can take through the romantic region which the poems (partly well selected by the editor, and partly as well written by himself) describe. E. C. H.

The author of the beautiful lines which are quoted by your correspondent X. Y. Z., is Campbell, not Mrs. Hemans. The poet, in the fifth stanza of his ballad, tells how the unfortunate Roland, on finding that Hildegund had taken the veil, was accustomed to sit at his window, and "sad and oft" to look "on the mansion of his love below."

"There's yet one window of that pile,
Which he built above the nun's green isle;
Thence sad and oft look'd he
(When the chant and organ sounded slow)
On the mansion of his love below,
For herself he might not see.

"She died! He sought the battle plain,
Her image fill'd his dying brain,
When he fell and wish'd to fall;
And her name was in his latest sigh,
When Roland, the flower of chivalry,
Expired at Roncevall."

F. M. Middleton.

Scott has, in *Marmion*, —

"When Roland brave, and Olivier,
And every paladin and peer,
At Roncesvalles died!"

I quote from memory, and have not the poem.

F. C. B.

PHOTOGRAPHIC CORRESPONDENCE.

Recovery of Silver. — As many correspondents of "N. & Q." have asked how to recover the silver from their nitrate baths when deteriorated or spoiled, perhaps the following hints may be acceptable to them. Let them first precipitate the silver in the form of a chloride by adding common salt to the nitrate solution. Let them then filter it, and it may be reduced to its metallic state by either of the three following methods.

1. By adding to the wet chloride at least double its volume of water, containing one-tenth part of sulphuric acid; plunge into this a thick piece of zinc, and leave it here for four-and-twenty hours. The chloride of silver will be reduced by the formation of

chloride and sulphate of zinc, and of pure silver, which will remain under the form of a blackish powder, which is then to be washed, filtered, and preserved for the purpose of making nitrate of silver.

2. The chloride of silver which is to be reduced is put into a flask with about twice its volume of a solution of caustic potash (of one part of caustic potash to nine of water), in which a small portion of sugar has been dissolved. Let it boil gently. The operation is complete when the blackish powder which results from this process, having been washed in several waters, is entirely soluble in nitric acid, which is easily ascertained by experimenting on a small quantity. This powder is to be preserved in the same way as the former for the purpose of converting it into nitrate of silver.

3. The metallic silver is obtained in the form of a button, by mixing thoroughly 100 parts of dried chloride of silver, 70 parts of chalk or whitening, and 4 parts of charcoal. This mixture is to be exposed in a crucible to a fierce red heat for at least half an hour. When completely cold the crucible is broken, and a button of pure silver is the result. The first two processes are those which I should most strongly recommend to your correspondents. N. C.

Replies to Minor Queries.

Ashes of "Lignites" (Vol. ix., p. 422.).—Rusticus is obliged to the Editor for so soon giving a reply to his Query; but seems convicted of being a bad penman, like many other rustics. For the strange word, respecting which he asked for information, having seen it used in a newspaper, was not *lignites* but *liquites*. Rusticus could have guessed that the ashes of *lignites* were but wood-ashes under a pedantic name; but a term which looks, to a rustic, as if chemists meant to persuade him to burn his beer for a valuable residuum, is more perplexing. Rusticus.

Old Rowley (Vol. ix., p. 457., &c.).—The late Sir Charles Bunbury, who was long the father of the Jury, and considered as an oracle in all matters relating to it, told me, many years ago, that Charles II. was nicknamed "Old Rowley" after a favourite stallion in the royal stud so called; and he added, that the same horse's appellation had been ever since preserved in the "Rowley Mile," a portion of the race-course still much used, and well-known to all frequenters of Newmarket. Braybrooke.

"*Bachelors of every Station*" (Vol. ix., p. 301.) is the beginning of the *Berkshire Lady*, an old ballad nearly extinct, and republished by me some years ago in the form of a small pamphlet, which sold rapidly. If I can procure one, it shall be forwarded to Mr. Bell.

The story is a true one, and related to a daughter of Sir William Kendrick's, who succeeded him, and was possessor of Calcot Place in the parish of Tylehurst, and to Benjamin Child, Esq., whom she met at a marriage feast in the neighbourhood. A wood near Calcot is where the party met to fight the duel in case Mr. Child rejected the proposals of marriage made to him by Miss Kendrick.

I had the account from an old man between eighty and ninety years of age, clerk of the parish; and my friend Miss Mitford agreed with me in the accuracy of the story: she had it from the late Countess Dowager of Macclesfield, an old lady celebrated for her extensive and accurate knowledge of legendary lore.

In opening a vault in St. Mary's, Reading, last year, her coffin was found entire, with this inscription:

"Frances Child, wife of Benjamin Child, Esq., of Calcot, and first daughter of Sir Benjamin Kendrick, Bart. Died Feb. 27, 1722, aged 35. The Lady of Berks."

Another coffin,—

"Benjamin Child, Esq., died 2nd May, 1767, aged 84 years."

Julia R. Bockett.

Southcote Lodge.

Mousehunt (Vol. viii., pp. 516. 606.; Vol. ix., pp. 65. 136. 385.).—In Vol. ix., p. 65., the *Natural History of Quadrupeds*, by James H. Fennell, is quoted; where, speaking of the Beech Marten (*alias* Mousehunt), he says:

"In Selkirkshire it has been observed to descend to *the shore* at night time to feed upon mollusks, particularly upon the large Basket Mussel (*Mytilus modiolus*)."

In p. 136. I ventured to state that Mr. Fennell must have been a better naturalist than geographer, as Selkirkshire was well known to be an inland county nowhere approaching the sea by many miles. I added, that I hoped, for Mr. Fennell's sake, that *Selkirkshire* was either a misprint or a misquotation.

In p. 385. Mr. Archibald Fraser, Woodford, not choosing to exonerate Mr. Fennell by either of my suggestions, prefers, as a staunch, but I think rather an inconsiderate friend and champion, to *vindicate* the paragraph as it stands, by candidly admitting that if the word *beach* had been used, it would certainly have referred to the sea; but that the word *shore* applies to rivers as well as seas. And he goes back as far as Spenser to find an instance of its use, as applied to the banks of the river Nile.

I will not agree that this use is nearly obsolete, but give him the full value of his quotation from Spenser. But what does he say to the *habitat* of the *Mytilus modiolus*, which the Mousehunt goes

to the *shore* to feed upon. I quote from *Rees' Cyclopædia*, voce "MYTILUS:"

"MODIOLUS. Shell smooth and blackish, obtuse at the smaller end, and rounded at the other; one side near the beaks is angular. Two varieties are noticed by Lister. It *inhabits* the European, American, and Indian *seas*, adhering to fuci and zoophytes; is six or seven inches long, and about half as broad: the fish is red or orange, and eatable."

J. S.s.

Value of Money in the Seventeenth Century (Vol. ix. p. 375.).—Say, in his *Political Economy* (Prinsep's translation, i. 413.), has furnished a comparative statement, the result of which is, that the *setier* of wheat, whose relative value to other commodities has varied little from 1520 down to the present time, has undergone great fluctuations, being worth —

A.D. 1520	-	-	512 gr. of pure silver.
A.D. 1536	-	-	1063 ditto.
A.D. 1602	-	-	2060 ditto.
A.D. 1789	-	-	2012 ditto.

Whence it may be inferred that 1000*l.* in 1640, 1660, and 1680 did not vary much from its value at the present time, *such value being measured in silver*. But as the value of all commodities resolves itself ultimately into the cost of labour, the rate of wages at these dates, in the particular country or part of a country, must be taken as the only safe criterion.

Thus, if labour were 20*d.* per diem in 1640, and is 40*d.* at this time, 1000*l.* in 1640 is equivalent to 500*l.* (only half as much) now. But, on the contrary, as the cost of production of numerous articles by machinery, &c. has been *by so much* reduced, the power of purchase now, as compared with 1640, of 1000*l.*, is *by so much* increased. The article itself must determine *by how much*. The question put by C. H. is too general to admit of a positive solution; but should he specify the commodity and place of investment in the seventeenth century and to-day of the 1000*l.*, our statistics might still be at fault, and deny us even a proximate determination of his inquiry. Even his 1000*l.*, which he may consider a fixed measure of value, or *punctum comparationis*, is varying in value (=power of purchase) daily, even hourly, as regards almost every exchangeable product. Tooke *On Prices* is a first-rate authority on this subject.

T. J. BUCKTON.

Lichfield.

Grammars for Public Schools (Vol. ix., pp. 8. 209.).—Pray add this little gem to your list, now scarce:

"The Gate of Tongues Unlocked and Opened, or else A Seminarie or Seed Plot of all Tongues and Sciences, that is, a short way of teaching and thorowly learning, within a yeare and a half at the farthest, the Latin, English, French, and any other tongue, together with the ground and foundation of Arts and Sciences, comprised under an hundred Titles and 1058 Periods. In Latine first, and now as a token of thankfulnesse brought to light in Latine, English, and French, in the behalfe of the most illustrious Prince Charles, and of British, French, and Irish Youths. By the labour and industry of John Anchoran, Licentiate of Divinity, London, 1633."

Our British youths of those days seem to have been *apt scholars*.

I. T. ABBOTT.

Darlington.

Classic Authors and the Jews (Vol. ix., pp. 221. 384.).—Any edition of the *Historiæ Augustæ Scriptores Sex*, containing an index, ought to supply B. H. C. with a few additional references. See, for instance, the Index to the Bipont Edition, 2 vols. 8vo., CIDIOCCLXXXVII, under the words "Judæi," "Judaicus," "Moses."

C. FORBES.

Temple.

Hand-bells at Funerals (Vol. ii., p. 478.; Vol. vii., p. 297.).—A few years ago I happened to arrive at the small sea-port of Roscoff, near the ancient cathedral town of St. Pol de Léon in Britanny, on the day appointed for the funeral of one of the members of a family of very old standing in that neighbourhood. My attention was attracted by a number of boys running about the streets with small hand-bells, with which they kept up a perpetual tinkling. On inquiring of a friend of mine, a native of the place, what this meant, he informed me that it was an old custom in Britanny—but one which in the present day had almost fallen into disuse—to send boys round from door to door with bells to announce when a death had occurred, and to give notice of the day and the hour at which the funeral was to take place, begging at the same time the prayers of the faithful for the soul of the deceased. The boys selected for this office are taken from the most indigent classes, and, on the day of the funeral, receive cloaks of coarse black cloth as an alms: thus attired, they attend the funeral procession, tinkling their bells as they go along.

EDGAR MACCULLOCH.

Guernsey.

"*Warple-way*" (Vol. ix., p. 125.).—The communications of your correspondents (Vol. ix., p. 232.) can scarcely be called answers to the questions put.

I find, in Holloway's *Dictionary of Provincialisms*, 8vo., 1838, that a ridge of land is called, in husbandry, a *warp*. It is defined to be a quantity of land consisting of ten, twelve, or more ridges; on each side of which a furrow is left, to carry off the water.

Again, in Halliwell's *Dictionary of Archaic and Provincial Words*, two volumes, 1847, it will be

found that *warps* are distinct pieces of ploughed land, separated by furrows. I think I here give the derivation and meaning, and refer to the authority. If the derivation be not here given, then I would refer to the Saxon word *werpen*, meaning "to cast."

Across marshy grounds, to this day, are seen ridges forming foot-paths, with a furrow on each side. A ridge of this sort would formerly be, perhaps, a *warple-way*. Or perhaps a path across an open common field, cast off or divided, as Halliwell mentions, by warps, would be a *warple-way*. VIATOR.

Wapple-way, or, as on the borders of Surrey and Sussex it is called, *waffel-way:* and the gate itself, *waffel-gate*. If it should appear, as in the cases familiar to me, these waffel-ways run along the borders of shires and divisions of shires, such as *hundreds*, I would suggest that they were military roads,—the derivation *waffe* (Ger.), weapon. H. F. B.

Medal of Chevalier St. George (Vol. ix., pp. 105. 311.).—With reference to the observations of your correspondents A. S. and H., I would beg to observe that, some time ago, I gave to the Museum at Winchester a medal struck on the occasion of the marriage of Prince James F. E. Stuart and M. Clementina Sobieski: on the obverse is a very striking head and bust of Clementina, with this inscription:

"Clementina, M. Britan., Fr., et Hib. Regina."

On the reverse is Clementina, driving an ancient chariot towards the Colosseum, with this inscription: on the top—

"Fortunam causamque sequor."

at the bottom—

"Deceptis Custodibus. MDCCXIX."

This latter inscription refers to her escape from Innspruck, where the princess and her suite had been detained by the emperor's orders.

This marriage, to prevent which so many efforts were made, prolonged for eighty-eight years the unfortunate House of Stuart. E. S. S. W.

Shakspeare's Inheritance (Vol. ix., pp. 75. 154.).—Probably the following extracts from Littleton's *Tenures in English, lately perused and amended* (1656), may tend to a right understanding of the meaning of *inheritance* and *purchase*—if so, you may print them:

"Tenant in fee simple is he which hath lands or tenements to hold to him and his heires for ever: and it is called in Latine *feodum simplex;* for *feodum* is called inheritance, and *simplex* is as much to say as lawful or pure, and so *feodum simplex* is as much to say as lawfull or pure inheritance. For if a man will purchase lands or tenements in fee simple, it behoveth him to have these words in his purchase, To have and to hold unto him and to his heires: for these words (his heires) make the estate of inheritance, *Anno* 10 *Henrici* 6. fol. 38.; for if any man purchase lands in these words, To have and to hold to him for ever, or by such words, To have and to hold to him and to his assigns for ever; in these two cases he hath none estate but for terme of life; for that, that he lacketh these words (his heires), which words only make the estate of inheritance in all feoffements and grants."

"And it is to be understood that this word (*inheritance*) is not only understood where a man hath lands or tenements by descent of heritage, but also every fee simple or fee taile that a man hath by his purchase, may be said inheritance; for that, thus his heires may inherite them. For in a Writ of Right that a man bringeth of land that was of his own purchase, the writ shall say, *Quam clamat esse jus et hæreditatem suam*, this is to say, which he claimeth to be his right and his inheritance."

"Also *purchase* is called the possession of lands or tenements that a man hath by his deed or by his agreement, unto which possession he commeth, not by descent of any of his ancestors or of his cosins, but by his own deed."

J. BELL.

Cranbroke, Kent.

Cassock (Vol. ix., pp. 101. 337.).—A note in Whalley's edition of *Ben Jonson* has the following remark on this word:

"*Cassock*, in the sense it is here used, is not to be met with in our common dictionaries: it signifies a soldier's loose outward coat, and is taken in that acceptation by the writers of Jonson's times. Thus Shakspeare, in *All's Well that Ends Well:*

'Half of the which dare not shake the snow from their *cassocks*.'"

This is confirmed in the passage of *Jonson*, on which the above is a note.

"This small service will bring him clean out of love with the soldier. He will never come within the sign of it, the sight of a *cassock*."—*Every Man in his Humour*, Act II. Sc. 5.

The cassock, as well as the gown and band, seem to have been the usual attire of the clergy on all occasions in the last century, as we find from the paintings of Hogarth and the writings of Fielding, &c. When did this custom cease? Can any reader of "N. & Q." supply traditional proof of clergymen appearing thus apparelled in ordinary life? E. H. M. L.

Tailless Cats (Vol. ix., p. 10.).—On the day on which this Query met my eye, a friend informed me that she had just received a letter from an American clergyman travelling in Europe, in which he mentioned having seen a tailless cat in Scotland, called a Manx cat, from having come

from the Isle of Man. This is *not* "a Jonathan." Perhaps the Isle of Man is too small to swing long-tailed cats in. UNEDA.

Philadelphia.

Mr. T. D. Stephens, of Trull Green, near this town, has for some years had and bred the Manx tailless cat; and, I have no doubt, would have pleasure in showing them to your correspondent SHIRLEY HIBBERD, should he ever be in this neighbourhood. K. Y.

Taunton.

A friend of mine, who resided in the Park Farm, Kimberley, had a breed of tailless cats, arising from the tail of one of the cats in the *first instance* having been cut off; many of the kittens came tailless, some with half length; and, occasionally, one of a litter with a tail of the usual length, and this breed continued through several generations. G. J.

Names of Slaves (Vol. viii., p. 339.).—I can answer the first of J. F. M.'s Queries in the affirmative; it being common to see in Virginia slaves, or free people who have been slaves, with names acquired in the manner suggested: *e. g.* "Philip Washington," better known in Jefferson county as "Uncle Phil.," formerly a slave of the Washingtons. A large family, liberated and sent to Cape Palmas, bore the surname of "Davenport," from the circumstance that their progenitor had been owned by the Davenports. In fact, the practice is almost universal. But fancy names are generally used as first names: *e.g.* John Randolph, Peyton, Jefferson, Fairfax, Carter, &c. A fine old body-servant of Col. Willis was called "Burgundy," *shortened* into "Uncle Gundy." So that "Milton," in the case mentioned, may have been merely the homage paid to genius by some enthusiastic admirer of that poet. J. BALCH.

Philadelphia.

Heraldic (Vol. ix., p. 271.).—On the brass of Robert Arthur, St. Mary's, Chartham, Kent, are two shields bearing a fess engrailed between three trefoils slipped: which may probably be the same as that about which LOCCAN inquires, though I am unable to tell the colours. There are two other shields bearing, Two bars within a bordure. The inscription is as follows:

"Hic iacet dn̄s Robertus Arthur quondam Rector isti' Eccliē qui obiit xxviii° die marcii A° dn̄i Millō CCCC°LIIII°. Cui' aīe ppiciet' de' Amē."

F. G.

Solar Annual Eclipse of 1263 (Vol. viii., p. 441.).—Mr. Tytler, in the first volume of his *History of Scotland*, mentions that this eclipse, which occurred about 2 P.M. on Sunday, August 5, 1263, has been found by calculation to have been actually central and annular to Ronaldsvoe, in the Orkneys, where the Norwegian fleet was then lying: a fine example, as he justly adds, "of the clear and certain light reflected by the exact sciences on history." S. asks, is this eclipse mentioned by any other writer? As connected with the Norwegian expedition, it would seem not; but Matthew of Westminster (vol. ii. p. 408., Bohn's edit.) mentions it having been seen in England, although he places it erroneously on the 6th of the month.

J. S. WARDEN.

Brissot de Warville (Vol. ix., p. 335.).—Brissot's *Mémoires* is a very common book in the original, and has gone through several editions. The passage quoted by N. J. A. was only an impudent excuse for an impudent assumption. Brissot, in his early ambition, wished to pass himself off as a gentleman, and called himself *Brissot de Warville*, as Danton did D'Anton, and Robespierre de Robespierre; but when these worthies were endeavouring to send *M. de Warville* to the scaffold as an aristocrat, he invented this fable of his father's having some landed property at *Ouarville en Beauce* (not Beance), and that he was called, according to the custom of the country, from this place, where, it seems, he was put out to nurse. When the dread of the guillotine made *M. de Warville* anxious to get rid of his aristocratic pretensions, he confessed (in those same *Mémoires*) that his father kept a cook's shop in the town of Chartres, and was so ignorant that he could neither read nor write. I need not add, that his having had a landed property to justify, in any way, the son's territorial appellation, was a gross fiction. C.

"*Le Compère Mathieu*" (Vol. vi., pp. 11. 111. 181.).—On the fly-leaf of my copy (three vols. 12mo., Londres, 1766) of this amusing work, variously attributed by your correspondents to Mathurin Laurent and the Abbé du Laurens, is written the following note, in the hand of its former possessor, Joseph Whateley:

"Ecrit par Diderot, fils d'un Coutelier: un homme très licentieux, qui écrit encore plusieurs autres Ouvrages, comme La Religieuse, Les Bijoux méchant (*sic*), &c. Il jouit un grand rôle après dans la Révolution.

"J. W."

By the way, A. N. styles it "a not altogether undull work." May I ask him to elucidate this phrase, as I am totally at a loss to comprehend its meaning. "Not undull" must surely mean *dull*, if anything. The work, however, is the reverse of dull. WILLIAM BATES.

Birmingham.

Etymology of "Awkward" (Vol. viii., p. 310.).—H. C. K. has probably given the true derivation of this word, but he might have noticed the singu-

larity of one Anglo-Saxon word branching off into two forms, signifying different ways of acting wrong; one, *awkward*, implying ignorance and clumsiness; the other, *wayward*, perverseness and obstinacy. That the latter word is derived from the source from which he deduces *awkward*, can, as I conceive, admit of no doubt. J. S. Warden.

Life and Death (Vol. ix., p. 296.).—What is death but a sleep? We shall awake refreshed in the morning. Thus Psalm xvii. 15.; Rom. vi. 5. For the full meanings, see these passages in the original tongues. Sir Thomas Browne, whose *Hydriotaphia* abounds with quaint and beautiful allusions to this subject, says, in one place, "Sleep is so like death, that I dare not trust him without my prayers:" and he closes his learned treatise with the following sentence:

"To live indeed is to be again ourselves; which being not only a hope, but an evidence in noble believers, it is all one to lie in St. Innocent's churchyard as in the sands of Egypt; ready to be anything in the ecstasy of being ever, and as content with six feet as the moles of Adrianus."

"Tabesne cadavera solvat,
An rogus, haud refert."—*Lucan.*

How fine also is that philosophical sentiment of Lucan:

"Victurosque Dei celant, ut vivere durent,
Felix esse mori."

Can any of your correspondents say in what work the following analogous passage occurs, and who is the author of it? The stamp of thought is rather of the philosophic pagan than the Christian, though the latinity is more monkish than classic:

"Emori nolo, sed me esse mortuum, nihil curo."

J. L.

Dublin.

These notes remind my parishioners of an epitaph on a child in Morwenstow churchyard:

"Those whom God loves die young!
They see no evil days;
No falsehood taints their tongue,
No wickedness their ways!

"Baptized, and so made sure
To win their blest abode;
What could we pray for more?
They die, and are with God!"

R. H. Morwenstow.

Shelley's "Prometheus Unbound" (Vol. ix., p. 351.).—I offer a conjecture on the meaning of the obscure passage adduced by J. S. Warden. It seems that Shelley intended to speak of that peculiar feeling, or sense, which affects us so much in circumstances which he describes. With the slight alterations indicated by Italics, his meaning I think will be apparent; though in his hurry, or inadvertence, he has left his lines very confused and ungrammatical.

"Who made that sense which, when the winds of spring
Make rarest visitation, or the voice
Of one beloved *is* heard in youth alone,
Fills the faint eyes with falling tears," &c.

F. C. H.

"Three Crowns and a Sugar-loaf" (Vol. ix., p. 350.).—The latter was perhaps originally a mitre badly drawn, and worse copied, till it received a new name from that it most resembled. The proper sign would be "The Three Crowns and a Mitre," equivalent to "The Bishop's Arms:" if Franche was in the diocese of Ely, or Bristol, the reference would be clearer. Similar changes are known to have happened. G. R. York.

To the inquiry of Cid, as to the meaning of the above sign of an inn, I answer that there can be little doubt that its original meaning was the Pope's tiara. F. C. H.

Stanza in "Childe Harold" (Vol. viii., p. 258.).—I fear that, considering Lord Byron's cacography and carelessness, a reference to his MS. would not mend the matter much; as, although the stanza undoubtedly contains some errors due to the printer or transcriber for the press, the obscurity and unconnected language are his lordship's own, and nothing short of a complete recast could improve it materially: however, to make the verses such as Byron most probably wrote them, an alteration of little more than *one letter* is required. For "wasted," read "washed;" to supply the deficient syllable, insert "yet" or "still" after "they," and remove the semicolon in the next line from the middle to the end of the verse. Then the stanza runs thus:

"Thy shores are empires, changed in all save thee;
Assyria, Greece, Rome, Carthage, where are they?
Thy waters wash'd them while they yet were free,
And many a tyrant since their shores obey,
The stranger, slave, or savage—their decay
Has dried up realms to deserts," &c.

The sentiment is clear enough, although not well expressed; and the use of the present tense, "obey," for "have obeyed," is not at all warranted by the usage of our language. In plain prose, it means—

"Thy waters washed their shores while they were independent, and do so still, although many a race of tyrants has successively reigned over them since then: their decay has converted many fertile regions to wildernesses, but thou art still unchanged."

Not having your earlier volumes at hand, I cannot be sure that these conjectures of mine are original (the correction in the punctuation of the fourth line certainly is not), and have only to request the

forbearance of any of your correspondents whose "thunder" I may have unwittingly appropriated.

J. S. Warden.

Errors in Punctuation (Vol. viii., p. 217.).—Every one must agree with R. H. C. as to the importance of correct punctuation; and it may easily be supposed how it must puzzle readers of works whose language is in great part obsolete, to meet with mistakes of this kind, when we find modern writers frequently rendered almost unintelligible by similar errors. To take those whose works have, perhaps, been oftener reprinted than any others of this century, Byron and Scott, the foregoing passage in *Childe Harold* is a signal instance; and as another, the Sonnet translated by Byron from Vittorelli, has only had corrected in the very latest editions, an error in the punctuation of the first two lines which rendered them a mystery to those who did not understand the original, as printed on the opposite page. In note 12 to the 5th Canto of *Marmion*, every edition, British or foreign, down to the present day, punctuates the last two or three lines as follows:

"A torquois ring;—probably this fatal gift is, with James's sword and dagger, preserved in the College of Heralds, London."

Sir Walter is thus made to express a doubt, which he never intended, as to the ring being there. A comma after "ring," another after "gift," and the omission of the dash, will restore the true meaning of the sentence. J. S. Warden.

Waugh of Cumberland (Vol. ix., p. 272.).—John Waugh (D.C.L., Feb. 8, 1734)—born and educated at Appleby, Fellow of Queen's College, Oxford; Rector of St. Peter's, Cornhill; Prebendary of Lincoln; Dean of Gloucester,—was consecrated to the See of Carlisle Oct. 13, 1723: he died Oct. 1734, and was buried in the church of St. Peter, Cornhill. He bore for arms: Arg., on a chevron engrailed gules, three bezants.

Mackenzie Walcott, M.A.

"*Could we with ink*," *&c.* (Vol. viii. *passim*).—Perhaps one more communication may find admission on the above interesting lines. I received from a clerical friend, many years ago, a version of them, which differs considerably from that given in "N. & Q.," Vol. viii., p. 127. The variations I have marked by Italics:

"Could *you* with ink the ocean fill,
Were the whole world of parchment made,
Were every *single stick* a quill,
And every man a scribe by trade,
To write the love of God *alone*,
Would drain the ocean dry,
Nor could the *earth* contain the *scroll*,
Though stretch'd from sky to sky."

My friend did not profess to know who wrote these lines; but he understood that they were an attempt to render in English verse a sublime passage of the great St. Augustin. It is highly probable that this eminent Father was the original author of the passage. It is extremely like one of his grand conceptions; but I have hitherto searched his voluminous works for it in vain.

F. C. H.

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Notices to Correspondents.

We have been induced, by the number of articles which we have in type waiting for insertion, to omit our usual NOTES ON BOOKS, &c.

AGMOND. Cecil *was written by Mrs. Gore.*

F. M. M. Balaam BOX *has long been used in Blackwood as the name of the depository of rejected articles. The allusion is obvious.*

H. M. H. *will find all the information he can desire respecting* The Gentlemen at Arms, *in Pegge's* Curialia; *Thiselton's Memoir of that Corps, published in* 1819; *or, better still, Curling's* Account of the Ancient Corps of Gentlemen at Arms, 8vo. 1850.

J. C. K. *The coin is a very common penny of Henry III., worth ninepence, or a shilling at most.*

BALLIOLENSIS. *Porson's jeu d'esprit is reprinted in the* Facetiæ Cantabrigienses (1850), p. 16.

ENQUIRER. *A triolet is a stanza of eight lines, in which, after the third the first line, and after the sixth the first two lines, are repeated, so that the first line is heard three times: hence the name. It is suited for playful and light subjects, and is cultivated by the French and Germans. The volume of* Patrick Carey's Trivial Poems and Triolets, *edited by Sir Walter Scott, in* 1820, *from a MS. of* 1651, *is an early instance of the use of the term.*

A. B. M. *The line referred to—*"Pride, pomp, and circumstance of glorious war"*—is from* Othello, *Act III. Sc.* 3.

JARLTZBERG. *Has not our Correspondent received a note we inclosed to him respecting* The Circle of the Seasons?

OLD MORTALITY'S *offer of a collection of Epitaphs is declined with thanks. We have now waiting for insertion almost as many as would fill a cemetery.*

ABHBA. *The proverb* "*Mad as a March hare*" *has appeared in our* Fourth Volume, p. 208.—*Also, in the same volume,* p. 309. *&c., will be found several articles similar to the one forwarded on* "*Bee Superstitions.*"

F. (Oxford.) *The extract forwarded from Southey's* Common Place Book *is a copy of the title-page of the anonymous work required.*

H. C. M. *The date of the earliest Coroner's Inquest, we should think, cannot be ascertained. The office of Coroner is of so great antiquity that its commencement is not known. It is evident that Coroners existed in the time of Alfred, for that king punished with death a judge who sentenced a party to suffer death upon the Coroner's record, without allowing the delinquent liberty to traverse.* (Bac. on Gov. 66.; 6 Vin. Abr. 242.) *This officer is also mentioned by Athelstan in his charter to Beverly* (Dugd. Monast. 171.).

I. R. R. *Henry Machyn was a citizen and merchant-tailor of London from A.D.* 1550 to 1563. *See a notice of him prefixed to his* Diary, *published by the Camden Society.* —— *An account of John Stradling, the epigrammatist, will be found in Wood's* Athenæ (Bliss), vol. ii. p. 396.——*Hockday, or Hokeday, is a high-day, a day of feasting and mirth, formerly held in England the second Tuesday after Easter, to commemorate the destruction of the Danes in the time of Ethelred.*——*For notices of George Wither in the* Gentleman's Mag., *see* vol. lxxxvi. pt. ii. 32. 201.; vol. lxxxvii. pt. i. 42.; vol. lxxxviii. pt. i. 138. ——*An interesting account of the* Paschal *Eggs is given in Hone's* Every-Day Book, vol. i. p. 246., vol. ii. pp. 439. 450.; *and in Brand's* Popular Antiquities. ——*Marvell's reference is probably to Charles Gerard, afterwards created Baron Gerard of Brandon, gentleman of the bed-chamber to Charles II., and captain of his guards.*

W. S. *The lens is certainly very good; you should practise to obtain an accurate focus on the ground glass. An experienced hand will often demonstrate how much the actual sharpness of a picture depends upon nice adjustment of the focus; for though the picture looks pretty, it is not sharp in detail.*

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St. Stephen's, Westminster.

MARRIAGE LICENCE OF JOHN GOWER THE POET.

The following special licence of marriage, extracted from the Register of William of Wykeham, preserved in the registry at Winchester, is a curious document in itself; but if, as there is much reason for supposing, the person on whose behalf it was granted was no less a man than the illustrious poet—the "moral Gower"—the interest attached to it is very much enhanced: and for this reason I am desirous of giving it publicity through the columns of "N. & Q."—a fit place for recording such pieces of information, relating to the lives of men eminent in the annals of literature. I have not been able to find any notice of the marriage of John Gower in the books to which I have been able to refer; and, though it may be perhaps an event of little importance, it is one which a faithful biographer would never omit to mention. The document is as follows:

"Willelmus permissione divina Wyntoniensis Episcopus, dilecto in Christo filio, domino Willelmo, capellano parochiali ecclesiæ S. Mariæ Magdalenæ in Suthwerk, nostræ diocesis, salutem, gratiam, et benedictionem. Ut matrimonium inter Joannem Gower et Agnetem Groundolf dictæ ecclesiæ parochianos sine ulteriore bannorum editione, dumtamen aliud canonicum non obsistat, extra ecclesiam parochialem, in

Oratorio ipsius Joannis Gower infra hospicium cum in prioratu B. Mariæ de Overee in Suthwerk prædicta situatum, solempnizare valeas licenciam tibi tenore præsentium, quatenus ad nos attinet, concedimus specialem. In cujus rei testimonium sigillum nostrum fecimus his apponi. Dat. in manerio nostro de alta clera vicesimo quinto die mensis Januarii, A.D. 1397, et nostræ consecrationis 31mo."

The connexion of the poet Gower with the priory of St. Mary Overy is well known; as well as his munificence in contributing very largely to the reconstruction of the church of the priory, in which he also founded a chantry, and where his tomb still exists. It would appear from this document, that he actually resided within the priory.

This marriage must have taken place late in his life. The year of his birth is unknown. He is said to have been somewhat older than Chaucer, the date of whose birth is also uncertain; there being some grounds for assigning it to 1328, others, perhaps more satisfactory, for fixing it 1345. If the latter be correct, and if we allow for the disparity of age, we may suppose Gower to have been somewhere between fifty-five and sixty years of age at the time of his marriage with Agnes Groundolf. W. H. GUNNER.

Winchester.

[A reference to the will of Gower, which is printed in Todd's *Illustrations of Gower and Chaucer*, p. 87. et seq., confirms the accuracy of our correspondent's inference, that this is the marriage licence of the poet, inasmuch as it shows that the Christian name of Gower's wife was Agnes. — ED. "N. & Q."]

ASKA OR ASCA.

Throughout North America this dissyllable is found terminating names in localities, occupied at the present day by Indian tribes speaking very different languages; and, in these languages, with the exception of such names, few analogous sounds exist. There are, besides, names terminating in *esco*, *isco*, *isca*, *escaw*, *iscaw*, *uscaw*, which, perhaps, may be placed in the same category, being only accidental variations of *aska*, arising from a difference of ear in those who first heard them pronounced by a native tongue.

Are these names vernacular in any of the modern Indian languages? and, if so, what is their real meaning? I propound these questions for solution by any of the gentlemen at Fort Chepewyan, Norway House, &c. (since, no doubt, "N. & Q." penetrates the Far West as well as the Far East), who may feel an interest in the subject.

Apparently, they have been imposed by a people who occupied the whole continent from sea to sea, as they occur from Hudson's Bay to Yucatan, and from the Pacific to the Atlantic.

Were the American nations originally of one tongue? Humboldt, Du Ponceau, and others have remarked that striking analogies of grammatical construction exist in all American languages, from the Eskimo to the Fuegian, although differing entirely in their roots. Dr. Prichard says, —

"There are peculiarities in the very nature of the American languages which are likely to produce great variety in words, and to obliterate in a comparatively short period the traces of resemblance." — *Phys. Hist.* &c., vol. v. p. 317.

It may be only a curious coincidence, but it is undoubtedly true, that, with scarcely one exception, all names (we might almost say *words*) so terminating are more or less connected with water. The exception (if it really be one) is *Masca*, which I have found among my old notes, followed by the word *Montagne*; but nothing more, and I have forgotten all about it.

For the rest, the varieties in *isca*, &c., spoken of before, are chiefly to be found in the northern countries, towards Hudson's and James' Bay, &c., where the present spoken languages are the Eskimo or Karalit, the Cree, and the Montagnard dialect of the Algonkin, viz. Agomisca, island in James' Bay; Meminisca, lake on Albany River; Nemiskau, a lake; Pasquamisco, on James' Bay; then, Keenwapiscaw, lake; Naosquiscaw, ditto; Nepiscaw, ditto; Camipescaw, ditto; Caniapuscaw, ditto and river: the last five lie between the head waters of the Saguenay and the bottom of James' Bay.

Again, beginning at the extreme west, we find Oonalaska, or Agoun Aliaska, or (according to the natives) Nagoun Alaska, an island abounding in fine springs and rivulets. Nor should I omit another of the Aleutian islands, called Kiska.

Alaska, or Aliaska, a peninsula. The language in these instances is a branch of the Eskimo.

Athabaska (Atapescow of Malte-Brun), lake and river. M'Kenzie says that the word means, in the Knistenaux language, a flat, low, swampy country, liable to inundations (edit. 4to., p. 122.). Here I repeat the question, is the word vernacular, or only adopted? In such vocabularies as I have seen, there is nothing bearing the slightest relationship to it. In one given by Dr. Latham (*Varieties of Man*, &c., pp. 208–9.), water, in the Chepewyan, is *tone*, and river, *tesse*.

Itaska, the small lake whence the Mississippi has its origin. The languages prevalent in the adjacent country would be the Sioux, and the Chippeway branch of the Algonquino.

Wapiscow, river. Language, Cree?

Nebraska, "The Shallow River," said to be the name of the Platte in the Sioux language.

Mochasko, "Always full;" another river so called in the Sioux. Query, Are these two vernacular? Watapan is river in that language.

Oanoska is a Sioux word, meaning "The Great Avenue or Stretch;" but whether it applies to a river I have forgotten. The quotation is from Long's *Expedit. to St. Peter's River*, vol. i. p. 339., to which I have not access just now. Atamaska and Madagaska are two names of which I can give no account, for the same reason as stated above at Maska.

Arthabaska is (or was) a very swampy township so named, lying south of the St. Lawrence.

Maskinonge (also the name of a fish) in which the sound occurs, although not as a termination, is a seigneurie on the north bank of the St. Lawrence, of which the part near the river is so low that it is inundated frequently. A river of the same name runs through this seigneurie. Both the foregoing are in the country where the Iroquois language prevailed.

Zoraska, or Zawraska, name of a river somewhere between Quebec and James' Bay, of which I know nothing more, having only heard it spoken of by moose-hunters. Probably it is in a country where the language would be the Montagnard.

Yamaska, a river on the south side of the St. Lawrence, having much marshy ground about it, particularly near its junction with the Grand River.

Kamouraska, or Camouraska, islands in the St. Lawrence below Quebec, taking their name from a seigneurie on the mainland; a level plain surrounded by hills, and dotted all over with mounds. Bouchette says,—

"D'après la position, l'apparence, et l'exacte ressemblance de ces espèces d'îles en terre-firme avec celles de Camouraska, entre lesquelles et le rivage le lit de la rivière est presqu'à sec à la marée basse, le naturaliste sera fortement porté à croire que ce qui forme à présent le continent était, à une époque quelconque, submergé par les vagues immenses du St. Laurent, et que les élévations en question formaient des îles, ou des rochers exposés à l'action de l'eau," &c.—*Description de Bas-Canada*, &c., p. 551.

There can be no doubt, if *aska* relate to water, that this district is appropriately named.

We may presume the language prevalent here to have been the Algonquin, since the inhabitants, when first visited by Europeans, were either the Micmac or Abenaqui, both tribes of that great family.

Still farther eastward, flowing from Lake Temisconata into the River St. John, we find the Madawaska, in a country where the language was either the Abenaqui, or a dialect of the Huron, said to be spoken by the Melicite Indians of the St. John. Aska does not occur again in this part of North America, as far as I can ascertain; but on looking southward it does so, and under similar circumstances, viz. associated with water.

Tabasca, or Tobasco (for it is written both ways), a country on the borders of Yucatan, described by the conquerors as difficult to march through, on account of numerous pools of water and extensive swamps. Clavigero says the present name was given by the Spaniards; but I know of no Spanish word at all resembling it, therefore presume they must have adopted the native appellation. The language was, and perhaps is, the Maya.

Tarasca; name of a people inhabiting the country of Mechouacan, celebrated for its numerous fountains of fine water. Language appears to have been Mexican. (See Clavigero, vol. i. p. 10., edit. 4to., Cullen's *Trans.*; and Dr. Prichard's *Phys. Hist.*, &c., vol. v. p. 340.)

The mention of Tarasca reminds one of Tarascon, also written Tarasca. Two instances occur in the country of Celtic Gaul; both on rivers: the one on the Rhone, the other on the Arriège.

Having for the present finished with America, one is naturally led to inquire whether *asca* occurs in other parts of the world, in like manner associated with water. Before doing so, however, I would observe that Thompson, in his *Essay on Etymologies*, &c., p. 10., remarks that "The Gothic termination *sk*, the origin of our *ish*, the Saxon *isk*, signifying *assimilated*, *identified*, is used in all dialects, to the very shores of China," &c. He instances "Tobolsk" and "Uvalsk." If, then, it be true that *ā* and *āb* are primitive sounds denoting water in many languages, may we not here have a combination of *ā* and *sk?*

But to proceed. Malte Brun mentions a city in Arabia called "Asca," one of the places sacked by the expedition under Elius Gallus (*Précis de la Géographie*, &c., vol. i. p. 179.). Generally speaking, Arabia is not abounding in waters; but that very circumstance renders celebrated, more or less, every locality where they do abound and are pure. The city, therefore, might have been notable for its walls and fountains of pure water.

Aska is the name of a river in Japan, remarkable for its great depth, and for frequently changing its course (Golownin, vol. iii. p. 149.).

In north-eastern Asia we find a river called after the Tongouse, *Tongousca*. Query, Tungouse-asca? and, following up Thompson's examples before mentioned, we may name Yakutsk, Irkutsk, Ochotsk, Kamtchatka, &c., all intimately connected with water. Then there is Kandalask, a gulf of the White Sea; Tchesk, another; Kaniska-Zemblia, an island, &c. In Spain, Huesca is on the river Barbato. The two Gradiskas in Hungary, &c. are the one on the Sâve, the other on the Lisonzo.

Zaleski (Pereslav) is seated on a lake; but Malte-Brun says the name means "au-delà des bois." This may or may not be the case. The sound is here, and in connexion with water. Pultusk is nearly surrounded by water, the Narew. Askersan, in Sweden, stands on a lake. Gascon,

says Rafinesque, means "beyond the sea" (*American Nations*, &c., No. 2. p. 41.).

Madagascar. Curious the similarity between this name of an island and the American names Madagaska and Madawaska. By the way, I forgot to notice of this last, that Captain Levinge, in his *Echoes from the Back Woods*, &c., vol. i. p. 150., derives it from Madawas (Micmac), a "porcupine;" whilst *The Angler in Canada* (Lanman), p. 229., says that it means "never frozen," because part of the river never freezes. Which is right?

Tcherkask. Every one knows that the capital of the Don Cossacks is eminently a water city. According to Pallas, the Circassians (Tcherkesses) once were located in the Crimea. They may have extended their influence to the Don, and the name in question may be a synthetic form of Tcherkesse-aska.

Damasca (Latinised Damascus) is famed all over the East for its waters. The name of the ancient city was Damas, "Le Demechk, ou Chamel-Dimichk, des Orientaux" (Malte-Brun, viii. 215.).

The modern city is said to be called Damas, or Domeschk, though it seems more generally known as El Sham. Bryant says it was called by the natives *Damasec* and *Damakir*, the latter meaning the city (Caer?) of Dama, or of Adama (*Mythology*, &c., vol. i. p. 69.). Can it have once been Adama, or Dama-asca?

In Great Britain we have rivers and lakes called severally Esk, Exe or Isca, Axe, and Usk.

Axe seems to have been written *Asca* at one time; for Lambarde gives Ascanmynster as the Saxon name of Axminster. Hence, also, we may infer that Axholme Island was once Ascanholme. The Exe was probably Esk, *i.e.* water, or river: it certainly was Uske. Iska is the British Isk Latinised by Ptolemy; for Camden says Exeter was called by the Welsh *Caerisk*, &c. Usk or Uske was written *Osca* by Gyraldo Camb. (See Lambarde.)

Kyleska, or Glendha, ferry in Sutherlandshire. Kyle-aska? Kyles (Ir.), a frith or strait.

Ask occurs frequently as the first syllable of names in England, and such places will be almost invariably found connected with water. Camden mentions a family of distinguished men in Richmondshire named Aske, from whom perhaps some places derive their names, as *p. ex.* the Askhams, Askemoore, &c. Askrigg, however, being in the neighbourhood of some remarkable waterfalls (Camden), may have reference to them.

Now, from places let us turn to things, first noticing that *usk*, in modern Welsh, means river. In Irish, *uisce* or *uiske* is water. In Hebrew and Chaldee, *hisca* is to wash or to drink. (See Introduction to Valancey's *Irish Dictionary*.) In the same we find *ascu* (ancient Irish), a water-serpent or dog; *iasc*, fish; *easc* (Irish), water, same as *esk*. Chalmers, in "Caledonia," &c., has *easc* or *esc* (Gael.), water; *easc lan* (Gael.), the full water.

Askalabos (Greek), a newt or water reptile; and asker, askard, askel, ask, and esk, in provincial English, a water-newt. (See *Archaic Dictionary*.)

Masca, the female sea-otter; so called by the Russians.

Askalopas (Greek), a woodcock or snipe, *i.e.* a swamp-bird.

As I said before, there are few words in any of the Indian languages of North America in which the sound *ask* occurs; at least as far as my limited acquaintance with them goes. The only two I can quote just now are both in the Chippeway. One only has direct reference to water; perhaps the other may indirectly. They are, *woyzask*, rushes, water-plants; *mejask*, herb, or grass. The only grass the forest Indians are likely to be acquainted with is that growing in the natural meadows along the river banks, which are occasionally met with, and these in general are pretty swampy.

We may wind up with our *cask* and *flask*. I could have added much more, but fear already to have exceeded what might hope for admittance in your pages; therefore I will only say that, in offering these remarks, I insist on nothing, and stand ready to submit to any correction. A. C. M.

Exeter.

LEGENDS OF THE COUNTY CLARE.

About two miles from the village of Corofin, in the west of Clare, are the ruins of the Castle of Ballyportree, consisting of a massive square tower surrounded by a wall, at the corners of which are smaller round towers: the outer wall was also surrounded by a ditch. The castle is still so far perfect that the lower part is inhabited by a farmer's family; and in some of the upper rooms are still remaining massive chimney-pieces of grey limestone, of a very modern form, the horizontal portions of which are ornamented with a quatrefoil ornament engraved within a circle, but there are no dates or armorial bearings: from the windows of the castle four others are visible, none of them more than two miles from each other; and a very large cromlech is within a few yards of the castle ditch. The following legend is related of the castle:—When the Danes were building the castle (the Danes were the great builders, as Oliver Cromwell was the great destroyer of all the old castles, abbeys, &c. in Ireland),—when the Danes were building the Castle of Ballyportree, they collected workmen from all quarters, and forced them to labour night and day without stopping for rest or food; and according as any of them fell down from exhaustion, his body was thrown upon the wall, which was built up over him! When

the castle was finished, its inhabitants tyrannised over the whole country, until the time arrived when the Danes were finally expelled from Ireland. Ballyportree Castle held out to the last, but at length it was taken after a fierce resistance, only three of the garrison being found alive, who proved to be a father and his two sons; the infuriated conquerors were about to kill them also, when one of them proposed that their lives should be spared, and a free passage to their own country given them, on condition that they taught the Irishmen how to brew the famous ale from the heather — that secret so eagerly coveted by the Irish, and so zealously guarded by the Danes. At first neither promises nor threats had any effect on the prisoners, but at length the elder warrior consented to tell the secret on condition that his two sons should first be put to death before his eyes, alleging his fear, that when he returned to his own country, they might cause him to be put to death for betraying the secret. Though somewhat surprised at his request, the Irish chieftains immediately complied with it, and the young men were slain. Then the old warrior exclaimed, "Fools! I saw that your threats and your promises were beginning to influence my sons; for they were but boys, and might have yielded: but now the secret is safe, your threats or your promises have no effect on me!" Enraged at their disappointment, the Irish soldiers hewed the stern northman in pieces, and the coveted secret is still unrevealed.

In the South of Scotland a legend, almost word for word the same as the above, is told of an old castle there, with the exception that, instead of Danes, the old warrior and his sons are called Pechts. After the slaughter of his sons the old man's eyes are put out, and he is left to drag on a miserable existence: he lives to an immense old age, and one day, when all the generation that fought with him have passed away, he hears the young men celebrating the feats of strength performed by one of their number; the old Pecht asks for the victor, and requests him to let him feel his wrist; the young man feigns compliance with his request, but places an iron crow-bar in the old man's hand instead of his wrist; the old Pecht snaps the bar of iron in two with his fingers, remarking quietly to the astounded spectators, that "it is a gey bit gristle, and has not much pith in it yet." The story is told in the second volume of Chambers's *Edinburgh Journal*, first series, I think; but I have not the volume at hand to refer to. The similarity between the two legends is curious and interesting.

FRANCIS ROBERT DAVIES.

ARCHAIC WORDS.

(Vol. vii., p. 400., &c.)

The following list of words, which do not appear in Mr. Halliwell's *Dictionary of Archaic Words*, may form some contribution, however small, to the enlargement of that and of some of our more comprehensive English dictionaries. It falls in with the desire already expressed in "N. & Q.;" and, if the present paper seem worth inserting, may be followed by another. In some few cases, though the word does appear in Mr. Halliwell's columns, an authority is deficient; instances having as it were turned up, and in rather uncommon sources, which seemed occasionally worth supplying. It must be observed that the explanations given are, in some instances, mere conjectures, and await more certain and accurate interpretation:

Aege, age. *The Festyvall*, fol. cxii. recto, edit. 1528.

Advyse, to view attentively. Strype's *Memorials*, under MARY, ch. xxviii. p. 234., folio, or vol. iv. p. 384. edit. 1816.

Apause, to check. Foxe, *Acts and Monuments*, vii. 647.; and Merchant's *Second Tale*, 2093.

Assemble, to resemble. Bale's *Image of both Churches*, Part II. p. 378., edit. 1849.

Beclepe, to embrace. *The Festyvall*, fol. xxxvi. recto, edit. 1528: "The ymage — becleped the knyght about the necke, and kyssed hym."

Bluck, ... (?) "So the true men shall be hunted and blucked." — *The Festyvall*, fol. xxvi. recto.

Boystously, roughly. "Salome — boystously handled our Lady." — *The Festyvall*, fol. lxvii. verso.

Brince, to introduce, hand out, *propino*. "Luther first brinced to Germany the poisoned cup of his heresies." — Harding in Bishop Jewel's *Works*, vol. iv. p. 335., edit. Oxford, 1848.

Bussing. "Without the blind bussings of a Papist, may no sin be solved." — Bishop Bale's *Image of both Churches on the Revelation*, ch. xiii. p. 431., edit. Cambridge, 1849.

Croked. A curious application of this word occurs in *The Festyvall*, fol. cxxviii. recto: "A croked countenance."

Daying, arbitration. Jewel's *Works*, i. 387. See Dr. Jelf's note, *in loc.*

Dedeful, operative? "This vertue is dedefull to all Chrysten people." — *The Festyvall*, fol. clxxii. recto.

Do, to do forth; meaning, to proceed with, to go on with, occurs in *The Festyvall*, fol. viii. verso.

Domageable, injurious. *The Festyvall*, fol. cxi. recto: "How domageable it is to them which use for to saye in theyr bargens and marchaundyses, makynge to the prejudyce—of their soules."

Dyssclaunderer, a calumniator. "To stone hym (Stephen) to deth as for a dyssclaunderer." — *The Festyvall*, fol. lxx. verso.

Enclense, to make clean. *The Festyvall*, fol. lxxxviii. recto.

Enforcement, effort? Erasmus' *Enchiridion*, 1533, Rule IV. ch. xii.

Engrease, to overfeed. "Riches, wherewithal they are fatted and engreased like swine."—Foxe's *Acts and Monuments*, v. 615. edit. 1843.

Ensignement, ... (?) *The Festyvall*, fol. cliv. recto: "And whan all the people come so togyder at this ensignement."

Entrecounter, to oppose. Brook's *Sermon*, 1553, quoted in Foxe's *Acts and Monuments*, vol. viii. p. 782.

Fele. An application of this word may be quoted, partaking of a Grecism, unless we mistake: "And whan the people *felte* the smell therof."—*The Festyvall*, fol. c. recto.

Flytterynge: "lyghtnynge, and not flytterynge."—*The Festyvall*, fol. xliv. verso, edit. 1528.

NOVUS.

Minor Notes.

Inscriptions on Buildings.—The following inscriptions are taken from buildings connected with the hospital of Spital-in-the-Street, co. Lincoln.

On the chapel:

"Fvi A° Dñi 1398
Non Fvi . 1594 } Dom Dei & Pavpervm.
Svm . . 1616
Qvi Hanc Devs Hvnc Destrvet."

On the wall of a cottage, formerly one of the alms-houses:

"Deo et Divitibvs.
A° Dñi 1620."

On the wall of a building now used as a barn, but formerly the Court-house, in which the Quarter Sessions for the parts of Lindsey were formerly held, before their transfer to Kirton in Lindsey:

"Fiat Ivstitia.
1619."
"Hæc Domvs
Dit, Amat, Pvnit, Conservat, Honorat,
Eqvitiam, Pacem, Crimina, Jvra, Bonos."

L. L. L.

Epitaphs.—The following specimen of rural monumental Latin is copied from a tombstone in the churchyard of Henbury, Gloucestershire:

"Hic jacet
Requiesant in pace,
Henricus Parsones.
Qui obtit xxv. die Junes,
Anno Dominii mdcccxlv,
Ætatis suæ xx.
Cujus animia proprietur Christus."

The following is from the churchyard of Kingston-Seymour, Somersetshire:

"J. H.
He was universally beloved in the circle of
His acquaintance; but united
In his death the esteem of all,
Namely, by bequeathing his remains."

J. K. R. W.

Numbers.—We occasionally see calculations of how often a given number of persons may vary their position at a table, and each time produce a fresh arrangement. I believe the result may be arrived at by progressive multiplication, as thus:

Twice 1 - - - -	2
	3
Giving for three persons -	6 changes.
	4
Giving for four persons -	24 changes.
	5
Giving for five persons -	120 changes.
	6
Giving for six persons -	720 changes,

and so one. Probably also change-ringing is governed by the same mode of calculation.

J. D. Allcroft.

Celtic Language.—As *fraus latet in generalibus* in linguistics as in law, I beg to suggest that, instead of using the word *Celtic*, the words *Gaelic*, *Cymbric*, *Breton*, *Armorican*, *Welsh*, *Irish*, &c. might be properly appropriated. The mother Celtic is lost,—her remains are to be found only in the names of mountains, rivers, and countries; and our knowledge of this tongue is derived from an acquaintance with her two principal daughters, the Gaelic and Cymbric (=Kymric). The Gaelic tongue has been driven by Germanic invasion into Ireland (Erse), and into the Highlands of Scotland (Gaelic). The Cymbric tongue first took refuge in Belgium, known afterwards as Breton, and still lives as Welsh and Bas-Breton, which (and not the Gaelic) is nearest of kin in some words to the Latin and Italian.

To understand this subject, the profound induction of Eichhoff must be studied carefully.

T. J. Buckton.

Lichfield.

Illustration of Longfellow—"*God's Acre.*"—Longfellow's very beautiful little poem, commencing:

"I like that ancient Saxon phrase, which calls
The burial-ground God's acre."

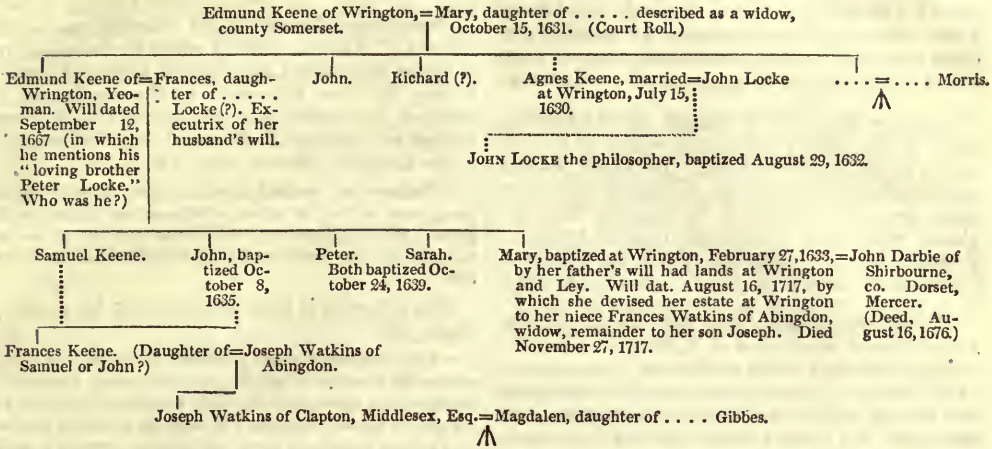
is doubtless familiar to all your readers. It may interest some of them to know, that the "ancient Saxon phrase" has not yet become obsolete. I read the words "gottes acker," when at Basle last autumn, inscribed over the entrance to a modern cemetery, just outside the St. Paul's Gate of that city.

W. Sparrow Simpson.

Queries.

JOHN LOCKE.

I shall be much obliged if any gentleman who has the power of access to the registers of Wrington, Somerset, or who may otherwise take an interest in the descent of John Locke the philosopher, will kindly assist me to prove that the parents of that eminent man were as supposed to be in the accompanying pedigree.



I observe that in Chalmers' Dictionary the mother of Locke is called Anne, whereas, in the Wrington register, I am informed that it appears as Agnes, — "1630, July 15, (married) John Locke and Agnes Keene." I believe, however, that in former days Anne and Agnes were not unfrequently confounded, so that the apparent discrepancy may not be material.

The best evidence that is at present within my reach, in support of the connexion here given, is a letter from Mrs. Frances Watkins, a daughter of either Samuel or John Keene, dated "Abingdon, January, 1754," addressed to her son "Joseph Watkins, Esq., at John's Coffee House, Cornhill, London," and from which I make the following extract for the information of those who may be disposed to look into this question. She says, —

"I am allied to Mr. Lock thus: His father and my grandmother were brother and sister, and his mother and my grandfather were also sister and brother, consequently my father and the great Lock were doubly first cousins. My grandfather's sister and my grandmother's brother produced this wonder of the world. To make you more sensible of it, a Lock married a Keen, and a Keen married a Lock. My aunt Keen was a most beautiful woman, as was all the family; and my uncle Lock an extream wise man. So much for genealogy. My Lord Chancellor King was allied thus near. I forgett whether his mother was a Keen or a Lock. I had this information from my aunt Darby. Mr. Lock had no advantage in his person, but was a very fine gentleman. From foreign Courts they used to write, 'For John Lock, Esq., in England.'"

C. J.

Minor Queries.

"*The Village Lawyer.*" — Can you inform me who is the author of that very popular farce, *The Village Lawyer?* It was first acted about the year 1787. It has been ascribed to Mr. Macready, the father of Mr. W. C. Macready, the eminent tragedian. The real author, however, is said to have been a dissenting minister in Dublin, and I would be obliged to any of your readers who could give me his name. SIGMA.

Richard Plantagenet, Earl of Cambridge. — In a note in the first volume of Miss Strickland's *Lives of the Queens of Scotland*, she remarks that Bourchier, Earl of Essex, "was near of kin to the royal family, being grand-nephew to Richard, Duke of York, father of Edward IV., but did not share the blood of the heiress of March, *Jane* Mortimer." I quote from memory, not having the book at hand; but allowing that Jane for *Anne* may be a slip of the pen, or a mistake of the press, where did Miss Strickland discover any second marriage of Richard, Earl of Cambridge? All pedigrees of the royal family that I have seen agree in giving him only one wife, and in expressly stating her to be mother to Isabel, Countess of Essex. J. S. WARDEN.

Highland Regiment. — Can any of your Gaelic or military correspondents inform me whether it is at present the custom for the officers in the Highland regiments to wear a dirk in addition to the broadsword? Also whether the Highland regiments were ever armed with broadswords, and

whether their drill is different to that of the other troops of the line? I have somewhere heard it said that the 28th (an English regiment) were once armed with swords, whence their name of "The Slashers?" Is this the real origin of the name? and if not, what is? I should also like to know the origin of the custom of wearing undress *white* shell jackets, which are now worn by the Highlanders? ARTHUR.

Ominous Storms. — A remark by a labouring man of this town (Grantham), which is new to me, is to the following effect. In March, and all seasons when the judges are on circuit, and when there are any criminals to be hanged, there are always winds and storms, and roaring tempests. Perhaps there are readers of "N. & Q." who have met with the same idea. JOHN HAWKINS.

Edward Fitzgerald, born 17th January, 1528, son of Gerald, ninth Earl of Kildare, and brother of the celebrated "Silken Thomas," an ancestor of the Duke of Leinster, married Mary, daughter and heiress of Sir John Leigh of Addington, and widow of Sir Thomas Paston (called improperly Sir John). There are contradictory pedigrees of the Leigh family in the *Surrey Visitations, e.g.* Harl. MSS. 1147. and 5520. Could one of your correspondents oblige me with a correct pedigree of this Mary Leigh; she is sometimes called "Mabel?" Y. S. M.

Boyle Family. — Allow me to repeat the Query regarding Richard Boyle (Vol. vii., p. 430.). Richard Boyle, appointed Dean of Limerick 5th Feb. 1661, and Bishop of Leighlin and Ferns in 1666, died in 1682. Roger Boyle, the youngest brother of Richard, was born in 1617, and educated in Trinity College, Dublin, of which he became a Fellow. On the breaking out of the rebellion of 1641 he went to England, and having become tutor to Lord Paulet, he continued in that family till the Restoration, when he returned to Ireland, and was presented with the Rectory of Carrigaline, diocese of Cork. He was made Dean of Cork in 1662, and promoted to the Bishopric of Down and Connor 12th Sept. 1667. He was translated to Clogher, 21st September, 1672, and died 26th November, 1687. The sister of these prelates was wife to the Rev. Urban Vigors (Vol. viii., p. 340.). They were near relatives of the great Earl of Cork, and many of their descendants have been buried in his tomb, in St. Patrick's Cathedral, Dublin. I have not seen any reply to my Query about Mr. Vigors. May I ask is there any list of the chaplains of King Charles I.?

Y. S. M.

Inn Signs. — As the subject of inns is being discussed, can any of your readers tell the origin of "The Green Man and Still?" And is there any foundation for a statement, that "the chequers" have been found on Italian wine-shops, and were imported from Egypt, having there been the emblem of Osiris. S. A.

Oxford.

Demoniacal Descent of the Plantagenets. — In "N. & Q.," Vol. vii., p. 73., I asked for information as to the demoniacal ancestor of Henry II., confessing my own ignorance of the tradition. I received no answer, but was induced to inquire farther by a passage in the article on "A'Becket" in the *Quarterly Review*, xciii. 349.

"These words goaded the king into one of those paroxysms of fury to which all the earlier Plantagenet princes were subject, and which was believed by them to arise from a mixture of demoniacal blood in their race."

The following is from Thierry, tom. iii. p. 330., Paris, 1830:

"L'on racontait d'une ancienne Comtesse d'Anjou, aieule du père de Henri II., que son mari ayant remarqué avec effroi, qu'elle allait rarement à l'église, et qu'elle en sortait toujours à la sacre de la messe, s'avisa de l'y faire retenir de force par quatre écuyers; mais qu'à l'instant de la consécration, la Comtesse, jettant le manteau par lequel on la tenait, s'était envolée par une fenêtre, et n'avait jamais reparu. Richard de Poictiers, selon un contemporain, avait coutume de rapporter cette aventure, et de dire à ce propos: 'Est-il étonnant que, sortis d'une telle source, nous vivions mal, les uns avec les autres? Ce qui provient du diable doit retourner au diable.'"

Thierry quotes *Brompton apud Scriptores Rerum Francorum*, tom. xiii. p. 215.:

"Istud Ricardus referre solebat, asserens de tali genere procedentes sese mutuo infestent, tanquam de diabolo venientes, et ad diabolum transeuntes."

I shall be glad of any assistance in tracing the story up or down. H. B. C.

U. U. Club.

Anglo-Saxon Graves. — The world is continually hearing now of researches in Anglo-Saxon graves. I beg to inquire whether Anglo-Saxon coins or inscriptions have been found in any of these, so as to identify them with the people to whom these interments are ascribed? or upon what other proof or authority these graves are so assigned to the Anglo-Saxons? H. E.

Robert Brown the Separatist. — Robert Brown the Separatist, from whom his followers were called "Brownists." Whom did he marry, and when? In the *Biog. Brit.* he is said to have been the son of Anthony Brown of Tolthorp, Rutland, Esq. (though born at Northampton, according to Mr. Collier), and grandson of Francis Brown, whom King Henry VIII., in the eighteenth year of his reign, privileged by charter to wear his

cap in the royal presence. He was nearly allied to the Lord Treasurer Cecil Lord Burleigh, who was his friend and powerful protector. Burleigh's aunt Joan, daughter of David Cyssel of Stamford (grandfather of the Lord Treasurer) by his second wife, married Edmund Brown. She was half-sister of Richard Cyssel of Burleigh, the Lord Treasurer's father. What connexion was there between Edmund Brown and Anthony Brown of Tolthorp?

Fuller (*Ch. Hist.*, b. ix. p. 168.) says, he had a wife with whom he never lived, and a church in which he never preached. His church was in Northamptonshire, and he died in Northampton Gaol in 1630.

From 1589 to 1592 he was master of St. Olave's Grammar School in Southwark. G. R. CORNER.

Eltham.

Commissions issued by Charles I. at Oxford. — In Lord Campbell's *Lives of the Chancellors*, vol. ii. p. 604., it is stated that a commission was granted to Lord Keeper Littleton to raise a corps of volunteers for the royal service among the members of the legal profession, "and that the docquet of that commission remains among the instruments passed under the great seal of King Charles I. at Oxford." P. C. S. S. is very desirous to know where a list of these instruments can be consulted? P. C. S. S.

Minor Queries with Answers.

Hogmanay. — This word, applied in Scotland to the last day of the year, is derived by Jamieson (I believe, but have not his *Dictionary* to refer to) from the Greek ἁγία μήνη.

Can any of your correspondents north of the Tweed, or elsewhere, give the correct source? W. T. M.

Hong Kong.

[Our correspondent is probably not aware that Brand, in his *Popular Antiquities*, vol. i. pp. 457–461. (Bohn's edit.), has devoted a chapter to this term. Among other conjectural etymologies he adds the following: "We read in the *Scotch Presbyterian Eloquence Displayed*, that it is ordinary among some plebeians in the South of Scotland to go about from door to door on New Year's Eve, crying *Hagmena*, a corrupted word from the Greek αγια μηνη, *i. e.* holy month. John Dixon, holding forth against this custom once, in a sermon at Kelso, says: 'Sirs, do you know what hagmane signifies? It is, *the devil be in the house!* that's the meaning of its *Hebrew* original,' p. 102. Bourne agrees in the derivation of Hagmena given in the *Scotch Presbyterian Eloquence Displayed*. 'Angli,' says Hospinian, '*Haleg-monath*, quasi sacrum mensem vocant.' *De Origine Ethn.*, p. 81." See also an ingenious essay on Hagmena in the *Caledonian Mercury* for Jan. 2, 1792, from which the most important parts have been extracted by Dr. Jamieson in his art. "Hogmanay."]

Longfellow's "Hyperion." — Can any of your readers tell me why that magnificent work of Longfellow's, which though in prose contains more real poetry than nine-tenths of the volumes of verse now published, is called *Hyperion?* MORDAN GILLOTT.

[Hyperion is an epithet applied to Apollo, and is used by Shakspeare, *Hamlet*, Act I. Sc. 2.:

"Hyperion to a satyr."

Warburton says, "This similitude at first sight seems to be a little far-fetched, but it has an exquisite beauty. By the satyr is meant Pan, as by Hyperion *Apollo*. Pan and Apollo were brothers, and the allusion is to the contention between those gods for the preference in music." Steevens, on the other hand, believes that Shakspeare "has no allusion in the present instance, except to the beauty of Apollo, and its immediate opposite, the deformity of a satyr." Hyperion or Apollo is represented in all the ancient statues as exquisitely beautiful, the satyrs hideously ugly.]

Sir Hugh Myddelton. — Where was Sir Hugh Myddelton buried? and has a monument been erected to his memory? I have searched several encyclopædias and other works, but they make no mention of his place of sepulture.

Hughson, I think, states it to be St. Matthew's, Friday Street; but I believe this is not correct. J. O. W.

[There is a statue of Sir Hugh Myddelton, by Carew, in the New Royal Exchange. See Cunningham's *Handbook of London*, from which work we learn (p. 327.) that "the register of St. Matthew's, Friday Street, abounds in entries relating to the family of Sir Hugh Myddelton." Cunningham does not mention his burial-place; but in the pedigree of the family given in Lewis's *History of Islington*, it is stated that he was buried in the churchyard of St. Matthew, London.]

Sangarede. — The expression "sangarede," or "sangared," occurs in two ancient wills, one dated 1504, in which the testator bequeathed —

"To the sepulkyr lyght vi hyves of beene to pray ffor me and my wyffe in ye comon *sangered*." — *Lib. Fuller*, f. 70.

In the other, dated 1515, this passage occurs:

"I wyll y^t^ Ione my wyff here a yeere daye for me yeerly terme of her lyfe in the church of Mendlshm, and after here decesse ye towne of Mendelyshm here a *sangarede* for me and my wyfe in the church of Mendlshm perpetually."

I should be much obliged if you or one of your correspondents could furnish me with an intimation of the meaning of the term. LAICUS.

[Sangared, *i. e.* the chantry, or chanting, from the Saxon *sangere*, a singer.]

Salubrity of Hallsal, near Ormskirk, Lancashire. — Between the 19th of February and the 14th of

May, 1800, ten persons died in this parish whose ages, as recorded on their tombs in the order of their departure, were 74, 84, 37, 70, 84, 70, 72, 62, 80, 90. This year must have been a fatal one to old people. Can any of the correspondents of "N. & Q." tell anything about the season?

W. J.

Bootle.

[The beginning of the year 1800 was unusually severe; in February, ice covered the ground so completely, that people skaited through the streets and roads; and in March, easterly winds prevailed with extraordinary violence. For the verification of these facts, consult the Meteorological diaries in the *Gentleman's Magazine* of the above period.]

Athens.—What is the origin of the term "violet-crowned city," as applied to Athens? Macaulay uses the expression in his *History of England*, but does not state how it was acquired.

E. A. T.

[The ancient Greeks and Romans, at their festive entertainments, wore garlands of flowers, and the *violet* was the favourite of the Athenians, than whom no people were more devoted to mirth, conviviality, and sensual pleasure. Hence the epithet was also given to Venus, Κύπρις ἰοστέφανος, as in some versus recorded by Plutarch, in his *Life of Solon*. Aristophanes twice applies the word to his sybarite countrymen: *Equites*, v. 1323., and *Acarn.* i. 637.]

James Miller.—Who was Miller, mentioned by Warburton as a writer of farces about 1735?

I. R. R.

[James Miller, a political and dramatic writer, was born in Dorsetshire in 1703. He received his education at Wadham College, Oxford; and while at the university, wrote a satiric piece called *The Humours of Oxford*, which created him many enemies, and hindered his preferment. He also published several political pamphlets against Sir Robert Walpole; and also the tragedy of *Mahomet*, and other plays. He died in 1744.]

Replies.

BRYDONE.

(Vol. ix., pp. 138. 255. 305. 432.)

TRAVELLER having honoured me by alluding to a little work of mine, written thirty-five years ago, I may perhaps be permitted to correct a few errors (trifling, because personal) in his notice. My affinity was that of a cousin, not uncle, to the late lord my predecessor. I never had the military rank assigned to me, but was at the time like TRAVELLER himself, a "youngster" freshly emancipated from Oxford to the Continent: and had little more pretension in printing the extracts from my Journal, than to comply with the kind wishes of many friends and relatives.

But to pass to what is more important, the character of Brydone, at the time I speak of there were no useful *handbooks* in existence; and tourists took for the purpose such volumes of travels as they could carry. Brydone, for this, was unfit. The French criticism (quoted Vol. ix., p. 306.) rightly says, that he sacrificed truth to piquancy in his narrations. Still it is a heavy charge to suspect so gross a deviation, as that of inventing the description of an ascent which he never accomplished; especially when the ascent is a feat not at all difficult. The evidence for this disbelief must be derived from a series of errors in the account, which I do not remember to have observed while reading him on the spot. The charitable supposition of MR. MACRAY, that he mistook the summit, is hardly compatible with so defined a cone as that of Etna; but all must agree with his just estimate of that description, and which the *Biographie Universelle* itself terms "chef d'œuvre de narration." Brydone, no doubt, is as unsafe for the road as he is amusing for the study, and perhaps from that very reason.

MONSON.

Gatton Park.

COLERIDGE'S UNPUBLISHED MSS.

(Vol. iv., p. 411.; Vol. vi., p. 533.; Vol. viii., p. 43.)

When I sent you my Note on this subject at the last of the above references, I had not read *Letters, Conversations, and Recollections of S. T. Coleridge*, Moxon, 1836. The subjoined extracts from that work confirm that note, vol. i. pp. 104. 156. 162.

August 8, 1820. Coleridge:

"I at least am as well as I ever am, and my regular employment, in which Mr. Green is weekly my amanuensis, [is] the work on the books of the Old and New Testaments, introduced by the assumptions and postulates required as the preconditions of a fair examination of Christianity as a scheme of doctrines, precepts, and histories, drawn or at least deducible from these books."

January, 1821. Coleridge:

"In addition to these —— of my GREAT WORK, to the preparation of which more than twenty years of my life have been devoted, and on which my hopes of extensive and permanent utility, of fame, in the noblest sense of the word, mainly rest, &c. Of this work, &c., the result must finally be revolution of all that has been called *Philosophy* or Metaphysics in England and France since the era of the commencing predominance of the mechanical system at the restoration of our second Charles, and with the present fashionable views, not only of religion, morals, and politics, but even of the modern physics and physiology. . . . Of this work, something more than a volume has been dic-

tated by me, so as to exist fit for the press, to my friend and enlightened pupil, Mr. Green; and more than as much again would have been evolved and delivered to paper, but that for the last six or eight months I have been compelled to break off our weekly meeting," &c.

Vol. ii. p. 219. Editor:

"The prospectus of these lectures (viz. on Philosophy) is so full of interest, and so well worthy of attention, that I subjoin it; trusting that the Lectures themselves will soon be furnished by, or under the auspices of, Mr. Green, the most constant and the most assiduous of his disciples. That gentleman will, I earnestly hope — *and doubt not* — see, *feel*, the necessity of giving the whole of his great master's views, opinions, and anticipations; not those alone in which he more entirely sympathises, or those which may have more ready acceptance in the present time. He will not shrink from the great, the *sacred duty* he has voluntarily undertaken, from any regards of prudence, still less from that most hopeless form of fastidiousness, the wish to conciliate those who are never to be conciliated, *inferior minds* smarting under a sense of inferiority, and the imputation *which they are conscious is just*, that but for Him *they* never could have been; that distorted, dwarfed, changed, as are all his views and opinions, by passing *athwart* minds with which they could not assimilate, they are yet almost the only things which give such minds a *status* in literature."

How has Mr. Green discharged the duties of this solemn trust? Has he made any attempt to give publicity to the *Logic*, the "great work" on *Philosophy*, the work on the Old and New Testaments, to be called *The Assertion of Religion*, or the *History of Philosophy*, all of which are in his custody, and of which the first is, on the testimony of Coleridge himself, a finished work? We know from the *Letters*, vol. ii. pp. 11. 150., that the *Logic* is an essay in three parts, viz. the "Canon," the "Criterion," and the "Organon;" of these the last only can be in any respect identical with the *Treatise on Method*. There are other works of Coleridge missing; to these I will call attention in a future Note. For the four enumerated above Mr. Green is responsible. He has lately received the homage of the University of Oxford in the shape of a D.C.L.; he can surely afford a fraction of the few years that may still be allotted to him in re-creating the fame of, and in discharging his duty to, his great master. If, however, he cannot afford the time, trouble, and cost of the undertaking, I make him this public offer; I will, myself, take the responsibility of the publication of the above-mentioned four works, if he will entrust me with the MSS.

The Editor will, I doubt not, be good enough to forward to the learned Doctor a copy of the Number in which this appeal is published.

C. MANSFIELD INGLEBY.

Birmingham.

MR. JUSTICE TALFOURD AND DR. BEATTIE.

(Vol. ix., p. 393.)

There is so much similarity of character, in respect of sympathy for the humbler position and the well-being of others, between this lamented judge and that of the professor who is depicted by his biographer in the following extract, that I hope you will agree with me in thinking it worthy of being framed, and hung up as a companion-sketch in your pages:

"As a Professor, not his own class only, but the whole body of students at the University, looked up to him with esteem and veneration. The profound piety of the public prayers, with which he began the business of each day, arrested the attention of the youngest and most thoughtless; the excellence of his moral character; his gravity blended with cheerfulness, his strictness joined with gentleness, his favour to the virtuous and diligent, and even the mildness of his reproofs to those who were less attentive, rendered him the object of their respect and admiration. Never was more exact discipline preserved than in his class, nor ever anywhere by more gentle means. His sway was absolute, because it was founded in reason and affection. He never employed a harsh epithet in finding fault with any of his pupils; and when, instead of a rebuke which they were conscious they deserved, they met merely with a mild reproof, it was conveyed in such a manner as to throw not only the delinquent, but sometimes the whole class into tears. To gain his favour was the highest ambition of every student; and the gentlest word of disapprobation was a punishment, to avoid which, no exertion was deemed too much. His great object was not merely to make his pupils philosophers, but to render them good men, pious Christians, loyal to their king, and attached to the British constitution; pure in morals, happy in the consciousness of a right conduct, and friends to all mankind."

This is the language of Dr. Beattie's biographer, who knew him intimately. Cowper, the poet, thus writes of him to the Rev. W. Unwin, from a knowledge of his works:

"I thanked you in my last for Johnson; I now thank you with more emphasis for Beattie — the most agreeable and amiable writer I ever met with — the only author I have seen whose critical and philosophical researches are diversified and embellished by a poetical imagination, that makes even the driest subject, and the leanest, a feast for an epicure in books. He is so much at his ease too, that his own character appears in every page; and, which is very rare, we see not only the writer, but the man: and that man so gentle, so well-tempered, so happy in his religion, and so humane in his philosophy, that it is necessary to love him, if one has any sense of what is lovely."—*Life of Dr. Beattie*, by Sir William Forbes, Bart.

J. M.

Oxford.

RUSSIAN "TE DEUM."

(Vol. ix., p. 325.)

The following is a translation of this Greek doxology, as contained in the Prayer-Book of the Greek Church, under the title Ὡρολόγιον τό μεγα, Βενετίᾳ, Τυπογ. Νικολάου Γλυκή, 1845, p. 75.:

1. Glory to Thee, the Giver of light.
2. Glory to God on high, and on earth peace, good-will towards men.
3. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory;
4. O Lord King, heavenly God, Father Almighty, O Lord, only-begotten Son Jesus Christ, and Holy Spirit.
5. O Lord God, Lamb of God, Son of the Father, that taketh away the sin of the world; have mercy upon us, Thou that takest away the sins of the world.
6. Accept our prayer; Thou that sittest at the Father's right hand, have mercy on us:
7. For Thou only art holy; Thou only, Lord Jesus Christ, art in the glory of God the Father. Amen.
8. Day by day I bless Thee, and I praise Thy name for ever, and for all eternity.
9. Vouchsafe, Lord, this day to keep me sinless.
10. Blessed art Thou, Lord, the God of our fathers; and praised and glorified be Thy name for ever. Amen.
11. Lord, let Thy mercy be on us, as we trust in Thee.
12. Blessed art Thou, Lord: teach me Thy statutes.
13. Lord, Thou hast been our refuge from one generation to another.
14. I said, Lord be merciful unto me; heal my soul, for I have sinned against Thee.
15. Lord, I fly to Thee; teach me to do Thy will, for Thou art my God:
16. For with Thee is a well of life; in Thy light shall we see light.
17. Extend Thy mercy to them that know Thee.
18. O holy God, holy Strength, holy Immortal, have mercy on us. Amen.

Verses 2. to 7. are identical with the *Gloria in Excelsis*, or the Angelic Hymn, sung at the conclusion of the Lord's Supper in the Anglican Church, but which commences the Mass in the Romish Church. It is of great antiquity, being attributed to Telesphorus, A.D. 139, and is found in the *Apostolic Constitutions*, vii. c. 48.

Verses 8, 9. 11. are the same as in the Latin *Te Deum*.

Verse 12. is from Psalm cxix. 12.
Verse 13. is from Psalm xc. 1.
Verse 14. is from Psalm xli. 4.
Verse 15. is from Psalm cxliii. 9, 10.
Verse 16. is from Psalm xxxvi. 9.
Verse 17. is from Psalm xxxvi. 10.

T. J. BUCKTON.

Lichfield.

In answer to your correspondent HONORÉ DE MAREVILLE's Query regarding the *Te Deum* as sung in Russia, I beg to inform him that in whatever language the Emperor Nicholas is most familiar with this hymn, it is sung in all their churches in Sclavonic, which is only intelligible to the priests and a *very small* number of the laity, the mass of the people being quite ignorant of this old language. All the services in Russian churches are performed in Sclavonic.

The *Old* Testament is not permitted to be read by the people in modern Russ, by command of the Emperor; it is circulated sparingly in Sclavonic, which is of course useless to most of the people, for the reason named above. The *New* Testament is, however, allowed to circulate in modern Russ, and not *half* the population can read that, perhaps not more than a third.

With regard to their images or pictures (alluded to by me in Vol. viii., p. 582.), I had not only perused the works mentioned by G. W. (Vol. ix., p. 86.) before I wrote about the Russian religion, &c., but several other works besides.*

Having been in the country for some little time, and paid some attention to the subject, I was certainly surprised to find little, if any, mention made of their manner of worship or superstitious customs in Dr. Blackmore's works, and wished to contribute my mite towards giving your readers some information as to the state of this semi-civilised race.

From *Translations of Russian Works* you can glean nothing but what the Russian government chooses, as every work goes through a severe censorship before it is allowed to be printed for circulation; and if there is anything in it that is not liked, it is not permitted to be published unless those parts are suppressed.

It is perhaps only partially known that there is some difficulty in getting English books and newspapers into Russia, as all must go through the censor's office. *The Times* (which is however all but, if not quite, prohibited at St. Petersburg, and has been so a long time), *Punch*, and others of our papers, possess a ludicrous appearance after having passed through the hands of the worthies in the censor's office, sometimes there being very little left of them to read.

Whilst writing about images, I omitted to name one or two other circumstances that have come under my own notice, showing still farther the superstitious veneration in which they are held by the Russians.

In the case of a house on fire, one of the inmates, with his head uncovered, carries the image three times round the burning house, under the

* Owing to an error in my original MS., or of the printers, they were called *the* "*gods*," instead of *their gods*, answering to the ancient *penates*.

belief that it will cause the fire to cease, never attempting to put it out by any other means.

At Moscow there is a very noted image of the Virgin Mary; it is deposited in a recess at one side of an archway leading to the Kremlin. Every person passing through this archway is *obliged* to uncover his head. I had to do so whenever I passed through. The belief of the efficacy of this image in healing diseases is universal. When any person is ill, by paying the priests handsomely, they will bring it with great pomp, in a carriage and four horses, to the sick person's house, who *must* recover, or else, if death ensues, they say it is *so fated.*

Instances of other images in various parts of the empire, some believed to have fallen from heaven, might be multiplied to any extent. I mention these to show that, whatever these representations of the Deity may be called, I had not written unadvisedly previously, as might be surmised by G. W.'s remarks. Everybody must deplore the wretched condition of these people; and the Czar, well knowing their superstitious ideas, works upon their fanatical minds with such letters as we all have had the sorrow of seeing a specimen of in *The Times* of to-day.* J. S. A.

May 15, 1854.

ARTESIAN WELLS.

(Vol. ix., p. 222.)

Your correspondent STYLITES is strongly advised not to set about making, or rather endeavouring to make, a well of this description till he has been well advised of the feasibility of the scheme in his particular locality. The old adage will apply in this case, "Ex quovis ligno," &c. It is not everywhere that an artesian well can be obtained with any depth of bore; that is, a well which shall bring its water to or above the surface of the ground. But if, on sufficient knowledge of the mineralogical structure of the country, it be declared that a well of the true artesian sort cannot be obtained, STYLITES should dig his well, say fifteen or twenty feet deep, and "stein" it, and then bore in search of a spring, unless a sufficient supply is already obtained from the surface drainage. A moderate outlay in this way, unless the impervious stratum be of very great thickness indeed, will generally bring up water, with a natural tendency to rise within reach of a common pump, or of a well-bucket at the least.

But it may still happen that the water of the bore has not this natural tendency. In that case the sinking of the well may be continued till the water is reached, and a sufficient depth of reservoir obtained at the bottom. M. (2)

As practical answers to the inquiries of STYLITES on this subject, I have to say, that common wells are preferable to artesian in all cases where abundance of water is obtained at a depth not exceeding thirty feet. I need not tell STYLITES that the common sucking-pump will not draw up water from a depth exceeding thirty feet. The convenience of common wells is one reason why artesian ones are not universally adopted; and a greater reason is that artesian wells are very much more expensive to make than common ones. When artesian wells are preferable to common ones is, when water cannot be obtained at a depth beyond the reach of the force-pump. Two of my friends have made artesian wells; one a mill-spinner at Dundee, at a time when that town was very ill supplied with water. He sunk a well 150 feet in depth and found no water. A bore was then made through trap rock for upwards of 150 feet, and water was found in abundance on reaching the underlying sandstone. The water ultimately reached near to the top of the well. The other well was made by a bleacher in the neighbourhood of Lisburn in Ireland. All the surface springs in his bleaching-grounds, which are extensive, did not supply a sufficient quantity for his purposes. The subsoil being boulder clay, he had to bore through it to about 300 feet before the water was met with; when it rose as near the top of the bore as to permit the use of a common pump being worked by power. The theory of the action of artesian wells has been explained by MR. BUCKTON (Vol. ix., p. 283.), but I have no hesitation in telling STYLITES that he will find water almost anywhere in this country by means of an artesian bore. HENRY STEPHENS.

DOG-WHIPPERS.

(Vol. ix., p. 349.)

The following Notes may contain information for your correspondent C. F. W. on the subject of dog-whippers.

Richard Dovey, of Farmcote in Shropshire, in the year 1659, charged certain cottages with the payment of eight shillings to some poor man of the parish of Claverley, who should undertake to awaken sleepers, and *whip dogs from the church* during divine service. Ten shillings and sixpence per annum is now paid for the above service.

John Rudge by his will, dated in 1725, gave five shillings a quarter to a poor man to go about the parish church of Trysull, in Staffordshire, during sermon, to keep people awake, and *keep dogs out of the church.* This sum is still paid for that purpose.

At Chislet, in Kent, is a piece of land called "Dog-whipper's Marsh," about two acres, out of

* Vide Nicholas to the Commandant of Odessa.

which the tenants pay ten shillings a year to a person for *keeping order in the church* during divine service.

There is an acre of land in the parish of Peterchurch, Herefordshire, appropriated to the use of a person for *keeping dogs out of the church*.

In the parish of Christchurch, Spitalfields, there is a charity fund called "cat and dog money," the interest on which is now divided annually amongst six poor widows of weavers of the names of Fabry or Ovington. There is a tradition in the parish that this money was originally left for the support of cats and dogs, but it is more probable that it was originally intended, as in the cases above mentioned, to "whip dogs and cats" out of the church during divine service, and that on the unforeseen increase in the fund after a lapse of years, it became appropriated in the present way. This money was the subject of a chancery suit in the last century, and the decree therein directed the present division.

Many of your readers will call to mind the yelp of some poor cur who had strolled through the open door of a country church on some sultry day, and been ejected by the sexton. I myself have often listened to the pit-a-pat in the quiet aisle, and I once remember a disturbance in church caused by the quarrel of two dogs. Such scenes, and the fact that dogs were considered unclean animals, most likely gave rise to the occupation of dog-whipper as a function of the sexton. It will also be remembered that some dogs cannot forbear a howl at the sound of certain musical instruments; and besides the simple inconvenience to the congregation, this howl may have been considered a manifestation of antipathy to holy influences, as the devil was supposed to fear holy water.

Landseer's well-known picture of "The Free Church" proves to us that amongst the Highland shepherds the office does not now at least exist: and amongst other instances of the regular attendance at church of these "unclean animals," I know one in Wales where a favourite dog always accompanied his master to church, and stood up in the corner of the pew, keeping watch over the congregation with the strictest decorum.

A NOTARY.

That persons bearing an office described by such a name were attached to great houses in the sixteenth century, is clear from the well-known passage in *The Two Gentlemen of Verona*, Act IV. Sc. 4., where Launce says, —

"I, having been acquainted with the smell before, knew it was Crab; and goes me to the *fellow that whips the dogs:* 'Friend,' quoth I, 'you mean to whip the dog?' 'Ay, marry do I,' quoth he," &c.

W. B. R.

Derby.

CEPHAS, A BINDER, AND NOT A ROCK.

(Vol. ix., p. 368.)

I hope you will allow me to give a few reasons for dissenting from MR. MARGOLIOUTH. I will promise to spare your space and avoid controversy.

1. The Hebrew word *Caphis* is only to be found in Hab. ii. 11. Hence it has been regarded as of somewhat uncertain signification. However, by comparison with the Syriac verb כפס (*c'phas*), we infer that it may denote that which *grasps*, *gathers*, or *holds together;* it is therefore not synonymous with δέω, which is to *bind*, and is used in Matt. xvi. 19.

2. Proper names from the Hebrew, Chaldee, and Syriac, are generally written in Greek, with the terminations of that language, as *e.g.* Jesus, John, James, Thomas, Judas, &c., and these terminations are *added* to the radical letters of the name, which are all retained. It is easy to see that *Caphis* would become *Caphisus*, while *Cepho* (Syriac for *rock*) would become *Cephas*, just as *Ehudo* (Syriac, *Jude*) becomes *Judas*.

3. Still less likely would the name *Caphis* be to lose a radical in its transfer to the Syriac, where Cephos is represented by *Cepho*, without *s*.

4. The paronomasia exhibited in the Latin, "Tu es *Petrus*, et super hanc *petram*," also appears both in the Greek and the Syriac.

5. The difference of gender between the words *Petrus* and *petra*, moreover, is preserved in the Syriac and appears in the Greek.

6. The figure of binding and loosing (v. 19.) is one which was common to the three languages, Greek, Chaldee, and Syriac, in all of which it denotes "to remit or retain" sins, "to confirm or abolish" a law, &c.

7. The occurrence of this figure in ch. xviii. 18., where the reference is not special to Peter, but general to all the apostles. (Compare John xx. 23.)

8. The Syriac uniformly translates the name Peter by Cepho (*i.e.* Cephas), except once or twice in Peter's epistles. This at least indicates their view of its meaning.

On the whole I see no reason to suppose that Cephas means anything but *stone;* certainly there is much less reason for the proposed signification of *binder*.

In John i. 42., the clause which explains the name Cephas is absent from the Syriac version in accordance with the regular and necessary practice of the translators to avoid tautology: "Thou shalt be called *Stone;* which is by interpretation *Stone!*" (See the *Journal of Sacred Literature* for January last, p. 457., for several examples of this.) There is here surely sufficient reason to account for the omission of this clause, which, it

appears, is supported by universal MS. authority, as well as by that of the other versions. B. H. C.

The paronomasia of *Kipho* (=Rock) was made in the Syro-Chaldaic tongue, the vernacular language of our Lord and his disciples. The apostle John, writing in Greek (i. 43.), explains the meaning of *Kipho* (Κηφᾶς) by the usual Greek phrase ὅ ἑρμηνεύεται Πέτρος, which phrase was necessarily omitted in the Syriac version, where this word *Kipho* was significant, in the original sense, as used by our Lord, and therefore needed no such hermeneutic explanation. Had our Lord spoken in Greek, and had the name Κηφᾶς been *idem sonans* with כפים (Hab. ii. 11.)—which, however, is not the case,—some slender support might have been thereby afforded to Mr. Margoliouth's argument; but as he admits that our Lord did *not* speak in the Greek tongue, such argument falls to the ground as void of all probability.

T. J. Buckton.

Lichfield.

WHITTINGTON'S STONE.

(Vol. ix., p. 397.)

The disappearance of this celebrated memorial of a questionable legend, seems to have been satisfactorily accounted for. The newspapers inform us that it has been taken to a mason's yard for the purpose of reparation.

Those who lament the removal of the stone on which, as they imagine, the runaway apprentice sat listening to the bells of Cheap, will perhaps be surprised to hear that the object of their regret is at least the *third* of the stones which have successively stood upon the spot long since the days of Whittington.

1. In a learned and interesting paper communicated to the pages of *Sylvanus Urban* (G. M. Dec. 1852) by T. E. T. (a well-known and respected local antiquary, who will yet, it is sincerely hoped, enrich our libraries with a work on the ancient history of the northern suburbs, a task for which he is pre-eminently qualified), it is shown that in all probability the site in question was once occupied by a wayside cross, belonging to the formerly adjacent lazar-house and chapel of St. Anthony. A certain engraving of 1776, mentioned by Mr. T., and which is now before me, represents a small obelisk or pyramid standing upon a square base, and surmounted by a cross, apparently of iron. The stone (popularly regarded as the original) was removed in 1795 by "one S——," the surveyor of the roads. Having been broken, or as another account states, sawn in two, the halves were placed as curb-stones against the posts on each side of Queen's Head Lane in the Lower Street. (Nelson's *Hist. of Islington*, 1811, p. 102.; *Gent. Mag.*, Sept. and Oct. 1824, pp. 200. 290.; Lewis's *Hist. of Islington*, 1841, p. 286.) In *Adams's Picturesque Guide to the Environs of London*, by E. L. Blanchard (a recent but dateless little work, which I chanced to open at a book-stall a day or two ago), the present Queen's Head tavern in the Lower Street is mentioned as containing certain relics of its predecessor, "with the real Whittington stone (it is said) for a threshold."

2. Shortly after the removal of this supposed "original," a new memorial was erected, with the inscription "Whittington's Stone." This was, for some cause, removed by order of the churchwardens in May, 1821.

3. In his second edition, 1823, Nelson says, "The present stone was set up in 1821, by the trustees of the parish ways." This is the stone which has lately been removed. H. G.

PHOTOGRAPHIC CORRESPONDENCE.

Photographic Experience.—I send you the Rev. W. Le Mottée's and mine:

W. Le M.

1. 6 minutes' exposure.
2. Sea-side.
3. *Iod.*—Double iod. sol. from 25 gr. N. A. to 1 oz.
   Exc.—5 ♏ 50 gr. A. N. A. 5 ♏ G. A. Aq. 2 drs.
   Dev.—1° 50 gr. A. N. A. and G. A. part. æq. 2° G. A.
4. Turner.
5. $\frac{3}{8}$ inch.
6. 3 inches.
7. Diam. lens 3 in. Foc. length parallel rays $12\frac{3}{4}$ in. Maker, Slater. Picture $8\frac{1}{2} \times 6\frac{1}{2}$.

T. L. M.

1. 10 minutes.
2. Sea-side.
3. *Iod.*
   Exc. As Le M.
   Dev.
4. Turner.
5. $\frac{3}{8}$ inch.
6. $3\frac{1}{8}$ inches.
7. Diam. lens $3\frac{1}{4}$ in. Foc. length $17\frac{1}{2}$ in. Maker, Slater. Picture $11\frac{1}{2} \times 9\frac{1}{4}$.

I have given the development according to the plan usually followed, for the sake of comparison; but where it is desirable to work out the shadows fully, it is far better to give longer exposure in the camera (three times that above given), and develop with gallo-nitrate of the strength used to excite, finishing with gallic acid. The time varies with the subject; a cottage among trees requiring 12 to 14 minutes. Almost all the statements I have seen, giving the time, do so *absolutely*; it is well to remind photographers, that these convey no *information whatever*, unless the focal length for parallel rays, and the diameter of the diaphragm, are also given: the time, in practice as well as in theory, varying (*cæteris paribus*) directly as the

square of the former, and inversely as the square of the latter; and, without these corrections, the results of one lens are not comparable with those of another.

When shall we get a good structureless paper? The *texture* of Turner's, especially his new paper, is a great defect; and its skies are thin, *very* inferior to the dense velvety blacks obtained with Whatman's of old date—a paper now extinct, and one which, unfortunately for us, it seems impossible to reproduce. T. L. MANSELL.

Guernsey.

Conversion of Calotype Negatives into Positives.—At the second meeting of the British Association at York, Professor Grove described a process by which a negative calotype might be converted into a positive one, by drawing an ordinary calotype image over iodide of potassium and dilute nitric acid, and exposing to a full sunshine. Not being able to find the proportions in any published work, can any of your numerous readers give me the required information; and whether the photograph should be exposed in its damp state, or allowed to dry? G. GRANTHAM.

Albumenized Paper.—Mr. Spencer, in the last number of the *Photographic Journal*, in describing a mode of preparing albumenized paper, states he has never found it necessary to iron it, as the silver solution coagulates the albumen the moment it comes in contact with it, "and I fancy makes it print more evenly than when heat has been employed." But Mr. Spencer uses a nitrate of silver solution of 90 or 100 grains to the ounce, while DR. DIAMOND recommends 40 grains. Now as it is very desirable to get rid of the ironing if possible, my Query is, Will the 40-grain solution coagulate the albumen so as to do away with that troublesome process? P. P.

Replies to Minor Queries.

Table-turning (Vol. ix., p. 39.).—The following conclusions, from an *exposé* of the laws of nature relating to this subject, have been submitted to the world, at the end of a series of articles in the *Revue des Deux Mondes*, by M. Babinet, of the French Institute:

"1°. Que tout ce qui est raisonnablement admissible dans les curieuses expériences qui ont été faites sur le mouvement des tables où l'on impose les mains, est parfaitement explicable par l'énergie bien connue des mouvemens naissans de nos organes, pris à leur origine, surtout quand une influence nerveuse vient s'y joindre et au moment où, toutes les impulsions étant conspirantes, l'effet produit représente l'effet total des actions individuelles.

"2°. Que dans l'étude consciencieuse de ces phénomènes mécanico-physiologiques, il faudra écarter toute intervention de force mystérieuse en contradiction avec les lois physiques bien établies par l'observation et l'expérience.

"3°. Qu'il faudra aviser à populariser, non pas dans le peuple, mais bien dans la classe éclairée de la société, les principes des sciences. Cette classe si importante, dont l'autorité devrait faire loi pour toute la nation, s'est déjà montrée plusieurs fois au-dessous de cette noble mission. La remarque n'est pas de moi, mais au besoin je l'adopte et la défends:

'Si les raisons manquaient, je suis sûr qu'en tout cas,
Les exemples fameux ne me manqueraient pas!'

Comme le dit Molière. Il est à constater que l'initiative des réclamations en faveur du bon sens contre les prestiges des tables et des chapeaux a été prise par les membres éclairés du clergé de France.

"4°. Enfin, les faiseurs des miracles sont instamment suppliés de vouloir bien, s'ils ne peuvent s'empêcher d'en faire, au moins ne pas les faire absurdes. Imposer la croyance à un miracle, c'est déjà beaucoup dans ce siècle; mais vouloir nous convaincre de la réalité d'un miracle ridicule, c'est vraiment être trop exigeant!"—*Revue des Deux Mondes*, Janvier 15, 1854.

J. M.

Oxford.

Female Dress (Vol. ix., p. 271.).—I have dresses from 1768 to the present time, two or three years only missing, from pocket-books, which I have carefully arranged and had bound in a volume. On referring to it I find that hoops ceased after 1786, excepting for court days. The ladies at that time wore large hats, the same shape young people and children have at the present day. Powder went out at the time of the scarcity, patches before hoops, and high-heeled shoes when short waists came in fashion.

I have a small engraving of their Majesties, attended by the lord chamberlain, &c., together with the Princess Royal, Prince Edward, and the Princess Elizabeth, in their boxes at the opera in the year 1782. The queen in a very large hoop, each with their hair full powdered; and the celebrated Mademoiselle Theodore, in the favourite comic ballad called "Les Petits Reins," the same year, with a large hoop, hair well powdered, a little hat at the back of her head with long strings, very short petticoats, and shoes with buckles.

JULIA R. BOCKETT.

Southcote Lodge.

Office of Sexton held by one Family (Vol. ix., p. 171.).—A search into parish registers would, I think, show that the office of clerk was often a hereditary one. In Worcestershire, for example, the family of Rose at Bromsgrove, and the family of Osborne at Belbroughton, have supplied hereditary clerks to those parishes through many generations. In the latter case, also, the trade of a tailor has also been hereditary to an Osborne, in conjunction with his duties as clerk. The Mr. Tristram, who was the patron of the living of Belbroughton (afterwards sold to St. John's College, Oxford), states, in a letter to the bishop (Lyttelton), that the Osbornes were tailors in Belbroughton in the reign of Henry VIII. They are tailors, as well as clerks, to this day, but they can trace their descent to a period of more than

three centuries before Henry VIII. The office of parish clerk and sexton has also been hereditary in the parishes of Hope and King's Norton, Worcestershire.

CUTHBERT BEDE, B.A.

Lyra's Commentary (Vol. ix., p. 323.).—The human figure described by EDWARD PEACOCK as impressed on one cover of his curious old copy of the *Textus biblie*, &c., has no glory round the head, or over it, by his account. This would warrant the conclusion that it was not intended for any saint, or it might almost pass for a St. Christopher. But I believe it is meant as emblematic of a Christian generally, in his passage through this life. I suspect that what MR. PEACOCK speaks of as a "fence composed of interlaced branches of trees," is intended to represent waves of water by undulating lines. The figure appears to be wading through the waters of the tribulations of this life, by the help of his staff, just as St. Christopher is represented. This may account for the loose appearance of his nether habiliments, which are tucked up, so as to leave the knees bare. The wallet is a very fit accompaniment for the pilgrim's staff. The wicker basket holds his more precious goods; but, to show the insecurity of their tenure, the pilgrim has a sword ready for their defence.

It is not so easy to account for the animals on the other cover. My conjecture is, that at least the four lower ones are meant for the emblematic figures of the four evangelists. The bird may be the eagle, the monkey the man; the dog may, on closer scrutiny, be found to look something like the ox or calf; and the lion speaks for itself. But I can attempt no explanation of the upper figures, which MR. PEACOCK says "may be horses." I should much like to see drawings of the whole, both human and animal, having a great predilection for studying such puzzles. But if the above hints prove of any service, it will gratify

F. C. HUSENBETH, D.D.,
Compiler of the *Emblems of Saints*.

Blackguard (Vol. vii., p. 77.; Vol. viii., p. 414.).—Many contributions towards the history of this word have appeared in the pages of "N. & Q." May I forward another instance of its being in early use, although not altogether in its modern acceptation?

A copy of a medical work in my possession (a 12mo., printed in 1622, and in the original binding) has fly-leaves from some *printed* book, as is often the case in volumes of that date. These fly-leaves seem to be part of some descriptive sketches of different classes of society, published towards the early part of the seventeenth century; and some of your readers may be able to identify the work from my description of these odd sheets. No. 14. is headed "An unworthy Judge;" 16. "An unworthy Knight and Souldier;" 17. "A worthy Gentleman;" 18. "An unworthy Gentleman," &c. At p. 13., No. 27., occurs "A Bawde of the Blacke Guard," with her description in about sixteen lines. She is said to be "well verst in the black art, to accommodate them of the black guard: a weesel-look't gossip she is in all places, where herr mirth is a bawdy tale," and so on.

Judging from these fly-leaves, the work from which they have been taken appears to have been an octavo, or small quarto. "Finis" stands on the reverse of the leaf whence my extract is copied.

JAYDEE.

Another instance of the use of the word *black-guard*, in the sense given to it in "N. & Q." (Vol. ii., pp. 170. 285.), is to be found in Burton's *Anatomy of Melancholy*, part i. sect. 2., "A Digression of the Nature of Spirits, bad Angels, or Devils, &c.," in a passage, part of which is given as a quotation. "Generally they far excel men in worth, as a man the meanest worme;" though some of them are "inferior to those of their own rank in worth, as the *black-guard* of a prince's court, and to men again, as some degenerate, base, rational creatures are excelled of brute beasts." The edition of Burton I quote from is 1652.

C. DE D.

"Augustus Cæsar on a time, as he was passing through Rome, and saw certain strange women lulling apes and whelps in their arms: 'What!' said he; 'have the women of these countries none other children?' So may I say unto you [Dr. Cole], that make so much of Gerson, Driedo, Royard, and Tapper: Have the learned men of your side none other doctors? For, alas! these that ye allege are scarcely worthy to be allowed amongst the *black guard*."—Bp. Jewel's *Works* (P. S. ed.), vol. i. p. 72.

This is, I think, an earlier example than any that has yet been given in "N. & Q."

W. P. STORER.

Olney, Bucks.

"*Atonement*" (Vol. ix., p. 271.).—The word καταλλαγη, used by Æschylus and Demosthenes, occurs 2 Cor. v. 19., Rom. xi. 15. v. 11. The word *atonement* bears two senses: the first, *reconciliation*, as used by Sir Thomas More, Shakspeare, Beaumont and Fletcher, and Bishops Hall and Taylor; the second, *expiation*, as employed by Milton, Swift, and Cowper. In the latter meaning we find it in Numbers, and other books of the Old Testament, as the translation of ἱλασμα.

Waterland speaks of "the doctrine of expiation, atonement, or satisfaction, made by Christ in His blood" (*Disc. of Fundamentals*, vol. v. p. 82.). Barrow, Secker, and Beveridge use the word *atone* or *atonement* in this combined sense of the term. R. Gloucester, Chaucer, and Dryden expressly speak "at one," in a similar way; and,

not to multiply passages, we may merely cite Tyndal:

"There is but one mediator, Christ, as saith St. Paul, 1 Tim. ii., and by that word understand an *atone-maker*, a peace-maker, and bringer into grace and favour, having full power so to do."—*Expos. of Tracy's Testament*, p. 275., Camb. 1850.

MACKENZIE WALCOTT, M.A.

As a contribution towards the solution of J. H. B.'s Query, I send you the following extracts from Richardson's *Dictionary:*

"And like as he made the Jewes and the Gentiles *at one* between themselves, even so he made them both *at one* with God, that there should be nothing to break the *atonement;* but that the thynges in heaven and the thynges in earth shoulde be ioyned together as it were into *one* body."— *Udal, Ephesians*, c. ii.

"Paul sayth, 1 Tim. ij., 'One God, one Mediatour (that is to say, aduocate, intercessor, or an *atonemaker*) betwene God and man: the man Christ Jesus, which gaue himself a raunsom for all men."—Tyndal, *Workes*, p. 158.

I am unacquainted with the work referred to in the first extract. The second is from *The Whole Works of W. Tindal, John Frith, and Dr. Barnes* [edited by Foxe], Lond. 1573. The title of the work which contains the passage is, *The Obedience of a Christian Man, set forth by William Tindal*, 1528, Oct. 2. Ἁλιεύς.

Dublin.

Bible of 1527 (Vol. ix., p. 352.).—In reference to the monogram inquired after in this Query, I think I have seen it, or one very similar, among the "mason marks" on Strasburg Tower, which would seem a place of Freemason pilgrimage: for the soft stone is deeply carved in various places within the tower with such marks as this, together with initials and dates of visit. I have also marks very similar from the stones of the tower of the pretty little cathedral of Freiburg, Briesgau. I should incline to think it a Masonic mark, and not that of an engraver on wood, or of a printer.

A. B. R.

Belmont.

Shrove Tuesday (Vol. ix., p. 324.).—The bell described as rung on Shrove Tuesday at Newbury, was no doubt the old summons which used to call our ancestors to the priest to be shrived, or confessed, on that day. It is commonly called the "Pancake Bell," because it was also the signal for the cook to put the pancake on the fire. This savoury couplet occurs in *Poor Robin* for 1684:

"But hark, I hear the pancake bell,
And fritters make a gallant smell."

The custom of ringing this bell has been retained in many parishes. It is orthodoxly rung at Ecclesfield from eleven to twelve a.m. Plenty of information on this subject may be found in Brand's *Popular Antiquities*. ALFRED GATTY.

Milton's Correspondence (Vol. viii., p. 640.).—A translation of Milton's Latin familiar correspondence, made by John Hall, Esq., of the Philadelphia bar, now a Presbyterian clergyman at Trenton, N. J., was published about eighteen or twenty years ago in this city. UNEDA.

Philadelphia.

"*Verbatim et literatim*" (Vol. ix., p. 348.).—Your correspondent L. H. J. TONNA, in proposing for the latter part of the above phrase the form *ad literam*, might as well have extended his amendment, and suggested *ad verbum et literam;* for I should imagine there is quite as little authority for the word *verbatim* being used in the Latin language, as for that of *literatim*. Vossius is an authority for the latter; but can any of your correspondents oblige me by citing one for the former, notwithstanding its frequent adoption in English conversation and writings? Neither *verbatim* nor *literatim* will be found in Riddle.

N. L. J.

Epigrams (Vol. vii., p. 175.).—The epigram, "How D.D. swaggers, M.D. rolls," &c., was written by Horace Smith, and may be found in the *New Monthly Magazine* for 1823, in the article called "Grimm's Ghost. Letter XII." UNEDA.

Philadelphia.

Miscellaneous.

NOTES ON BOOKS, ETC.

In days like these, when so many of our new books are but old ones newly dressed up, a work of original research, and for which the materials have been accumulated by the writer with great labour and diligence, deserves especial commendation. Of such a character is the *Catholic History of England; its Rulers, Clergy, and Poor, before the Reformation, as described by the Monkish Historians*, by Bernard William MacCabe, of which the third volume, extending from the reign of Edward Martyr to the Norman Conquest, has just been published. The volumes bear evidence in every page that they are, as the author describes them, "the results of the writing and research of many hours—the only hours for many years that I had to spare from other and harder toils." Himself a zealous and sincere follower of the "ancient faith," Mr. MacCabe's views of the characters and events of which he is treating, naturally assume the colouring of his own mind: many, therefore, will dissent from them. None of his readers will, however, dissent from bestowing upon his work the praise of being carefully compiled and most originally written. None will deny the charm with which Mr. MacCabe has invested his History, by his admirable mode of making the old Monkish writers tell their own story.

We some time since called the attention of our readers to a new periodical which had been commenced at Göttingen, under the title of *Zeitschrift für Deutsche Mythologie und Sittenkunde*, under the editorship of T. W. Wolf. We have since received the 2nd, 3rd, and 4th Parts of it from Messrs. Williams and Norgate, and hope shortly to transfer from its pages to our columns a few of the many curious illustrations of our own Folk Lore, with which it abounds.

BOOKS RECEIVED.—*The Works of John Locke*, vol. i., *Philosophical Works, with a preliminary Essay and Notes*, by J. A. St. John, is the first volume of a collected edition of the writings of this distinguished English philosopher, intended to form a portion of Bohn's *Standard Library*.—*The Diary and Letters of Madame D'Arblay*, vol. iv., 1788–89. Worth more than its cost for its pictures of Fox, Burke, Wyndham, &c., and Hastings' Impeachment.—*A Poet's Children*, by Patrick Scott. A shilling's worth of miscellaneous poems from the pen of this imaginative but somewhat eccentric bard.—*Points of War, I. II. III. IV.*, by Franklin Lushington. Mr. Lushington is clearly an admirer of Tennyson, and has caught not a little of the mannerism and not a few of the graces of his great model.

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Notices to Correspondents.

EDEN WARWICK. *The paragraph respecting the Crystal Palace has already appeared in our columns.*

SIGMA. *How can we forward a letter to this Correspondent?*

ENQUIRER. *Our Correspondent's Query is not apparent. The Rolls House and Chapel, in Chancery Lane, never* "reverted to their original use," *that is, as a House of Maintenance for Converted Jews.*

J. G. T. *For the origin of Bands worn by clergymen, lawyers, and others, see our* Second Volume, pp. 23. 76. 126.

"VITA CRUCEM," &c. *We have to apologise for having mislaid the copy of the following distich, requesting a translation as well as the authorship of it:*

> "Vita crucem, et vivas, hominem si noscere velles,
> Quis, quid, cur, cujus passus amore fuit."

Which may be literally translated, "Shun the Cross, that you may live, if you would know Him aright, Who and what He was, why and for love of whom He suffered." *These lines seem to be a caveat against the adoration of the material Cross, and were probably composed during the domination of the fanatics in Cromwell's time, when that redoubtable Goth, Master William Dowsing, demolished whatever was inscribed with the Cross, whether of brass, marble, or other material.——Our Correspondent will find the line,* "A falcon towering in his pride of place," *in* Macbeth, *Act II. Sc.* 4.

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LONDON, SATURDAY, JUNE 3, 1854.

Notes.

ST. AUGUSTINE ON CLAIRVOYANCE.

Dr. Maitland, in his valuable *Illustrations of Mesmerism*, has not, I think, noticed an important passage in St. Augustine's treatise, *De Genesi ad litteram*, l. XII. c. 17. §§ 34. *seq.*, in which, after saying that demons *can read men's thoughts*, and know what is passing at a distance, he proceeds to give a detailed account of two cases of *clairvoyance*. The whole is written with his usual graphic power, and will well reward the perusal. I must content myself with a brief outline of the facts.

1. A patient, suffering from a fever, was supposed to be possessed by an unclean spirit. Twelve miles off lived a presbyter, with whom, in mesmerist phraseology, he was *en rapport*. He would receive no food from any other hands; with him, except when a fit was upon him, he was calm and submissive. When the presbyter left his home the patient would indicate his position at each stage of his journey, and mark his nearer and nearer approach. "He is entering the farm — the house — he is at the door;" and his visitor stood before him. Once he foretold the death of a neighbour, not as though he were predicting a future event, but as if recollecting a past. For when she was mentioned in his hearing, he exclaimed, "She is dead, I saw her funeral; that way they carried out her corpse." In a few days she fell sick and died, and was carried out along that very road which he had named.

2. A boy was labouring under a painful disorder, which the physicians had vainly endeavoured to relieve. In the exhaustion which followed on his convulsive struggles, he would pass into a trance, keeping his eyes open, but insensible to what was going on around him, and passively submitting to pinches from the bystanders (*ad nullam se vellicationem movens*). After awhile he awoke and told what he had seen. Generally an old man and a youth appeared to him; at the beginning of Lent they promised him ease during the forty days, and gave him *directions by which he might be relieved and finally cured*. He followed their counsel, with the promised success.

Augustine's remarks (c. xviii. § 39.) on these and similar phenomena are well worth reading. He begs the learned not to mock him as speaking confidently, and the unlearned not to take what he says on trust, but hopes that both will regard him simply as an inquirer. He compares these visions to those in dreams. Some come true, and some false; some are clear, others obscure. But men love to search into what is singular, neglecting what is usual, though even more inexplicable; just as when a man hears a word whose sound is new to him, he is curious to know its meaning; while he never thinks of asking the meaning of words familiar to his ear, however little he may really understand them. If any one then wishes for a satisfactory account of these strange phenomena, let him first explain the phenomena of dreams, or let him show how the images of material objects reach the mind through the eyes.

J. E. B. MAYOR.

St. John's College, Cambridge.

EDWARD GIBBON, FATHER AND SON.

Gibbon mentions in his *Memoirs* (edit. 1796, p. 18.), that in 1741 his father and Mr. Delmé successfully contested Southampton against Mr. Henly, subsequently Lord Chancellor, but that, after the dissolution in 1747, he was unable or unwilling to maintain another contest, and "the life of the senator expired in that dissolution." Not so the hopes of the senator, as will appear from the following extract from a letter, dated "Beriton, January 27, 1754:"

"I received the favour of your letter according to the time you promised. As Lord M—— has promised his own votes, I find there is nothing to be done: strange behaviour, sure! But there seems to be such infatuation upon this poor country, that even a good Catholic shall join with a Dissenter to rivet on her chains. There are several of the Independents would have me stand it out, but I would not on any account, for I find it would make great dissensions, and even several of Lord M——'s fagots and tenants would vote against him; and another thing, it would lessen him in the opinion of a *great many people* to have him making interest for the two *present worthy candidates* against me. I shall therefore, upon his account, give over all thoughts of standing; and I hope it may give me some little more credit and merit with him against another election, especially if you would *be so good as to improve it for me*."

The following is of far greater interest—full of character. How well it illustrates the paragraph in the *Memoirs* (pp. 82–3.):

"My stay at Beriton was always voluntary . . . . . I never handled a gun, I seldom mounted a horse; and my philosophic walks were soon terminated by a shady bench, where I was long detained by the sedentary amusement of reading or meditation."

It appears however, by this letter, that on one occasion he trespassed on some neighbour's game preserves, and received a hint on the subject:

Beriton, Nov. 16, 1758.

SIR,

As I am extremely well convinced of your politeness, and your readiness to grant your

neighbours any reasonable liberty with regard to country sports, so I should be very sorry if either myself or my servants had taken any improper ones.

I am no sportsman, Sir, and was as much tempted this morning by the beauty of the day and the pleasure of the ride as by the hopes of any sport. I went out, and, neither acquainted with the bounds of the manors nor your request to the neighbouring gentlemen, could only follow my groom where he led me. I quitted your manor the instant I received your message, without having killed anything in it. I assure you that you shall never have again the same subject of complaint. With regard to the liberty you are so good as to grant me for other sports, I return you my most humble thanks, but shall not make much use of it, as there are still in my father's manor more game than would satisfy so moderate a sportsman as myself.

My father would be extremely angry if his servants had destroyed any of your game; but they all assure him they have killed no one hare upon your liberties. As to pheasants, they have only killed one this season, and that in Inwood copse.

I am,
Sir,
Your obedient humble servant,
E. Gibbon, Junior.

E. G. F. S.

BOHN'S "ORDERICUS VITALIS."

In looking through the pages of *Ordericus Vitalis*, vol. ii. (Bohn's edition), I have noticed some trifling inaccuracies, to one or more of which you will perhaps suffer me to call the editor's attention through the medium of "N. & Q.," in case he be not already aware of them.

At p. 70. King William is described as offering the bishopric of Mans to "Samson, *Bishop* of Bayeux, his chaplain." So in the index to *Histor. Anglic. circa tempus Conquestûs, &c., à Francisco Maseres*, I find this passage of Vitalis referred to under the title of "Sanson Baiocensis *episcopus*."

But yet Odo was Bishop of Bayeux at this time; and notwithstanding what Marbode *afterwards* said of Bayeux, when he invited his old pupil to meet him there, viz. "Sedes præsulibus sufficit illa tribus," yet Samson, even then, was not Bishop of Bayeux, but of Worcester.

The original words of Vitalis are, "Sansoni *Baiocensi*," Samson being (temp. Will. I.) Canon and Treasurer of Bayeux, as well as Baron of Dover, and Canon of St. Martin's there, Dean of Wolverhampton, and chaplain to William. He was a married man, and apparently at the time in question only in deacon's orders. One of his sons, at a later period, became Bishop of Bayeux, as did also a grandson, whose mother (according to Beziers) was "Isabelle de Dovre, maîtresse de Robert Conte de Glocester, bâtard de Henri I., Roi d'Angleterre." Upon which I would found a Query, viz., Was this grandson of Samson, whose name was Richard, an *uterine* or a *half* brother of Roger, Bishop of Worcester? Both are described as sons of Robert, Earl of Gloucester.

At p. 261. Alberede is described in the text of the translation to be a daughter of "Hugh, Bishop of Evreux," whereas in the original she is said to be "Hugonis Bajocensis episcopi filia."

In a note to this passage we are informed that Hugh, Bishop of Lisieux, died at the Council of Rheims (Oct. 1049), and that he was eldest son of Ralph, Count d'Ivri, &c. On the contrary, we are told at p. 428, note 2, that it was Odo's predecessor (*i. e.* Hugh d'Ivri) in the see of Bayeux, who died at the Council of Rheims, Oct. 1049. Again, in a note at p. 118, we learn that Hugh d'Eu, who succeeded Herbert as Bishop of Lisieux in 1050, or the year following the Council in question, did not vacate that see until 1077.

Before I close this Note, I should be glad to inquire what grounds the editor has for asserting (p. 32, n. 1.) that Thomas, Archbishop of York, "was not a chaplain to the king" before his promotion. Thierry, *Histoire de la Conquête, &c.* (Par. 1825, tome ii. p. 18.), says: "Thomas, l'un des chapelains du roi, fut nommé archevêque d'York." And by Godwin (*De Præsul. Angl.*, tom. ii. p. 244.) we are told that Odo —

"Eum (Thomam) Thesaurarium Baiocensem constituit, et postea *Regi fratri commendavit, ut illi esset a sacras.*"

Anon.

A CURIOUS EXPOSITION.

The following curious illustration, which I met with the other day in a book where few would be likely to look for it, seems to me fairly to deserve a place among the Notes of your interesting publication. It forms the *moral* exposition, by Cornelius à Lapide, of Ex. vii. 22.: "And the magicians of Egypt did so with their enchantments," &c.

"See here," he says, "how the devil contends with God, the magicians with the prophets, and heretics with the orthodox, by imitating their words and deeds. In our days, as the English Martyrology testifies, Richard White (*Vitus*) disputed with a wicked English Calvinist, who was more mighty in drinking than in argument, concerning the keys of the Church, and when the heretic pertinaciously asserted that they were given to himself, White wittily and ingeniously replied: 'I believe that they have been given to you as they were to Peter, but with this distinction, that his were the keys of heaven, but yours of the beer-cellar;

for this the *rubicund promontory of your nose* indicates.' Thus do heretics turn water into blood. This is their miracle."

Richard White I presume to have been an ejected Fellow of New College, Oxford, afterwards rector of the University of Douai, and a Count Palatine of the empire, author of sundry antiquarian and theological works; but it is surely strange that this piece of ribaldry, of which he had been guilty, should be thought worthy of being recorded; and still more so, that it should be thus applied by a grave and learned Jesuit commentator. C. W. B.

Minor Notes.

Inscription.—The following quaint inscription is to be found on a gravestone in the churchyard of Llangollen, North Wales:

"Our life is but a winter's day:
Some only breakfast and away;
Others to dinner stay, and are full fed;
The oldest man but sups, but goes to bed.
Large is the debt who lingers out the day;
Who goes the soonest has the least to pay."

J. R. G.

Dublin.

Antiquarian Documents.—At a time when public records and state papers are being thrown open by the Government in so liberal a spirit, might not some plan be devised for admitting the public to the Church's antiquarian documents also, treasured in the various chapter-houses, diocesan registries, and cathedral libraries?

Might not catalogues of these be printed, as well as the more historically valuable and curious of the papers themselves? And is there any sufficient reason why the earlier portions of the parochial registers throughout the country might not be published, say down to the commencement of the present century, prior to which they appear to have no other value except for literary purposes? J. SANSOM.

Bishop Watson's Map of Europe in 1854.—The following paragraph is an extract from a letter written by Bishop Watson to Dr. Falconer of Bath, in the year 1804:

"The death of a single prince in any part of Europe, remarkable either for wisdom or folly, renders political conjectures of future contingencies so extremely uncertain, that I seldom indulge myself in forming them; yet it seems to me probable, that Europe will soon be divided among three powers, France, Austria, and Russia; and in half a century between two, France and Russia; and that America will become the greatest naval power on the globe, and be replenished by migrations of oppressed and discontented people from every part of Europe."—See *Anecdotes of the Life of Richard Watson, Bishop of Llandaff*, 2 vols. 8vo., London, 1818, vol. ii. p. 196.

C. FORBES.

Temple.

Extracts from the Registers of the Bishops of Lincoln.—In searching through the registers of the bishops of Lincoln, the following curious entries met my eye:

"*Smoke-farthings.*—Commissio domini episcopi ad levandum le Smoke farthinges, alias dict. Lincoln farthinges a nostris Archidiaconatus nostri Leycestriæ subditis ad utilitatem nostræ matricis ecclesiæ Cath. Linc. sponsæ nostræ convertend., dicti Smoke farthinges conceduntur ad constructionem campanili ecclesiæ prebendalis Sanctæ Margaretæ Leycestr. 1444."

The above entry occurs at fo. 48. of the register of William Alnewick, Bishop of Lincoln.

"A° 1450. *Testamentum domini Thomæ Cumberworth, militis.*—In the name of Gode and to his loveyng, Amen. I, Thomas Cumbyrworth, knyght, the xv day of Feberer, the yere of oure Lord M[l]CCCC and L. in clere mynde and hele of body, blyssed be Gode, ordan my last wyll on this wyse folowyng. Furst, I gyff my sawle to God, my Lorde and my Redemptur, and my wrechid body to be beryd in a chiffe w[t]owte any kyste in the northyle of the parych kirke of Someretby be my wyfe, and I wyll my body ly still, my mowth opyn, untild xxiiij owrys, and after laid on bere w[t]owtyn any thyng y[t]opon to coverit bot a sheit and a blak cloth, w[t] a white crose of cloth of golde, bot I wyl my kyste be made and stande by, and at my bereall giff it to hym that fillis my grave; also I gif my blissid Lord God for my mortuary there I am bered my best hors."

This entry occurs at fo. 43. of the register of Marmaduke Lumley, Bishop of Lincoln. Z.

Marston and Erasmus.—I am not aware the following similarity of idea, between a passage in Marston's *Antonio and Mellida* and one in Erasmus' *Colloquies*, has ever been pointed out:

". . . . As having clasp'd a rose
Within my palm, the rose being ta'en away,
My hand retains a little breath of sweet.
So may man's trunk, his spirit slipp'd away,
Hold still a faint perfume of his sweet guest."
Antonio and Mellida, Act IV. Sc. 1. From the reprint in the *Ancient British Drama.*

"Anima quæ moderatur utrunque corpus animantis, improprie dicitur anima cum revera sint tenues quædam animæ reliquiæ, non aliter quam odor rosarum manet in manu, etiam rosa submota."—*Erasmi Colloq.*, Leyden edit. 1703, vol. i. p. 694.

H. F. S.

Cambridge.

Puzzle for the Heralds.—Some years ago Sir John Newport, Bart., and who was married, and Sir Simon Newport, who had received the honour of knighthood, and was also married, lived in or

near the city of Waterford; and I have heard that owing to the frequent mistakes arising from the two ladies being called each "Lady Newport," a case was sent to Dublin for the opinion of the Ulster King of arms. It is said he himself was puzzled; Sir Simon's lady was not "Lady Newport," for Sir John's lady had a prior and higher claim; she was not "Lady Simon," for her husband was not Lord Simon; but he ultimately decided that the lady was to be called "Lady Sir Simon," and she was never afterwards known by any other title. Y. S. M.

Queries.

SEPULCHRAL MONUMENTS.

As recumbent effigies are in vogue, there are some points connected herewith worthy of discussion at the present time in your pages. The ultra-admirers of the mediæval monuments will not allow the slightest deviation from what they regard as the prescriptive model—a figure with the head straight, and the hands raised in prayer. One of their arguments is, that the ancient effigy is alive, while the modern modifications are in a state of death, and consequently repulsive to the feelings of the spectator. In my opinion, however, the vitality of the old ones is very questionable. Let us reflect upon their probable origin. In former times the bodies of ecclesiastics and other personages were laid in state, exposed to public view, and even carried into the churches in that condition: a custom still prevalent abroad. It is reasonable to conjecture that the monuments intended to perpetuate this scene in stone, imitating the form of the deceased, with the canopy and bier, and adorned with armorial bearings and other appropriate devices. Images of wax were frequently substituted for the corpse, some of which (among them Queen Elizabeth's) are still preserved in Westminster Abbey; but the practice was kept up even down to the time of the great Duke of Marlborough. It is recorded in history, that during the progress of the body of our Henry V. from France, a figure of the king, composed of boiled leather, was placed upon the coffin. York Cathedral contains a beautiful example of a complete monument of this description in the Early English style, which degenerated by degrees into the four-post bed, with its affectionate couple, of the Elizabethan period. It is obviously a fair deduction, from these circumstances, that the sepulchral effigies are "hearsed in death."

From Mr. Ruskin's *Stones of Venice*, it appears that the figures on the Venetian tombs of the Middle Ages are manifestly dead; and such, it may be inferred, is the impression conveyed to his highly cultivated mind by the contemplation of those in our own country.

"In the most elaborate examples," says this observant writer, "the canopy is surmounted by a statue, generally small, representing the dead person in the full strength and pride of life, while the recumbent figure shows him as he lay in death. And at this point the perfect type of the Gothic tomb is reached."

Describing one at Verona, of the fourteenth century, he observes:

"The principal aim of the monument is to direct the thoughts to his image as he lies in death, and to the expression of his hope of resurrection."

And towards the conclusion of his review of their development he writes:

"This statue in the meantime has been gradually coming back to life through a curious series of transitions. The Vendramin monument is one of the last which shows, or pretends to show, the recumbent figure laid in death. A few years later this idea became disagreeable to polite minds; and lo! the figures which before had been laid at rest upon the tomb pillow, raised themselves on their elbows, and began to look around them. The soul of the sixteenth century dared not contemplate its body in death."

Flaxman, in his remarks on the monuments of Aylmer de Valence and Edmund Crouchback in Westminster Abbey, admires

"The solemn repose of the principal figure, representing the deceased in his last prayer for mercy to the throne of grace, the delicacy of thought in the group of angels bearing the soul, and the tender sentiment of concern variously expressed in the relations ranged in order round the basement."

As, however, a canopy on the former exhibits a living figure of the departed on horseback, such as Mr. Ruskin notices in Italy, and as the angels are said to bear the soul, the knight must certainly have breathed his last. The raised hands are no refutation of the argument, since there are grounds for the assertion that those of the dead bodies laid in state were sometimes tied together to retain them in the suitable position. A few exceptional instances, no doubt, occur of variations in the attitude irreconcileable with death, and equally inconsistent with a reclining posture. It must also be admitted that in brasses and incised slabs (which may be regarded in many respects as parallel memorials), the eyes are almost invariably unclosed; yet the fact, neither in this case nor in that of the carved marble, does not by any means certify that the individuals are alive.

Since then there is so much reason for the supposition that the generality of our ancestors are sculptured in the sleep of death, the recumbent figure of a Christian clasping the Bible, and slightly turning his head, just passed away into another state of existence (not into purgatory,

but into a happier world), cannot surely be now deemed unsuitable to a Gothic church. C. T.

QUERIES ON SOUTH'S SERMONS.

I should be glad to know the authority for the following statement in South's sermon, *Against long Extempore Prayers*, vol. i. p. 251., Tegg's edition, 1843:

"These two things are certain, and I do particularly recommend them to your observation: One, that this way of praying by the Spirit, as they call it, was begun, and first brought into use here in England, in Queen Elizabeth's days, by a Popish priest and Dominican friar, one Faithful Commin by name. Who, counterfeiting himself a Protestant, and a zealot of the highest form, set up this new spiritual way of praying, with a design to bring the people first to a contempt, and from thence to an utter hatred and disuse of our Common Prayer; which he still reviled as only a translation of the mass, thereby to distract men's minds, and to divide our Church. And this he did with such success, that we have lived to see the effects of his labours in the utter subversion of Church and State; which hellish negociation, when this malicious hypocrite came to Rome to give the Pope an account of, he received of him, as so notable a service well deserved, besides a thousand thanks, two thousand dûcats for his pains."

Also, who was W. W., the author of "a virulent and insulting pamphlet, entitled, *A Letter to a Member of Parliament*, printed in the year 1697, and as like the author himself, W. W., as malice can make it," referred to in a note by South at the end of his sermon on *The Recompence of the Reward*, vol. ii. p. 152. Is this pamphlet still in existence? W. H. GUNNER.

Winchester.

Minor Queries.

Norwich, Kirkpatrick Collection of MSS. for the History of.—Mr. Simon Wilkin, in the preface to the *Repertorium*, contained in his fourth volume of his valuable edition of the works of Sir Thomas Browne, p. 4., having spoken of the large collections for the History of Norwich made by Mr. John Kirkpatrick, who died in 1728, and gave the said collections by will to the mayor, sheriffs, citizens, and commonalty of the city of Norwich, in order that "some citizen hereafter, being a skilful antiquary, may, from the same, have an opportunity of completing and publishing the said history," &c., goes on to say, "the MSS. referred to were some years ago in the possession of the corporation, but we fear the original intention of the donor has been lost sight of, and that these valuable MSS. are for ever lost to the lover of local antiquities." This was printed in 1835. But the subject ought not to be permitted to drop and rest there. Up to that date, can it be ascertained that the papers remained in the keeping of the Corporation? Are they still in their hands, though inaccessible? Can any information be obtained as to the *when* and the *how* they passed out of their possession? Or, above all, can any clue be found to their subsequent history and present resting-place? It may be suggested to any patriotic citizen and antiquary of the fair city of Norwich, that, inasmuch as the Corporation, by the terms of the will, are only *trustees* for the property, the Court of Chancery might be moved to assist in the recovery thereof. T. A. T.

Florence, March, 1854.

Corbet.—Can any of your readers furnish information relative to the Scottish family of Corbet, one member of whom emigrated to America, about the year 1705, from the neighbourhood of Dumfries? CORBIE.

Philadelphia.

Initials in Glass Quarries.—In St. Clement's Church, Norwich, are some diamond-shaped panes of glass, or *quarries*, containing initial letters, &c.

1. The letters I. V. beneath a mitre. (Glass probably about A.D. 1600.) Do these belong to any Bishop of Norwich?

2. A. A. 3. A. I. Glass and style probably give 1500—1550 for the date.

At St. Neots' parish church, Huntingdonshire, the initials W. and M. interlaced, G., and C., occur on several quarries.

At Puttenham, Hertfordshire, is a broken quarry bearing a shield, charged with a ship in full sail; on a chief, the arms of King's Coll. Cambridge. The living belongs to that college, I believe.

Can any of your correspondents assist in assigning these initials and arms to their respective owners? The date of the glass in the two last-named cases is probably the end of the seventeenth century. G. R. YORK.

Church Service: Preliminary Texts.—Among the texts with which the Church of England Service commences, is one with two references; the former of these is the correct index to the words, the latter points to a kindred text. At Jer. x. 24. we find the passage; then why is Ps. vi. 1. added, no parallel text being indicated to any of the other ten? Has this always so stood? W. T. M.

Hong Kong.

The Spinning-machine of the Ancients.—Can any of your readers give a satisfactory explanation of the difficult passage which occurs at the end of Catullus' *Epithalamium*, containing the description of the spinning-wheel of the Fates? As this has been such a perplexing subject hitherto to commentators, a solution of the terms there employed,

illustrated by a plan of the machine, would doubtless be a boon to many who have unsuccessfully tried to understand it. Φιλομαθής.

View of Dumfries.—I have a modern lithographed view of the town of Dumfries, said to have been taken from an old engraving in some printed book. It represents a small chapel (the Crystal Chapel) on a height in the foreground, and the walls of the town and the old church behind. I have in vain sought for the original, and have almost come to the conclusion that the drawing is a forgery. Can any of your readers who have access to the Bodleian, inform me whether anything of the kind is to be found in Gough's *Topographical Collections*, which are there deposited? BALIVUS.

Edinburgh.

"*To pass the pikes.*"—What is the origin of this phrase? G. TAYLOR.

May-day Custom.—Can any of your correspondents inform me of the origin of a singular custom which prevails in Huntingdonshire on May 1, viz. that of suspending from a rope, which is hung across the road in every village, a doll with pieces of gay-coloured silk and ribbon, and no matter what, attached to it; candlesticks and snuffers, spoons and forks, being parts of those I saw the other day in Summersham, St. Ives, and several other places. HENRIETTA M. COLE.

3. Gloucester Crescent, Hyde Park.

Maydenburi.—The seal with which I close my letter was purchased some years ago on the west coast of Wales. It is engraved on brass; the upper part being much beaten down, as if struck with a hammer when used, but the face is perfect. The legend is, "S. IONIS. DE MAYDENBVRI:" but being engraved in the usual direction, it reads on the impression from right to left. The "s." may be read either as "sanctus" or "sigillum." The figure is that of St. Christopher, bearing Christ across a running stream.

I have not been able to discover the locality of Maydenburi, and therefore my questions to such of your readers as are more skilled in mediæval lore than myself, are, Where is this place situated, and what was its previous destination, monastic or otherwise? and who was the original proprietor of the seal? H. E. S.

Tewkesbury.

Richard Fitz-Alan, ninth Earl of Arundel.—Can any one tell me why Richard Fitz-Alan, Earl of Arundel and Surrey, who married Eleanora, daughter of Henry Plantagenet, Earl of Lancaster, relict of Henry Lord Beaumont, received the *sobriquet* of "Richard with the Copped Hat?" H. M.

French Refugees.—During the time of the French Revolution, 1789—1800, many families emigrated to England, and received shelter and support at an hospital then situate in Spital Fields. I should feel obliged for any information relating to the books or registers of that hospital wherein would be found the names of the emigrants, and also whether there is any publication relating to them. J. F. F.

Dublin.

"*Dilamgabendi.*"—What is the precise meaning of the word *Dilamgabendi;* is it of ancient British origin, or to what language does it belong? A TRAVELLER.

Mr. Plumley.—In the *Literary Intelligencer* for March, 1822, No. 131., in an article entitled "Extremes Meet," it is said:

"Mr. Plumley concludes one of his tragedies with a dying speech and an execution. And gives an appendix of references to the passages of Scripture quoted in his plays."

Who was Mr. Plumley, and what did he write? I cannot find any book to which the above passage can refer in the British Museum. C. L.

Designation of Works under Review.—I shall be much indebted to the Editor of "N. & Q.," or to any of his correspondents, if he or they will inform me of the designation under which the works, whose names stand at the head of a review, should be technically referred to by the reviewer. C. MANSFIELD INGLEBY.

Birmingham.

North-west Passage.—In 1612, Captain Thomas Button made a voyage to discover the north-west passage, and was afterwards knighted by King James. Can any of your readers refer me to a pedigree, or other particulars, of Sir Thomas Button's family? They appear to have been seated at Duffryn, in Glamorganshire, as early as the fourteenth or fifteenth century. Sir Thomas' daughter Ann married General Rowland Langharne, of St. Bride's, Pembrokeshire, a noted character in the civil war. NOTARY.

Fountains.—Will some kind reader obligingly state the names of any works that give representations or descriptions of foreign fountains? AQUARIUS.

Pope and John Dennis.—What is the authority for the universal assumption that Pope wrote *The Narrative of Dr. Robert Norris?* It is said, in the notes to the *Dunciad*, to have been published in Swift and Pope's *Miscellanies*, vol. iii. This does not prove that Pope wrote it. Farther, it is not

in the third volume of the *Miscellanies* as republished in 1731. What are the facts? P. J. D.

Minor Queries with Answers.

The Irish at the Battle of Crecy.—I should feel obliged if any of your readers could inform me where the authority is for the Irish at the battle of Crecy having been the first to come to close fight with the French, and doing, "after the manner of their own countrie," effective service with their skenes or long knives. M. P.

[There is the best authority for this assertion, even that of the veritable Holinshed, who quotes from Froissart, the cotemporary of our victorious Edward. "The armie which he (Edward) had over with him, was to the number of 4000 men of armes, and 10,000 archers, besides *Irishmen* and Welshmen that followed the host on foot." The French historian also informs us, that the skene or knife was the chief weapon used by the Irish in that age: "The Irish have pointed knives with broad blades, sharp on both sides, like a dart-head, with which they kill their enemies," &c. Johnes's *Translation*, vol. iv. p. 428.: see also Grafton's *Chronicle*, p. 261.; and Keightley's *History of England*, vol. i. p. 279.]

King of the Isle of Wight.—I was not aware that the Isle of Wight, like the Isle of Man, had once been a kingdom. It seems that Henry de Beauchamp, Earl and Duke of Warwick, was crowned, *circa* 1445, King of the Isle of Wight. Perhaps some of your correspondents may be able to throw some light on this matter. E. H. A.

[Henry Beauchamp, Duke of Warwick, son of Richard Earl of Warwick, was crowned King of the Isle of Wight by patent 24 Henry VI., King Henry in person assisting at the ceremonial, and placing the crown on his head. Leland (*Itiner.*, vol. vi. p. 91.) says, "Henricus Comes de Warwike ab Henrico VI. cui carissimus erat, coronatus *in regem de Wighte*, et postea nominatus primus comes totius Angliæ." Leland takes this *ex Libello de Antiquitate Theoksibriensis Monasterii*, in the church of which house this Duke of Warwick was buried. But little notice has been taken of this singular event by our historians, and, except for some other collateral evidence, the authenticity of it might be doubted; but the representation of this duke with an imperial crown on his head and a sceptre before him, in an ancient window of the collegiate church at Warwick, leaves no doubt that such an event did take place. (See Worsley's *Hist. of the Isle of Wight* for a plate copied from an accurate drawing of the king.) This honourable mark of the royal favour, however, conveyed no regal authority, the king having no power to transfer the sovereignty of any part of his dominions, as is observed by Lord Coke in his *Institutes*, where this transaction is discussed; and there is reason to conclude that, though titular king, he did not even possess the lordship of the island, no surrender appearing from Duke Humphrey, who was then living, and had a grant for the term of his life. Mr. Selden too, in his *Titles of Honour*, p. 29., treating of the title of the King of Man, observes that "it was like that of King of the Isle of Wight, in the great Beauchamp, Duke of Warwick, who was crowned king under Henry VI." Henry Beauchamp was also crowned King of Guernsey and Jersey. He died soon after these honours had been conferred on him, June 11, 1445, when the regal title expired with him, and the lordship of the island, at the death of the Duke of Gloucester, reverted to the crown.]

Theodore de la Guard.—I have a tract by him with the title of *The simple Cobler of Aggawam, in America*, London, 1647. Who was he? and where can I find any account of him or his work? CPL.

[The Rev. Nathaniel Ward was the author of this work. He was born at Haverhill in Essex, of which place his father was a clergyman; and after studying at Cambridge, became minister of Standon in Herts; but was cited before the bishop, Dec. 12, 1631, to answer for his nonconformity. Being forbidden to preach, he embarked for America in April, 1634, and settled as pastor of the church at Ipswich, or Aggawam. He returned to England in 1646, and on June 30, 1647, preached before the House of Commons, and the same year published *The Simple Cobler*. He was afterwards settled at Shenfield, near Brentwood, where he died in 1653, in his eighty-third year. Fuller, in his *Worthies*, co. Suffolk, speaking of him, says, that he, "following the counsel of the poet,

'Ridentem dicere verum,
Quis vetat?'

'What doth forbid that one may smile,
And also tell the truth the while?'

hath in a jesting way, in some of his books, delivered much smart truth of the present times." Dr. Mather, in his *Magnalia*, remarks of him, that "he was the author of many composures full of wit and sense; among which that entitled *The Simple Cobler* (which demonstrated him to be a subtil statesman) was most considered." This work passed through several editions in England in 1647. It was reprinted in Boston in 1713. The best edition, containing the author's subsequent additions, is that edited by David Pulsifer, Boston, 1843.]

Back.—What is the meaning and derivation of "Back," as applied to several localities in Bristol, as, for instance, The Back, Welsh Back, Temple Back, St. Augustine's Back, St. James' Back, Redcliffe Back? Many of them are not on the river, or I should have imagined it a corruption of the word bank. MALCOLM FRASER.

Clifton.

[Barrett, in his *History of Bristol*, p. 72., gives a clue to the origin of this local name: "Before the quay was made the usual place, as Leland says, for landing goods out of the ships was at the Back (or *Bec*, a Saxon word for a river), where was the old Custom-house. The quay being completed, and the marsh of Bristol thereby effectually divided from that

of St. Augustine, houses and streets began to be built there; Marsh Street terminated with a chapel, dedicated to St. Clement, and a gate; and Back Street, with a gate also, and a chapel near it, dedicated to St. John, and belonging to St. Nicholas; the church of St. Stephen and its dependent parish, and the buildings between the Back and the quay, seem to have taken their rise at this period, and were all enclosed with a strong embattled wall, *externa* or *secunda mœnia urbis*, extending from the quay to the Back, where King Street has since been built."]

Broom at Mast-head.—Whence did the custom originate of a broom being fastened to the mast-head of boats and small craft, to indicate their being for sale? J. R. G.

Dublin.

[It originated from the old custom of putting up boughs upon anything which was intended for sale; and "this is the reason," says Brande, "why an old besom (which is a sort of *dried bush*) is put up at the top-mast-head of a ship or boat when she is to be sold."]

Replies.

THE ADVICE SUPPOSED TO HAVE BEEN GIVEN TO JULIUS III.

(Vol. viii., p. 54.; Vol. ix. *passim.*)

Your correspondent Novus has very judiciously warned controversialists on the use of a document as emanating from the papal court, which, to every one who reads it through (if a shorter examination will not be satisfactory), must carry evidence of its not being papal authority, but intended as a satire on Rome. A writer in the *Christian Remembrancer*, vol. xii., attaches undue importance to the signatures, in the absence of which, he admits, "we should conclude that this was the production of some enemy in disguise."

In a 4to. volume of Tracts now before me is a copy of the genuine document—

"Consilium delectorum cardinalium et aliorum prælatorum, de emendanda ecclesia. S. D. N. Papa Paulo III. ipso jubente conscriptum et exhibitum anno 1538;"

two copies of the suppositititious .

"Consilium quorundam episcoporum Bononiæ congregatorum quod de ratione stabiliendæ Romanæ ecclesiæ Julio III. Pont. Max. datum est. Quo artes et astutiæ Romanensium et arcana imperii papalis non pauca propalantur. Ex bibliotheca W. Crashauii. Londini, 1613;"

and several other tracts, so rare that an enumeration of them, and a few extracts, will perhaps be acceptable to many of the readers of "N. & Q." Fourth in order:

"Marcus Antonius de Dominis archiepiscopus Spalatensis, suæ profectionis consilium exponit. Londini, 1616."

"Bellum Papale, sive concordia discors Sixti Quinti et Clementis Octavi, circa Hieronymianam editionem, etc. Auctore Thoma Jamesio. Londini, 1600."

"[Ejusdem] Bellum Gregorianum, sive corruptionis Romanæ in operibus D. Gregorii M. jussu pontificum Rom. recognitis atque editis, etc. Oxoniæ, 1610."

"Summa actorum Facultatis Theologiæ Parisiensis contra librum inscriptum, Controversia Anglicana de potestate regis et pontificis, etc. Auctore Martino Becano. Londini, 1613."

"Antitortobellarminus, sive refutatio calumniarum, mendaciorum, et imposturarum laico-cardinalis Bellarmini, contra jura omnium regum et sinceram illibatamque famam Serenissimi, potentissimi piissimique Principis Jacobi . . . . . fidei catholicæ defensoris et propugnatoris: per Joan. Gordonium. Londini, 1610."

"Tu super *hoc cepha* fingis Christum ore loquutum
Fundamen caulæ nidificabo meæ:
Vernac'lo at Christus Solymis sermone loquutus,
Separat articulis mascula fœmineis;
Petre, ait, hic cepha es, sanctæ fundamina caulæ,
Et super *hac cepha* ponere dico meæ:

. . . . . .

Quòd tu sic audes Christi pervertere verba
Et pro fœmineo subdere masculeum,
Nil mirum; Papis solenne est cardineisque
Sic pro fœmineo subdere masculeum."

"Epilogus ad quatuor colloquia D^ni D^ris Wrighti pro mala fide habita; et a Jacobo Nixon non bona fide relata; et Guilielmo Stanleio nullius fidei perduelli dicata: pro amico et gentili suo D^no Thoma Roe equite editus. Authore Guilielmo Roe. Londini, 1615."

"D^no D^ri Wright Anglo, malæ causæ clienti: et Jacobo Nixon Hiberno, advocato pejori: et Guilielmo Stanleio, patrono pessimo; religionis et patriæ hostibus: pœnam seram et pœnitentiam seriam Guilielmus Roe exoptat."

This is the opening of the epilogus *Colloquii Spadani*, a copy of which rare tract is in the extensive collection of the President of the Chetham Society. The epilogue contains an unmeasured invective against these three "vassal slaves of servile Rome."* Wright's panegyric on Stanley is thus introduced and distorted:

"Egregia facinora tua vidit Hibernia, experta est Hollandia, agnoscit Hispania, prædicat Gallia, fatetur Flandria, neque potest negare Anglia. Ergo cum bona frontis tuæ serenitate sustinebis, si elogii tui vocem ad assensum nostrum repercussam, instar Ecchus remittamus, et Stanleium hominem egregie facinorosum dixerimus, quod in Hispanis consilio suo immissis vidit Hibernia, in Daventriæ proditione ex-

* "Valete tria animalia Religionis servæ, et in servitutem nata."

perta est Hollandia, in stipendio proditioni imputato agnoscit Hispania, in pluribus locis frustra et cum ignominia tentatis prædicat Gallia, et nullam illi præfecturam unquam integrè credendo fatetur Flandria, neque post tot in patriam suam molitiones, et præsertim expeditionem quam ad fragorem pulveariæ conjurationis in nos habiturus erat, negare potest Anglia."

"Eadgarus in Jacobo redivivus: seu pietatis Anglicanæ defensio. Ab Adamo Reuter. Londini, 1614."

"[Ejusdem] Libertatis Anglicanæ defensio seu demonstratio: regnum Angliæ non esse feudum pontificis: in nobilissima et antiquissima Oxoniensi academia, publice apposita Martino Becano. Londini, 1613."

"[Ejusdem] Oratio: quam Papam esse Bestiam quæ non est et tamen est, apud Johan. Apoc. xvii. 8. in fine probantem . . . . recitavit Adam Reuter. Londini, 1610."

"[Ejusdem] Contra conspiratorum consilia orationes duæ. Habitæ . . . . 5° Aug. et 5° Nov., anno 1611, diebus regiæ liberationis a conspiratione Govvrie, et tormentaria. Londini, 1612."

"Ejusdem, Delineatio consilii brevissima: quam societati mercatorum Belgarum Londini florentiss. commorantium consecrat A.R. Londini, 1614."

"Ποιησις Χριστοφορου του Αγγελου, etc. At Oxford, 1617."

"[The same]. Christopher Angell, who tasted of many stripes and torments, inflicted by the Turkes for the faith which he had in Christ Jesus. At Oxford, 1617."

"[Ejusdem] Labor C. A. Græci. De apostasia ecclesiæ, et de homine peccati scilicet Antichristo, etc. Gr. et Lat. Londini, 1624."*

"Expositio mysteriorum misse et verus modus rite celebrandi. A Guilhelmo de Gouda. Daventrie, 1504."

Had I not already occupied so much space, I should have added an extract from Angell's *Epistle in commendation of England and the Inhabitants thereof.* He begins thus:

"O faire like man, thou most fertill and pleasant countrie of England, which art the head of the world, indued with those two faire eies, the two Universities."

BIBLIOTHECAR. CHETHAM.

Had your correspondent NOVUS, in his first communication, specified by name the *Consilium Quorundam Episcoporum* as the document whose fictitious character he desired to notify, I should not have been betrayed into my supererogatory vindication of the *Consilium Delectorum Cardinalium*; the latter piece having lately been much before me, and its very extraordinary frankness in acknowledging the existence of the gravest abuses, of which the Reformers complained, giving it so much the air of satirical fiction. The use of the other document, moreover, being chiefly in the hands of a class of writers I am happy in not being able to boast a very extensive acquaintance with, recent anti-papal controversialists, I certainly did think that NOVUS had impugned the authenticity of the genuine *Consilium.*

R. G. is mistaken in supposing that I thought there were *nine Cardinals* in the committee which drew up the genuine *Consilium*, as the full title of this piece will show:—*Consilium novem Delectorum Cardinalium et aliorum Prælatorum, de emendanda Ecclesia.* B. B. WOODWARD.

Bungay, Suffolk.

* In the *Bibliotheca Grenvilliana* the tract *De Apostasia* is not included, although the compilers say, "The present is a *complete Collection of his Tracts*, including the folding sheet."

LORD ROSEHILL.

(Vol. ix., p. 422.)

Something more than a partiality for the novelist takes me now and then to the scene of the antiquary — Aberbrothock, or Arbroath. On one occasion, in company with a few friends, we made a day of it in a ramble along the romantic eastern coast of that burgh, and the scene of the perilous incident related of Sir Arthur Lekiss Wardour, when rescued from the incoming tide by being drawn up the face of the precipitous cliff by the doughty Mucklebacket, under the superintendence of Oldbuck and young Lovel. The fresh breeze from the German Ocean, and the excitement of the occasion, imparted a keen relish for the locality and its associations; and by the time we reached the hostelry of Mrs. Walker, at Auchmithie, a no less sharp appreciation of the *piscatorial spread* we had the foresight to bespeak the previous day. Ushered into Lucky Walker's best dining-room, our attention was immediately drawn to an aristocratic emblazonment of arms which occupied one entire side of the room, with a ribbon, artistically disposed over the same, upon which was inscribed Lord Rosehill, who was, we were informed, the eldest son of the Earl of Northesk (Carnegie), a great proprietor in that neighbourhood, and the special patron of our hostess and her establishment.

With respect to the particular Lord Rosehill, alluded to by your correspondent W. D. R., I beg to offer him the following brief notice from Douglas' *Peerage*, by Wood, Edin. 1813:

"David L. Rosehill (son of Geo. 6th E. of Northesk) was born at Edin., 5th April, 1749; had an Ensign's commission in the 26th Reg. Foot in 1765; quitted the army 1767, and went to America. He married in Maryland, in Aug. 1768, Miss Mary Cheer, and died without issue at Rouen, in Normandy, 19 Feb. 1788, æt. 39."

From a dear old lady, whom I always find a mine of Forfarshire anecdote of the last century, I obtain some corroborative proof that the said David

Lord Rosehill was the eccentric character we might infer from the above, in the assurance that he was "a ne'er do weel, and ran away with the tincklers (*i. e.* gypsies) in early life."

If I may farther travel out of the record, allow me here to recommend to such of your readers as meditate the northern tour this summer, to diverge a little from the beaten track, and visit the neighbourhood above alluded to; your antiquarian friends, especially, will be delighted with that fine old ruin, the Abbey of Aberbrothock, now that it is brushed up and fit to receive visitors. The worthy Mr. Peter, in charge, has some curious relics acquired at the last diggins, and possesses a fragment of a black-letter Chronicle to satisfy the incredulous that in identifying the objects exhibited, he has his warrant in Hector Boece. The man of progress, too, will find in Fairport, or Arbroath, a hive of industry; but, I regret to add, threatened with a check by this closing of the Baltic trade, which is, if I may say so, both *woof* and *warp* in the prosperity of this and other towns on the east coast of Scotland. And lastly, the lovers of ocean, rocks, and caves, will be not less interested with the environs, and I doubt not all would leave it exclaiming with Johnson, that if they had seen no more of old Scotia than Aberbrothock, they would not have regretted their journey. J. O.

MAJOR ANDRÉ.

(Vol. ix., p. 111.)

On the 13th of January, 1817, Mr. Chappell made a report unfavourable to the petition of John Paulding (one of the citizens who captured Major André), who prays for an increase of the pension allowed to him by the government in consequence of that service. On the question to reverse this report, an interesting debate followed.

We copy the following from the *National Intelligencer*, January 14, 1817:

"What gave interest principally to the debate, was the disclosure by Mr. Tallmadge of Connecticut (an officer at the time, and commanding the advance guard when Major André was brought in) of his view of the merit of this transaction, with which history and the records of the country have made every man familiar. The value of the service he did not deny; but on the authority of the declaration of Major André (made while in the custody of Colonel Tallmadge), he gave it as his opinion that, if Major André could have given to these men the amount they demanded for his release, he never would have been hung as a spy, nor in captivity on that occasion. Mr. T.'s statement was minutely circumstantial, and given with expressions of his individual confidence in its correctness. Among other circumstances he stated, that when Major André's boots were taken off by them, it was to search for plunder, and not to detect treason. These persons, indeed, he said, were of that class of people who passed between both armies, as often in one camp as the other, and whom, he said, if he had met with them, he should probably as soon have apprehended as Major André, as he had always made it a rule to do with these suspicious persons. The conclusion to be drawn from the whole of Mr. Tallmadge's statement, of which this is a brief abstract, was, that these persons had brought in Major André only because they should probably get more for his apprehension than for his release."

The question on reversing the report was decided in the negative:—Ayes, 53; Noes, 80 or 90.

It is proper to say that the question was decided on the ground taken in the report, viz. on the injustice of legislating on a single case of pension, whilst there were many survivors of the Revolution whom the favour of the government had not distinguished.

From *The Gleaner*, published at Wilkesbury, Pennsylvania (copied into the *National Intelligencer* of Washington, March 4, 1817):

"The disclosure recently made by Colonel Tallmadge in the House of Representatives, relative to the capture of Major André, seems to have been received in every instance with the confidence to which it was certainly entitled. That gentleman related what he saw and knew; and those who are attempting to dispute him, relate only what they had been informed of. To those of our readers who may not have seen the report of Colonel Tallmadge's remarks, it may be proper to observe, that those three men who captured Major André, applied to Congress for an increase of pension settled on them by the government, and that when this application was under consideration, Colonel Tallmadge (a member for Connecticut) rose and stated, that having been the officer to whom the care of André was entrusted, he had heard André declare that those men robbed him, and upon his offer to reward them for taking him to the British lines, he believes they declined only from the impossibility of giving them sufficient security, &c., and that it was not patriotism but the hope of gain which induced them to deliver him to the Americans. To this declaration of Colonel Tallmadge, and in support of his opinion, we are happy to have it in our power to offer the following corroborating testimony.

"There is now living in this town a gentleman who was an officer in the Massachusets line, and who was particularly conversant in all the circumstances of that transaction. It was this gentleman who, in company with Captain Hughes, composed the special guard of André's person, was with him during the last twenty-four hours of his life, and supported him to the place of execution. From him we have received the following particulars: it is needless to say we give them our implicit belief, since to those who are acquainted with the person to whom we allude, no other testimony is ever necessary than his simple declaration.

"To this gentleman André himself related that he was passing down a hill, at the foot of which, under a tree, playing cards, were the three men who took him.

They were close by the road side, and he had approached very near them before either party discovered the other; upon seeing him they instantly rose and seized their rifles. They approached him and demanded who he was; he immediately answered that he was a British officer, supposing, from their being so near the British lines, that they belonged to that party. They then seized him, robbed him of the few guineas which he had with him, and the two watches which he then wore, one of gold and the other of silver. He offered to reward them if they would take him to New York; they hesitated, and in his (André's) opinion, the reason why they did not do so, was the impossibility on his part to secure to them the performance of the promise.

"He informs also that it was an opinion too prevalent to admit of any doubt, that these men were of that description of persons called 'cow boys,' or those who, without being considered as belonging to either party, made it a business to pillage from both. He has frequently heard this opinion expressed at that time by several officers who were personally acquainted with all these men, and who could not have been mistaken in their general characters.

"André frequently spoke of the kindness of the American officers, and particularly of the attention of Major Tallmadge; and on the way to the place of execution sent for that officer to come near him, that he might learn the manner in which he was to die."

Statement of Van Wart (from the *National Intelligencer* of Feb. 25, 1817):

"Isaac Van Wart, of the town of Mount Pleasant, in the county of Westchester, being duly sworn, doth depose and say, that he is one of the three persons who arrested Major André during the American revolutionary war, and conducted him to the American camp. That he, this deponent, together with David Williams and John Paulding, had secreted themselves at the side of the highway, for the purpose of detecting any person coming from, or having unlawful intercourse with, the enemy, being between the two armies; a service not uncommon in those times. That this deponent and his companions were armed with muskets, and upon seeing Major André approach the place where they were concealed, they rose and presented their muskets at him, and required him to stop, which he did. He then asked them whether they belonged to his party, and then they asked him which was his party? to which he replied the lower party. Upon which they, deeming a little stratagem under such circumstances not only justifiable but necessary, gave him to understand that they were of his party, upon which he joyfully declared himself to be a British officer, and told them that he had been out upon very particular business. Having ascertained thus much, this deponent and his companions undeceived him as to their characters, declaring themselves to be Americans, and that he must consider himself their prisoner. Upon this, with seeming unconcern, he said he had a pass from General Arnold, which he exhibited, and then insisted on their permitting him to proceed. But they told him that, as he had confessed himself to be a British officer, they deemed it to be their duty to convey him to the American camp; and then took him into a wood, a short distance from the highway, in order to guard against being surprised by parties of the enemy, who were frequently reconnoitering in that neighbourhood. That when they had him in the wood they proceeded to search him, for the purpose of ascertaining who and what he was, and found inside of his stockings and boots, next to his bare feet, papers which satisfied them he was a spy. Major André now showed them his gold watch, and remarked that it was evidence of his being a gentleman, and also promised to make them any reward they might name, if they would but permit him to proceed, which they refused. He then told them that if they doubted the fulfilment of his promise, they might conceal him in some secret place, and keep him there until they could send to New York and receive their reward. And this deponent expressly declares, that every offer made by Major André to them was promptly and resolutely refused. And, for himself, he solemnly declares that he had not, and he does most sincerely believe that Paulding and Williams had not, any intention of plundering their prisoner; nor did they confer with each other, or even hesitate whether they should accept his promise, but, on the contrary, they were, in the opinion of this deponent, governed, like himself, by a deep interest in the cause of the country, and a strong sense of duty. And this deponent further says that he never visited the British camp, nor does he believe or suspect that either Paulding or Williams ever did, except that Paulding was, once before André's capture, and once afterwards, made a prisoner by the British, as this deponent has been informed and believes. And this deponent, for himself, expressly denies that he ever held any unlawful traffic or any intercourse whatever with the enemy. And, appealing solemnly to that omniscient Being, at whose tribunal he must soon appear, he doth expressly declare that all accusations, charging him therewith, are utterly untrue. ISAAC VAN WART.

"Sworn this 28th day of January, 1817,
before Jacob Radcliff.

"We the subscribers, inhabitants of the county of Westchester, do certify that during the revolutionary war we were well acquainted with Isaac Van Wart, David Williams, and John Paulding, who arrested Major André; and that at no time during the revolutionary war was any suspicion ever entertained by their neighbours or acquaintances, that they, or either of them, held any undue intercourse with the enemy. On the contrary, they were universally esteemed, and taken to be ardent and faithful in the cause of the country. We further certify that the said Paulding and Williams are not now resident among us, but that Isaac Van Wart is a respectable freeholder of the town of Mount Pleasant, that we are all well acquainted with him, and we do not hesitate to declare our belief that there is not an individual in the county of Westchester, acquainted with Isaac Van Wart, who would hesitate to describe him as a man of a sober, moral, industrious, and religious life, as a man whose integrity is as unimpeachable as his veracity is undoubted. In

these respects no man in the county of Westchester is his superior.

Jonathan G. Tompkins, aged 81 years.	George Comb, 72.
Jacob Purdy, 77.	Gilbert Dean, 70.
John Odell, 60.	Jonathan Odell, 87.
John Boyce, 72.	Cornelius Van Tassel, 71.
J. Requa, 59.	Thomas Boyce, 71.
William Paulding, 81.	Tunis Lint, 71.
John Requa, 54.	Jacobus Dyckman, 68.
Archer Read, 64.	William Hammond.
	John Romer."

F. D.

The following works furnish much that is interesting concerning Major André : —

An Authentic Narrative of the Causes which led to the Death of Major André, by Joshua Hett Smith, London, 1808. Printed for Matthews and Leigh, 18. Strand.

The Plot of Arnold and Sir Henry Clinton against the United States, and against General Washington, Paris, 1816. Printed by Didot the Elder.

Niles' *Weekly Register for* 1817, vol. ii. p. 386. Printed at Baltimore. ANON.

THE TERMINATIONS "-BY" AND "-NESS."

The linguistic origin of these descriptive syllables, when found as suffixes to the names of places, is a question of some interest to the antiquary and ethnologist; and, as to the former of them, has, on that account, fitly enough been made the subject of occasional discussion in the pages of "N. & Q." The *-by*, as your pages evince (Vol. vii., p. 536.), is implicitly relied upon by Mr. Worsaae and his disciples, in support of the Danish theory of that eminent northern scholar; and that too, as it appears, without any very minute regard to the etymology and meaning of the former syllabic divisions of proper names so characterised. If only the designation of a locality end with *-by*, evidence sufficient is given, that it owes its paternity specially to the Danes alone, of all the Scandinavian tribes who obtained a permanent footing on our shores. The same is the case with respect to the termination *-ness*, and its orthographic varieties. As with the Ashbys, Newbys, and Kirbys of our several counties, so (*inter alia*) with the Hackness of Yorkshire, the Longness of Man, the Bowness of Westmoreland, and the Foulness of Essex. All have the Danish mark upon them; and all, therefore, possess a Danish original, and bear witness of a Danish location.

With regard to the *-by*, I have already, in these pages, taken occasion to suggest a doubt whether, in that particular instance, the Worsaaen theory be not as fallacious as it is dogmatical. And, adopting the same method with the *-ness*, I think it will be evident, on examination of the following list of almost identical forms of the expression, that, as to this point also, no argument can be founded upon it, one way or the other, beyond the fact of its derivation from some of the Scandinavian tribes who, in the fifth and succeeding centuries, established themselves on our shores: if, indeed, I do not, even with this enlarged extension, assign to the presence of the term in our topography a too restricted application.

I have a list now before me of 521 places with this suffix, distributed over twenty-five counties. It does not pretend to be complete; but as it offers a more extended view of the question than in Vol. ix., p. 136., I subjoin the results:

Yorkshire	173
Lincolnshire	163
Leicestershire	49
Norfolk	22
Cumberland	21
Westmoreland	18
Northamptonshire	17
Lancashire	14
Nottinghamshire	14
Suffolk and Derbyshire, 5 each	10
Durham and Warwickshire, 3 each	6
Essex and Isle of Man, 2 each	4
Cardiganshire, Cheshire, Cornwall, Kent, Monmouthshire, Northumberland, Pembrokeshire, Salop, and Wiltshire, 1 each	10
	521

Our termination *-ness*, then, is the old northern or Icelandic *nes*, the parent of the Dan. *næs*, and the Ang.-Sax. *nese* and *næs*, signifying "a neck of land, or promontory." From this *nes* came, naturally enough, the old northern *naos* or *nös*, whence the Dan. *næse*, the Germ. *nase;* the Ang.-Sax. *nase*, *næse*, *nose;* the Norman-Fr. *naz*, and Su.-Goth. *naese* (in Al. and Sansc. *nasa*, and in Gall. *nes*); the Latin *nasus*, and Eng. *nose*, or *nase* as it is spelt by Gower in his *Conf. Am.* b. v., "Both at mouth and at *nase*." Closely akin to the same word, and probably derived from an identical source, is the old northern *nef*, whence were formed the Vulg.-Isl. *nebbi*, the Dan. *neb*, and the Ang.-Sax. *nebbe* and *neb* (in Pers. *anef*, in C. Tscherh. *ep*, in Curd. *defin*), the beak or bill, the *neb* or *nib* of a bird; and also used of the prominent feature of the human face divine, to which the term is applied by Shakspeare and Bacon, as it is occasionally at the present day by the older inhabitants of the Yorkshire dales.

Thus have we the origin of our *nase*, *-nese*, *-ness*, *-nib*, *-nab*, &c., which are found in the composition of many of our local proper names; but, after looking over the foregoing paragraph, who can tell whether these forms were transported to our shores in a Saxon, Jutish, Anglic, or Danish bark? WM. MATTHEWS.

Cowgill.

The Termination "-by."—Having gone over the remaining letters H to Z, I send you the following results:

Lincoln - -	94,	in former list	65	Total	159
York - - -	41	„ „	24	„	65
Leicester - -	22	„ „	21	„	43
Norfolk - -	13	„ „	6	„	19
Notts - -	9	„ „	2	„	11
Cumberland - -	9	„ „	7	„	16
Lancaster - -	6	„ „	2	„	8
Westmoreland -	5	„ „	3	„	8
Warwick - -	3	„ „	0	„	3
Northampton -	3	„ „	9	„	12
Suffolk - -	3	„ „	0	„	3
Essex (Kirby-le-Soken) - -	1	„ „	0	„	1
Chester (West Kirby or Kirkby) -	1	„ „	0	„	1
Pembroke (Tenby)	1	„ „	0	„	1
	211				
		Derby -	2	„	2
		Sussex -	1	„	1
			142		353

I leave this for the study of others. B. H. C.

As B. H. C. could only find seven places in Cumberland ending in *-by*, I take the liberty of sending him a few additional names. Writing from memory, I may very possibly have omitted many more:

Aglionby.
Allonby.
Alwardby.
Arcleby.
Birkby.
Botcherby.
Corby.
Crosby.
Cross Cannonby.
Dovenby.
Etterby.
Flimby.
Gamelsby.
Glassonby.
Harby.
Harraby.
Ireby.
Johnby.
Langwathby.
Lazonby.
Maughanby.
Melmerby.
Moresby.
Motherby.
Netherby.
Ormesby.
Ousby.
Outerby.
Parsonby.
Ponsonby.
Rickerby.
Scaleby.
Scotby.
Sowerby.
Tarraby.
Thursby.
Uckmanby.
Uprightby, pronounced Heaverby.

Many names of places in Cumberland commence with *Cum*, as our Cumbrian bard has it:

"We've Cumwhitton, Cumwhinton, Cumranton,
Cumrangen, Cumrew, and Cumcatch;
Wi' mony mair Cums i' the county,
But nane wi' Cumdivock can match."

From whence is derived the prefix *Cum?*

JOHN O' THE FORD.

Malta.

NEWSPAPER FOLK LORE.

(Vol. vi., pp. 221. 338. 466.; Vol. ix., pp. 29. 84. 276.)

Is it quite certain that "no animal can live in the alimentary canal but the parasites which belong to that part of the animal economy?" Being ignorant of the matter I give no opinion, but would bring before your readers' notice the following seemingly well-authenticated instance. I quote from *Insect Transformations*, 1830, p. 239., a work put forth by the Society for the Diffusion of Useful Knowledge.

"That insects are, in some rare cases, introduced into the human stomach, has been more than once proved, though the greater number of the accounts of such facts in medical books are too inaccurate to be trusted.* But one extraordinary case has been completely authenticated, both by medical men and competent naturalists, and is published in the *Dublin Transactions*, by Dr. Pickells of Cork.† Mary Riordan, aged twenty-eight, had been much affected by the death of her mother, and at one of her many visits to the grave seems to have partially lost her senses, having been found lying there on the morning of a winter's day, and having been exposed to heavy rain during the night. When she was about fifteen, two popular Catholic priests had died, and she was told by some old women that if she would drink daily, for a certain time, a quantity of water mixed with clay taken from their graves, she would be for ever secure from disease and sin. Following this absurd and disgusting prescription, she took from time to time large quantities of the draught; some time afterwards, being affected with a burning pain in the stomach (cardialgia), she began to eat large pieces of chalk, which she sometimes also mixed with water and drank.

"Now, whether in any or in all these draughts she swallowed the eggs of insects, cannot be affirmed; but for several years she continued to throw up incredible numbers of grubs and maggots, chiefly of the churchyard beetle (*Blaps mortisaga*). 'Of the larvæ of the beetle,' says Dr. Pickells, 'I am sure I considerably underrate, when I say that not less than 700 have been thrown up from the stomach at different times since the commencement of my attendance. A great proportion were destroyed by herself to avoid publicity; many, too, escaped immediately by running into holes in the floor. Upwards of ninety were submitted to Dr. Thomson's examination; nearly all of which, including two of the specimens of the meal-worm (*Tenebrio molitor*), I saw myself thrown up at different times. The average size was about an inch and a half in length, and four lines and a half in girth. The larvæ of the dipterous insect, though voided only about seven or eight times, according to her account, came up almost literally in myriads. They were alive and moving.' Altogether, Dr. Pickells saw nearly 2,000 grubs of the beetle, and there were

* See Good's *Nosologia, Helminthia Alvi*, and *Study of Medicine*, vol. i. p. 336.

† *Trans. of Assoc. Phys. in Ireland*, vols. iv. viii. and v. p. 177. 8vo: Dublin, 1824-1828.

many which he did not see. Mr. Clear, an intelligent entomologist of Cork, kept some of them alive for more than twelve months. Mr. S. Cooper cannot understand whence the continued supply of the grubs was provided, seeing that larvæ do not propagate, and that only one pupa and one perfect insect were voided*; but the simple fact, that most beetles live several years in the state of larvæ, sufficiently accounts for this. Their existing and thriving in the stomach, too, will appear the less wonderful from the fact that it is exceedingly difficult to kill this insect; for Mr. Henry Baker repeatedly plunged one into spirits of wine, so fatal to most insects, but it revived, even after being immersed a whole night, and afterwards lived three years.†

"That there was no deception on the part of the woman, is proved by the fact that she was always anxious to conceal the circumstance; and that it was only by accident that the medical gentlemen, Drs. Pickells, Herrick, and Thomson, discovered it. Moreover, it does not appear that, though poor, she ever took advantage of it to extort money. It is interesting to learn that, by means of turpentine in large doses, she was at length cured."

EDWARD PEACOCK.

Bottesford Moors, Kirton-in-Lindsey.

* Cooper's edition of Good's *Study of Medicine*, vol. i. p. 358.

† *Philosophical Transactions*, No. 457.

VENTILATION.

(Vol. ix., p. 415.)

"Airs from heaven or blasts from hell."

The mistake which, it is very respectfully submitted, the professed ventilationists fall into, and which may be considered the *fons et origo malorum*, is the notion that foul air rises upwards, and that pure air comes from below; which is just the reverse of the fact.

In any room containing animals or vegetables, the air undergoes a change by respiration.

Leaving the vegetables to care for themselves, and considering the animals, if such a title may be reverently given to members of the House and others shut up in confined apartments for the benefit of their species, it is obvious that the pure air of heaven must undergo a change by the respiratory organs of the members, which change is absolutely necessary to preserve their lives, and each such apartment is a manufactory for converting pure into foul air. Its steam-power is seated in the lungs, which, at each inspiration, take up the oxygen (the principle of life and flame) of the air, and at each expiration give out the carbon of the blood, conveyed by the veins from all parts of the body as refuse, and when purged therefrom by oxygen inspired, convert the venous blood into arterial, and bring life out of death.

What, then, becomes of the expired carbon? The professional ventilationists say it *ascends*, and they provide mechanically, but not scientifically, accordingly. On the contrary, it finally *descends*; and this is the reason why our beds are always a few feet above the floor. If proof is needed, it may be found by applying a candle to the door, slightly ajar, of a room occupied by a few persons, when it will be found that the flame of the candle will point, when held at the lower part of the door, outwards, and at the upper part of the door inwards, showing how the currents of air pass; and as every one knows carbon to be heavier than air, the lower current is the one charged with carbon. The *Grotto del Cane* derives its name from the fact, that a dog passing the stream of carbon issuing from the fissure in the rock, dies; whilst a man walking erect, with his mouth above the stream of carbon, escapes. Our lime-kilns furnish a common example of the fact of the density of carbon compared with atmospheric air. Experiments in proof are constantly exhibited in chemical lectures.

The practical inference, *experto crede*, is that holes in the skirting-boards should be made so as to draw off the foul air, whilst the angelic visits of pure air should be sought from above. Bellows, such as are used in diving-bells, with hot or cold air, might be necessary in an extreme case — long debates in the Commons, for example, — which may require extraordinary ventilation.

T. J. BUCKTON.

Lichfield.

PHOTOGRAPHIC CORRESPONDENCE.

History of Photographic Discovery. — Without entirely agreeing with the opinion expressed to us a few days since, by an eminent scholar and most original thinker, that photography was destined to change the face of the whole world; we have little doubt it is destined to produce some striking social effects. Its history is, therefore, an interesting one, and the following extract from a paper "On some early Experiments in Photography, being the substance of a Letter addressed to Robert Hunt, Esq., by the Rev. J. B. Reade, M.A., F.R.S.," from the *Philosophical Magazine* for May, 1854, seems, in that point of view, so important, that we have transferred it to "N. & Q."

"I may assume that you are already aware, from my letter to Mr. Brayley of March 9, 1839, and published in the *British Review* for August, 1847, that the principal agents I employed, before Mr. Talbot's processes were known, were infusion of galls as an accelerator, and hyposulphite of soda as a fixer.

"I have no doubt, though I have not a distinct recollection of the fact, that I was led to use the infusion of galls from my knowledge of the early experiments by Wedgwood. I was aware that he found *leather* more sensitive than *paper;* and it is highly probable that the tanning process, which might cause the silver

solution to be more readily acted upon when applied to the leather, suggested my application of the tanning solution to paper.

"In your own history of the photographic process," says Mr. Reade, addressing Mr. Hunt, "you say, 'the discovery of the extraordinary property of the gallic acid in increasing the sensibility of the iodide of silver was the most valuable of the numerous contributions which Mr. Talbot has made to the photographic art.' It is nevertheless true, as stated by Sir David Brewster, that 'the first public use of the infusion of nut-galls, which is an *essential element* in Mr. Talbot's patented process, is due to Mr. Reade;' and in my letter to Mr. Brayley I attribute the sensitiveness of my process to the formation of a gallate or tannate of silver. I need scarcely say, that among various experiments I tried gallic and tannic acid in their pure state, both separately and mixed; but the colour of the pictures thus obtained with the solar microscope was at that time less pleasing to my eye, than the rich warm tone which the same acids produced when in their natural connexion with solutions of vegetable matter in the gall-nut. This organic combination, however, was more effective with the solar microscope than with the camera, though the lenses of my camera were five inches in diameter. It is probable enough that the richer tone was due to the greater energy of direct solar rays. In using the solar microscope, I employed a combination of lenses which produced a convergence of the luminous and photogenic rays, together with a dispersion of the calorific rays, and the consequent absence of all sensible heat enabled me to use Ross's cemented powers, and to make drawings of objects inclosed in Canada balsam, and of living animalcules in single drops of water. The method I employed was communicated to the Royal Society in December, 1836, and a notice of it is contained in the 'Abstracts.'

"You inform me that some persons doubt whether I really obtain *gallate of silver* when using an infusion of gall-nuts, and that one of Mr. Talbot's friends raises the question. It is sufficient to reply, that though gallic acid is largely formed by a long exposure of an infusion of gall-nuts to the atmosphere, as first proposed by Scheele, yet this acid does exist in the gall-nut in its natural state, and in a sufficient quantity to form gallate of silver as a photogenic agent; for M. Deyeux observes, that 'when heat is very slowly applied to powdered gall-nuts, gallic acid sublimes from them, a part of which, when the process is conducted with great care, appears in the form of small white crystals.' M. Fiedler also obtained gallic acid by mixing together a solution of gall-nuts and pure alumina, which latter combines with the tannin and leaves the gallic acid free in the solution; and this solution is found, on experiment, to produce very admirable pictures. But what is more to the point, Mr. Brayley, in explaining my process in his lectures, showed experimentally how gallate of silver was formed, and confirmed my view of the sensitiveness of the preparation. It is therefore certain that the use of gallate of silver as a photogenic agent had been made public in two lectures by Mr. Brayley at least two years before Mr. Talbot's patent was sealed.

"I employed hyposulphite of soda as a fixer. Mr. Hodgson, an able practical chemist at Apothecaries' Hall, assisted me in the preparation of this salt, which at that time was probably not be found, as an article of sale, in any chemist's shop in London. Sir John Herschel had previously announced the peculiar action of this preparation of soda on salts of silver, but I believe that I was the first to use it in the processes of photography. I also used iodide of potassium, as appears from my letter, as a fixer, and I employed it as well to form iodide of lead on glazed cards as an accelerator. Iodide of lead has of itself, as I form it, considerable photographic properties, and receives very fair impressions of plants, lace, and drawings when placed upon it, but with the addition of nitrate of silver and the infusion of galls the operation is perfect and instantaneous. Pictures thus taken were exhibited at the Royal Society before Mr. Talbot proposed his iodized paper. The microscopic photographs exhibited at Lord Northampton's in 1839 remained in his lordship's possession. I subsequently made drawings of sections of teeth; and one of them, a longitudinal section of a tooth of the *Lamna*, was copied on zinc by Mr. Lens Aldous for Owen's 'Odontography.' I may say this much as to my own approximation to an art, which has deservedly and by universal consent obtained the name of Talbotype."

Photographic Cautions. — Diffused light being one of the most common causes of photographic failures, I beg to call the attention of your readers to the construction of their cameras. Working with a friend, and taking the same localities, using the same paper and chemicals, his pictures have proved comparative failures, a general browning pervading the whole, evidently the effect of light. Every inspection failed to discover it, until the mode was adopted of putting one of the paper-holders in its position as for taking a picture, then removing the lens, and, with the aid of the focussing-bag, looking through the hole where the lens is applied, when light became visible in many spaces, entirely accounting for these failures. As many such cameras are now becoming made upon the same sliding construction, every one should test his apparatus before he commences, for such a one is entirely useless. Lately also the glass corners for collodion plate-holders in the dark slides, have been by some makers replaced by a sort of silver *looking* wire, but possessing little of that metal. The most minute portion of the copper in this wire coming in contact with the excited collodion, produces a decomposition sufficient to spoil any picture. These may appear trivial things to "make a note of," but as they have caused much vexation to one who has had some photographic experience, they may still more perplex a novice; and as you have done so much towards making the science plain, I hope you will give them space in your forthcoming Number.

LUX IN CAMERA.

A Query respecting Collodion. — I have been making some collodion by Mr. Tery's process, and have iodized it with a very sensitive medium. The collodion is very clear and properly diluted. The ether I used had a very powerful smell of sulphur, and was likewise very strong and volatile. I diluted it with an equal

volume of alcohol. The ether was then still very strong. The cotton dissolved freely. On mixing the iodizing medium, the colour of the collodion turns immediately to nearly a port-wine colour, but still remains very clear. I obtain a very good film of iodide of silver from the bath, but cannot produce a picture under five or seven minutes, whereas with the same lens, and the same iodizing medium, viz.

Alcohol - - - - - -	8 drms.
Iodide of potassium - - - -	8 grs.
Iodide of ammonium - - - -	4 grs.
Iodide of silver - - - - -	½ gr.

I have obtained beautiful pictures in less than one second with collodion prepared by the same (Archer's) process. As I have made a quantity of it, and am unwilling it should be wasted, I have taken the liberty of asking your opinion on the subject. Do you think the collodion is too new, or the ether not good? On pouring the developing solution on the plate (protosulphate of iron), the plate has the appearance of having ink poured on it; but this appearance is removed on the application of the hyposulphite of soda, and the plate remains as clear as when it was taken from the nitrate of silver bath. J. Cook.

The Céroléine Process.—Have any of your photographic correspondents made such experiments on the céroléine process as to enable them to communicate the results to "N. & Q."?

Is Mr. Crooke's process for preserving the sensitiveness of collodion applicable to all collodions? If not, what collodion is best suited for it? Silex.

Mr. Fox Talbot's Patents.—The injunction moved for by Mr. Fox Talbot, as reported in *The Times* of Saturday last, reminds us of a Query which we have been sometimes asked, and which may just now be brought forward with advantage, namely: If Mr. Talbot's patents extend to the collodion process, how comes it that the earliest practisers of the collodion art had to make their own researches? We know one skilful photographer whose experiments were so extensive before he made any tolerable pictures, that his spoiled glass and cuttings were more than a man could lift.

Replies to Minor Queries.

The Olympic Plain (Vol. ix., p. 270.).—I have just seen, in examining the contents of a German periodical, that in May, 1853, a proposal was submitted to the public by Professor Ross, of the University of Halle, for setting on foot a subscription to defray the expense of making excavations in Olympia, thus anticipating, by nearly a year, a recent suggestion to the same effect in "N. & Q." Professor Ross expatiates at considerable length (see *Jahrbücher für Philologie und Pädagogik*, vol. lxviii. p. 203.) on the advantages to be derived, as regards the arts, the literature, and the history of Greece, from the exploration of so celebrated a spot; but, notwithstanding all his arguments and eloquence, the amount of the subscriptions, after the lapse of nine months, only amounted, in February, 1854, to about 38*l.* As this sum was so utterly inadequate for the object intended, it was resolved to devote it to excavations in Mykenæ. Professor Ross takes occasion to pay a high tribute of praise to Lord Aberdeen, for the service rendered by his Lordship in discovering the treasury at Mykenæ. The facilities at Olympia for carrying on excavations are stated by Professor Ross to be very great. It is but a few miles distant from the sea, on the banks of a navigable river, and opposite to the very populous island of Zante; so that workmen, and means, and helps of all kinds can easily be procured. It was intended to give the superintendence of the excavations to Professor Alexander Rizo Rangabe, of the University of Athens, who was to be supplied with an adequate staff of artists, &c. Whatever discoveries might be made, were to become the property of the Greek nation. Travellers were to be permitted to visit the excavations during their progress, and to see all that was going on; and it was thought that a considerable number might be attracted to the spot, as the Austrian steamers convey passengers weekly in three or four days from Trieste to the western coast of the Morea. J. Macray.

Encyclopædia of Indexes, or Table of Contents (Vol. ix., p. 371.).—Your correspondent Thinks I to Myself inquires respecting the desirableness and practicability of forming an "Encyclopædia of Indexes, or Tables of Contents." It was to meet this want (which is very commonly felt) that the publication of the *Cyclopædia Bibliographica* was undertaken. The work has met your approval, and I have the pleasure of announcing that the volume will be completed on June 1. I think it will meet the desire of your correspondent and many others, who, "in reading up on any subject, wish to know whether any author treats upon it, without being obliged to examine his works, at a great expense of time and labour." James Darling.

"*One New Year's Day*" (Vol. ix., p. 467.).—The lines quoted by Mr. Skyring are the opening lines of an old ballad, entitled "Richard of Taunton Dean, or Dumble Dum Deary." It may be found in *Ancient Poems, Ballads, and Songs of the Peasantry of England*, edited (for the Percy Society) by J. H. Dixon, Esq., who says:

> "This song is very popular with the country people in every part of England, but more particularly so with the inhabitants of Somerset, Devon, and Cornwall. There are many different versions."

In the notes to his volume, Mr. Dixon mentions two Irish versions of this ballad, communicated to him by T. C. Croker, Esq., one of which, entitled "Last New Year's Day," is almost *verbatim* with

the English ballad. The other version (which is given by Mr. D.) is entitled "Dicky of Ballyman." J. K. R. W.

[This reference renders it unnecessary to insert the versions kindly supplied by E. L. H. and J. A.]

Unregistered Proverbs (Vol. ix., p. 235.).—The following I find among the poor parishioners of Tor-Mohun in Devonshire, and they were new to me. In answer to some remarks of mine on the necessary infirmities of old age, one of them replied, "You cannot have two forenoons in the same day." And on another occasion, in answer to my saying that something *ought* to be done, although it was not, there came, "*Oughts* are nothings unless they've strokes to them."

WM. FRASER, B.C.L.

Orange Blossoms (Vol. viii., p. 341.; Vol. ix., p. 386.).—I have seen it stated that the use of these flowers at bridals was derived from the Saracens, or at least from the East, and that they were thus employed as emblems of fecundity.

WM. FRASER, B.C.L.

Peculiar Use of the Word "Pure" (Vol. viii., p. 125.).—Your correspondent is evidently not a Gloucestershire man. The word *pure* is commonly used in that county to express being in good health. I remember an amusing instance, which occurred many years ago. A gentleman, a friend of mine, who resided in an establishment where young ladies were educated, was met one day by an honest farmer; who, after inquiring kindly for his own health, said with equal good nature and simplicity, "I hope, Zur, the ladies be all *pure*."

GLOUCESTRENSIS.

Worm in Books (Vol. viii., p. 412.).—ALETHIS is presented with the following recipe from a very curious old French book of receipts and secrets for everything connected with arts and trades. Put some powdered colocynth into a phial, and cover the mouth with parchment pierced with holes. With this the books should be powdered, and from time to time beaten to drive out the powder, when the same process must be repeated.

F. C. H.

Chapel Sunday (Vol. vii., p. 527.).—Not having received an answer to my Query of the origin of the celebration of Chapel Sunday in the Lake district, I would venture a surmise which some Cumbrian antiquary will perhaps correct, if wrong. I take it to be the day in honour of the patron saint of the chapel: and now, when such festivals are little observed, it has been changed to the nearest Sunday. In this thinly populated district, and where, from its mountainous and rugged character, travelling before the formation of the present good roads was neither agreeable nor (probably) safe, "at chapel" was the only time many of the inhabitants saw each other. Meeting, therefore, on so auspicious a day as that of the patron saint, might in "merrie time" of old induce a little festivity. PRESTONIENSIS.

Bishop Inglis of Nova Scotia (Vol. vii., p. 263.).—According to a short biography in the *Documentary History of New York*, vol. iii. p. 1066., this prelate was born A.D. 1734. His birth-place is not mentioned. Some letters and other writings by him may be found in the fourth volume of the same work. UNEDA.

Philadelphia.

Gutta Percha made soluble (Vol. ix., p. 350.).—E. B. can procure at any chemist's establishment a solution of gutta percha in chloroform, which may answer the purpose required by him. It is used by medical men as a dressing for abrasion in the skin of bed-ridden persons, and is applied with a camel's-hair brush. It hardens on being applied, and produces an artificial skin, which saves the patient from farther suffering in the place to which it has been applied. EXPERTO CREDE.

Naphtha will render gutta percha soluble; and if needed to be used as a varnish, it is only necessary to make a solution in a closed vessel, and apply it with a brush. The naphtha will evaporate and leave a thin coating of firmly-adhering gutta percha behind. SHIRLEY HIBBERD.

Impe (Vol. viii., pp. 443. 623.).—This epithet has been much discussed, but I think that no reference has been made to the following remarkable instances of its application.

In the Beauchamp Chapel at St. Mary's Warwick is the altar-tomb and effigy of the infant son of Robert Dudley, Earl of Leicester, with a long inscription, which begins:

"Heere resteth the body of the noble impe Robert of Dudley, Baronet of Denbigh, sonne of Robert, Erle of Leycester, nephew and heire unto Ambrose, Erle of Warwike."

In a letter from Edinburgh, dated 5th November, 1578, John Aleyn to the Bishop of Carlisle, writes of "the goodly young Imp their King," who was afterwards our James I.; and the Earl of Shrewsbury in 1585 writes of "my wife and her imps," the lady being his energetic Countess Elizabeth Hardwick, widow of Sir William Cavendish. (See Lodge's *Illustrations of British History*, vol. ii. pp. 135. 275.) R. A.

Melford.

"*Bothy*" (Vol. ix., p. 305.).—For a very complete account of "the Bothy system" in Scotland, see the able and interesting pamphlet of the Rev. Harry Stuart: *Agricultural Labourers as they were, are, and should be* (Blackwood).

W. C. TREVELYAN.

Work on Ants (Vol. ix., p. 303.).—I presume that the work for which Σ. inquires is, *Recherches sur les Mœurs des Fourmis indigènes*, par P. Huber, Paris, 1810.* 'Αλιεύς.

Dublin.

Jacobite Garters (Vol. viii., p. 586.).—I have lately seen a watch-ribbon, or perhaps garter, with a Jacobite inscription in white letters somewhat like that described by E. L. J., but only about half the length. The middle stripe was red between two blue ones, and yellow edges; there was no attempt at a plaid. The owner had no tradition about it, as connected with any particular incident in Prince Charles' career. P. P.

"*The Three Pigeons*" (Vol. ix., p. 423.).—I think Washington Irving, in his *Life of Goldsmith*, satisfactorily explains the origin of the song in *She Stoops to Conquer*, which your correspondent G. Taylor supposes was suggested by the inn at Brentford, mentioned by Dr. Rimbault. The American biographer says that Goldsmith and his companion Bryanton

"Got up a country club at the inn at Ballymahon, of which Goldsmith soon became the oracle and prime wit; astonishing his unlettered associates by his learning, and being considered capital at a song and story. From the rustic conviviality of the inn at Ballymahon, and the company which used to assemble there, it is surmised that he took some hints in after-life for his picturing of Tony Lumpkin and his associates, 'Dick Muggins the exciseman, Jack Slang the horse doctor, Little Aminadab that grinds the music-box, and Tom Twist that spins the pewter-platter.' Nay, it is thought that Tony's drinking-song at the 'Three Jolly Pigeons' was but a revival of one of the convivial catches at Ballymahon."

And the author farther remarks, that

"Though Goldsmith ultimately rose to associate with birds of a finer feather, his heart would still yearn in secret after the 'Three Jolly Pigeons.'"

If this be correct, as it most likely is, the song referred to, and the scene it illustrates, were not suggested by the inn at Brentford. B. M.

Philadelphia.

The alehouse situate at Lishoy in Ireland, where Goldsmith's father was vicar, was, no doubt, "The Three Pigeons" of *She Stoops to Conquer*. There is a sketch of it in the *Tourist's Handbook for Ireland*, p. 175. The author refers to Mr. John Forster's *Life of Goldsmith*, which I have not at hand. Thompson Cooper.

Cambridge.

Corporation Enactments (Vol. ix., p. 300.).—It is an easy, but generally an unsafe thing to quote from quotations. Abhba should have referred to *The Dublin Penny Journal*, vol. i. p. 226., for his extracts from the Town Books of the Corporation of Youghal, co. Cork; and, even then, might have made farther reference to Crofton Croker's *Researches in the South of Ireland*, p. 160., whence the paragraph (unacknowledged) was introduced into *The Dublin Penny Journal*. Mr. Croker, moreover, fell into error with respect to the dates of these curious enactments, which were long antecedent to 1680 and 1703. I have seen them in the original (Book A), and vouch for the accuracy of the subjoined:

"1613–14. Thomas Geoffry made a freeman (being a barber), on condition that he should trim every freeman for sixpence per ann.

"1622. John Bayly made free, on condition to dress the dinners of the several Mayors."

I may give you some farther extracts from a MS. Note Book relative to this corporation at a future period. Samuel Hayman, Clk.

South Abbey, Youghal.

The Passion of our Lord dramatised (Vol. ix., p. 373.).—A drama on the *Passion of Christ* (the first specimen of the kind that has descended to our days) is attributed to St. Gregory of Nazianzum, but is more probably the production of Gregory of Antioch (A.D. 572). It is described by most of the ecclesiastical writers: Tillemont, Baillet, Baronius, Bellarmin, Dupin, Vossius, Rivet, Labbæus, Ceillier, Fleury, &c.

In 1486, when *La Mistère de la Passion*, or the Passion of our Saviour, was exhibited at Antwerp, the beholders were astonished by *five* different scaffolds, each having several stages rising perpendicularly: paradise was the most elevated, and it had two stages. But even this display was eclipsed by another exhibition of *The Passion*, where no fewer than *nine* scaffolds were displayed to the wondering gaze of the people.

In 1556, according to Strype (*Life of Sir Thos. Pope*, Pref. p. vii.), the *Passion of Christ* was represented at the Grey Friers in London, on Corpus Christi Day, before the Lord Mayor, the Privy Council, and many great persons of the realm. Again, the same historian informs us (*Ecclesiastical Memorials*, iii. c. xlix.) under the date 1557:

"The *Passion of Christ* was acted at the Grey Friers on the day that war was proclaimed against France, and in honour of that occasion."

[* Our correspondent Σ. begs us to acknowledge the favour of the communication of 'Αλιεύς, but his inquiry "on the habits of ants" is by an author, a M. Hauhart, and of a much later date than Huber's. He is informed it is to be found in the Transactions of the University of Basle in Switzerland, published with this title, *Die Zeitschrift der Basler Hochschule*, 1825, p. 62.; but he has not been successful in obtaining a sight of that work.]

It is generally considered that the last miracle play represented in England was that of *Christ's Passion*, in the reign of James I., which Prynne informs us was—

"Performed at Elie House in Holborne, when Gondomar lay there, on Good Friday at night, at which there were thousands present."

Busby's idea, "that the manner of reciting and singing in the theatres formed the original model of the Church service," is as absurd as it is untenable. EDWARD F. RIMBAULT.

It is said that Apollonarius of Laodicea (A.D. 362), and Gregory of Nazianzum not much later, dramatised our Lord's Passion. Many, however, regard the *Christus Patiens*, ascribed to Gregory, as spurious. The Passion of our Lord was represented in the Coliseum at Rome as much as six centuries ago. The subject was a favourite one in Italy. In France, "The Fraternity of the Passion of our Saviour" received letters patent from Charles VI. in 1402. Their object was to perform moralities or mysteries, *i. e.* plays on sacred subjects. In 1486, the Chapter of the Church at Lyons gave sixty livres to those who had played the mystery of the Passion of our Lord Jesus Christ. In 1518, Francis I. confirmed by letters patent the privileges of the Confrères de la Passion: one of their pieces, reprinted in 1541, is entitled *Le Mystère de la Passion de N. S. J. C.* The same subject was common in Spain and Germany. In England the Coventry mysteries, &c. partook of the same character. The Cotton MS. (Vespasian, b. viii.) and the Chester Whitsun plays (Harleian MS. 2013.) would probably afford information which I cannot now give. So late as 1640, Sandys wrote a tragedy, on a plan furnished by Grotius, upon Christ's Passion. A little research would give H. P. a number of similar facts. B. H. C.

If your correspondent wishes for authority for the fact of our blessed Lord's Passion being dramatised, he will find an example in Gregor. Naz., the *editio princ.* of which I have before me, entitled Χρίστος πάσχων, Rom. 1542. J. C. J.

See the true account and explanation of the service of the Passion, in Cardinal Wiseman's *Lectures on the Offices of Holy Week*, 1854, 8vo., Dolman. W. B. T.

Hardman's Account of Waterloo (Vol. ix., pp. 176. 355.). — Lieutenant Samuel Hardman was present with the 7th Hussars at the cavalry actions of Sahagun (Dec. 21, 1808) and Benevente (Dec. 29, 1808), previous to his appointment, May 19, 1813, as Cornet, Royal Waggon Train, "from serjeant-major, 7th Light Dragoons." I was in error in stating that he was appointed "Lieutenant and Adjutant, Dec. 15, 1814, in the 10th Hussars, *in which he had commenced his military career.*" The 10th and 15th Hussars were in action at Sahagun and Benevente, but Mr. Hardman never served in the 10th Hussars until December 1814.

Query, Why is Sahagun not to be found on the appointments of the 10th Hussars, as well as on those of the 15th Hussars, as both regiments were engaged with the enemy on that occasion? G. L. S.

Aristotle (Vol. ix., p. 373.). — See Aristotle's *Ethics*, bk. v. ch. iv. B. H. C.

Papyrus (Vol. ix., p. 222.).—If R. H. means the growing plant, it is to be found in most botanical gardens. P. P.

Bell at Rouen (Vol. viii., p. 448.; Vol. ix., p. 233.). — A portion of the great George d'Ambois is preserved in the Museum of Antiquities at Rouen, where I saw it four years ago. CPL.

Word-minting (Vol. ix., pp. 151. 335.). — Your correspondent J. A. H. cannot have seen Richardson's *Dictionary*, where he will find the word *derangement*, in the sense of madness, illustrated by an instance from Paley, *Evidences*, prop. 2. CPL.

Coleridge's Christabel (Vol. vii., pp. 206. 292.; Vol. viii., pp. 11. 111.; Vol. ix., p. 455.). — My Query relative to Christabel (Vol. vii., p. 292.) seems to have been lost sight of, and has not as yet received a reply. Will you kindly permit me to renew it?

In the *European Magazine* for April, 1815, there appeared a poem entitled "Christobell: a Gothic tale. Written as a sequel to a beautiful legend of a fair lady and her father, deceived by a witch in the guise of a noble knight's daughter." It is dated "March, 1815," and signed "V.," and was reprinted in *Fraser's Magazine* for January, 1835. It commences thus:

"Whence comes the wavering light which falls
On Langdale's lonely Chapel-walls?
The noble mother of Christobell
Lies in that lone and drear chapelle."

Query, What is known of the history and authorship of this poem?

It will be observed from the dates, that the *sequel* appeared in print before Christabel was published by Coleridge. J. M. B.

Garrick's Funeral Epigram (Vol. vii., p. 619.). — Bishop Horne was, I believe, the author of these verses; at least I have seen them in a volume published by him, entitled (I think) *Miscellanies*: and I think they are stated to be his in Jones' *Life of Horne*. But I have neither work at this moment before me to refer to.

GEO. E. FRERE.

Roydon Hall, Diss.

Miscellaneous.

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Notices to Correspondents.

We have this week omitted our NOTES ON BOOKS *to make room for the many* REPLIES TO MINOR QUERIES *waiting for insertion.*

T. W. *will find the line*—

"Men are but children of a larger growth"—

in Dryden's All for Love, *Act IV. Sc.* 1.

Δ. *Has our Correspondent consulted the Rev. J. Blunt's* Vestiges of Ancient Customs and Manners in Modern Italy and Sicily, 8vo. 1823?

H. EDWARDS. *The epithet referred to is an obvious corruption of an extremely coarse one, formerly applied to all who refused to wear the oak-apple on the 29th of May.*

TOM KING. Monsieur Tonson *was written by the late John Taylor, the well-known editor of* The Sun, *and will be found in the collection of his poems.*

LOCCAN. Bâtman, *from Fr.* bât, *hence corrupted into* bawman, *an officer's servant.*

I. R. R. *Valentine Schindler, a learned German, was born at Oedern, in Misnia, and became professor of the Oriental languages at Wittemberg, and at Helmstadt, where he died in* 1611.——*Rodrigo Sanchez de Arevalo, Lat.* Rodericus Sanctius, *a learned Spanish prelate, was born in* 1404. *He was successively promoted to the bishoprics of Zamora, Calahorra, and Palencia. He died in* 1470.

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ERRATUM. Vol. ix., p. 474., col. 2, line 25, *for* "*German* sherry wines," *read* "*Genuine* sherry wines."

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Notes.

STONE PILLAR WORSHIP.

In Vol. v., p. 121. of "N. & Q.," there is an interesting note on this subject by SIR J. EMERSON TENNENT, which he concludes by observing that "it would be an object of curious inquiry, if your correspondents could ascertain whether this (the superstitious veneration of the Irish people for such stones) be the last remnant of pillar worship now remaining in Europe." I am able to assure him that it is not. The province of Brittany, in France, is thickly studded with stone pillars, and the history and manners of its people teem with interesting and very curious traces of the worship of them. In fact, Brittany and Breton antiquities must form the principal field of study for any one who would investigate or treat the subject exhaustively.

A list of the principal of these pillars still remaining may be found in the note at p. 77. of the first vol. of Manet's *Histoire de la Petite Bretagne:* St. Malo, 1834. But abundant notices of them will be met with in any of the numerous works on the antiquities and topography of the province. They are there known as "Menhirs," from the Celtic *maen*, stone, and *hirr*, long; or "Peulvans," from *peul*, pillar, and *maen* (changed in composition into *vaen*), stone. See *Essai sur les Antiquités du Département du Morbihan*, par J. Mahé, Vannes, 1825, where much curious information on the subject may be found. This writer, as well as the Chevalier de Freminville, in his *Monuments du Morbihan*, Brest, 1834, p. 16., thinks that these menhirs, so abundant throughout Brittany, may be distinguished into three classes: 1. Those intended as sepulchral monuments; 2. Those erected as memorials of some great battle, or other such national event; and 3. Those intended to represent the Deity, and which were objects of worship. I have little doubt that these gentlemen are correct in the conclusions at which they have arrived in this respect. But it is curious to find both of them —men unquestionably of learning, and of widely extended and varied reading — considering the poems of Ossian as indisputably authentic, and quoting from them largely as from unquestioned documents of historic value.

The largest "menhir" known to be in existence —if, indeed, it can still be said to be so—is that of Locmariaker, a commune of the department of Morbihan, a little to the south of Vannes. This vast stone, before it was thrown down and broken into four pieces—its present condition—was fifty-eight French feet in length. Its form, when entire, was that of a double cone, so that its largest diameter was at about the middle of its length. It has been calculated to weigh more than four hundred thousand French pounds. In its immediate neighbourhood is a very large specimen of the "Dolmens," or druidical altars on which victims were sacrificed.

As to the question when the worship of these stones ceased, my own observations of the manners and habits of the people there, some fifteen years since, would lead me to say that it had not then ceased. No doubt such an assertion would be indignantly repelled by the clergy, and perhaps by many of the peasantry themselves. The question, however, if gone into, would become a subtle one, turning on another, as to what is to be deemed *worship*. And we all know that the tendency of unspiritual minds to idolatry has led the priesthood of Rome to institute verbal distinctions on this point, which open the door to very much that a plain unbiassed man must deem rank polytheism. My knowledge of the people in Italy enables me to affirm, with the most perfect certainty, that not only the peasantry very generally, but many persons much above that rank, do, to all intents and purposes, and in the fullest sense of the word, *worship* the Madonna, and believe that there are several separate and wholly distinct persons of that name. And that this worship is often as wholly Pagan in its nature as in its object, is curiously proved by the fact, which brings us back again to Brittany, that in many instances in that province we find chapels dedicated to "Notre Dame de la Joye," and "Notre Dame de Liesse," which are all built on spots where, as M. de Freminville says in his *Antiquités du Finisterre*, p. 106., "the Celts worshipped a divinity which united the attributes of Cybele and Venus." And Souvestre, in his *Derniers Bretons*, vol. i. p. 264., tells us that there still exists near the town of Tréguier, a chapel dedicated to Notre Dame de la Haine; that it would be a mistake to suppose that the people have ceased to believe in a deity of hate, and that persons may still be seen skulking thither to pray for the gratification of their hatred.

SIR J. EMERSON TENNENT quotes a passage from Borlase, in which he says, speaking of this stone-worship among the Cornish, a people of near kin to the Armorican Bretons, that it might be traced by the prohibitions of councils through the fifth and sixth, and even into the seventh century. I find a council, held at Nantes in 658, ordering that the stones worshipped by the people shall be removed and put away in places where their worshippers cannot find them again; a precaution which the history of some of these stones in Brittany shows to have been by no means superfluous. But the usage may be traced by edicts seeking to restrain it to a later period than this. For in the *Capitulaires* of Charlemagne (Lib. x. tit. 64.), he commands that the abuse of worshipping stones shall be abolished.

There can be no doubt, however, that this worship remained even avowedly to a very much more recent period in Brittany. "It is well known,"

says De Freminville, in his *Antiquités des Côtes-du-Nord*, p. 31., "that idolatry was still exercised in the Isle of Ushant, and in many parishes of the diocese of Vannes, in the seventeenth century. And even at the present day," he adds, "how many traces of it do we find in the superstitious beliefs of our peasants!"

Many of these notions still so prevalent in the remoter districts of that remote province, seem to point to nearly obliterated indications of a connexion between these "peulvans" or pillar-stones, and the zodiacal forms of worship, which the Druids are known to have, more or less exoterically, practised. Thus it is believed in many localities that a "menhir" in the neighbourhood *turns on its axis at midnight.* (Mahé, *Essai sur les Antiq. du Morbihan*, p. 229.) In other cases the peasantry make a practice of specially visiting them on the eve of St. John, *i. e.* at the summer solstice.

Various other remnants of the ideas or practices inculcated by the ancient faith may be traced in usages and superstitions still prevalent, and, without such a key to their explanation, meaningless. With such difficulty did the new supplant the old religion. Many curious illustrations may be found in Brittany of the means adopted by the priests of the new faith to steal, as it were, for their own emblems the adoration which all their efforts were ineffectual to turn from its ancient objects, in the manner mentioned by the writer in the *Archæologia*, cited by Sir J. E. Tennent in his Note. Thus we find "menhirs" with crosses erected on their summits, and sculptured on their sides. See *Notions Historiques, etc. sur le Littoral du Département des Côtes-du-Nord*, par M. Habasque: St. Brieuc, 1834, vol. iii. p. 22.

In conclusion, I may observe that this worship prevailed also in Spain—as, doubtless, throughout Europe—inasmuch as we find the Eleventh and Twelfth Councils of Toledo warning those who offered worship to stones, that they were sacrificing to devils. T. A. T.

Florence, March, 1854.

SOMERSETSHIRE FOLK LORE.

1. All texts heard in a church to be remembered by the congregation, for they must be repeated at the day of judgment.

2. If the clock strikes while the text is being given, a death may be expected in the parish.

3. A death in the parish during the Christmas tyde, is a token of many deaths in the year. I remember such a circumstance being spoken of in a village of Somerset. Thirteen died in that year, a very unusual number. Very many attributed this great loss of life to the fact above stated.

4. When a corpse is laid out, a plate of salt is laid on the chest. Why, I know not.

5. None can die comfortably under the cross-beam of a house. I knew a man of whom it was said at his death, that after many hours hard dying, being removed from the position under the cross-beam, he departed peaceably. I cannot account for the origin of this saying.

6. Ticks in the oak-beams of old houses, or death-watches so called, warn the inhabitants of that dwelling of some misfortune.

7. Coffin-rings, when dug out of a grave, are worn to keep off the cramp.

8. Water from the font is good for ague and rheumatism.

9. No moon, in its change, ought to be seen through a window.

10. Turn your money on hearing the first cuckoo.

11. The cattle low and kneel on Christmas eve.

12. Should a corpse be ever carried through any path, &c., that path cannot be done away with. For cases, see Wales, Somerset, Bampton, Devon.

13. On the highest mound of the hill above Weston-super-Mare, is a heap of stones, to which every fisherman in his daily walk to Sand Bay, Kewstoke, contributes one towards his day's good fishing.

14. Smothering hydrophobic patients is still spoken of in Somerset as so practised.

15. Origin of the saying "I'll send you to Jamaica." Did it not take its source from the unjudge-like sentence of Judge Jeffries to those who suffered without sufficient evidence, for their friendly disposition towards the Duke of Monmouth: "To be sent —— —— to the plantations of Jamaica?" Many innocent persons were so cruelly treated in Somerset.

16. The nurse who brings the infant to be baptized bestows upon the first person she meets on her way to the church whatever bread and cheese she can offer, *i. e.*, according to the condition of the parents.

17. In Devonshire it is thought unlucky not to catch the first butterfly.

18. Mackerel not in season till the lesson of the 23rd and 24th of Numbers is read in church. I cannot account for this saying. A better authority could have been laid down for the remembering of such like incidents. You may almost form a notion yourself without any help. The common saying is, Mackerel is in season when Balaam's ass speaks in church. M. A. Balliol.

IRISH RECORDS.

It not unfrequently happens that ancient deeds and such like instruments executed in England, and relating to English families or property, are

to be found on record upon the rolls of Ireland. The following transcripts have been taken from the Memoranda Roll of the Irish Exchequer of the first year of Edward II.:

"Noverint universi me Johannem de Doveria Rectorem Ecclesie de Litlington Lyncolnensis Dyocesis recepisse in Hibernia nomine domini Roberti de Bardelby clerici subscriptas particulas pecunie per manus subscriptorum, videlicet, per manus Johannis de Idessale dimid' marc'. Item per manus Thome de Kancia 5 marc'. Item per manus Ade Coffyn 2 marc'. Item per manus mercatorum Friscobaldorum 10 libri una vice et alia vice per manus eorundem mercatorum 100ˢ, fratre Andr' de Donscapel de ordine minorum mediante. Item per manus Johannis de Seleby 29ˢ. Item de eodem Johanne alia vice 2 marc' et dimid'. Item per manus ejusdem Johannis tertia vice tres marc' et dimid'. Item per dominum Willielmum de Estden per manus Ricardi de Onyng 100ˢ. Et per manus domini Johannis de Hothom pro negociis domini Walteri de la Haye centum solid? De quibus particulis pecunie memorate predictum dominum Robertum de Bardelby et ejus executores quoscumque per presentes quieto imperpetuum. Ita tamen quod si alia littera acquietancie ab ista littera de dictis particulis pecunie inveniatur de cetero alicubi pro nulla cassa cancellata irrita et majus imperpetuum habeatur. In cujus rei testimonium sigillum meum presentibus apposui. Datum apud Dublin', 28 die Februarij, anno regni regis Edwardi primo."—*Rot. Mem.* 1 Edw. II. m. 12. dorso.

"A toutz ceaux q' ceste p'sente l're verrount ou orrount Rauf de Mounthermer salutz en Dieu — Sachez nous avoir ordeine estably e assigne 'n're foial et loial Mons' Waut' Bluet e dan Waut' de la More, ou lun de eaux, si ambedeux estre ne point, de vendre e n're p'fit fere de totes les gardes e mariages es parties Dirlaunde q' escheierent en n're temps, e de totes autres choses q' a nous apartenēt de droit en celes p'ties, e qᵉunque eaux feroun pʳ n're prou, co'me est susdit, teignoms apaez e ferme e estable lavoms. En tesmoigne de quele chose a ceste n're l're patente avoms mys n're seal. Don' a Tacstede le quᵗ jour de Octobr lan du regne le Rey Edward pᵗmer."—*Rot. Mem.* 1 Edw. II. m. 17.

"Rogerus Calkeyn de Gothurste salutem in Domino Sempiternam. Noveritis me remisisse et quietum clamasse pro me et heredibus meis Johanni de Yaneworth heredibus suis et assignatis, totum jus et clameū quod habui vel aliquo modo habere potui, in tenemento de Gothurste in dominio de Cheddeworth. Ita quod nec ego nec heredes mei nec aliquis nomine nostro, aliquid juris vel clamei in prædicto tenemento habere vendicare poterimus imperpetuum. In cujus rei testimonium huic presenti scripto sigillum meum apposui. Hiis testibus, Magistro Waltero de Istelep tunc Barone domini Regis de Scaccario Dublin', Thoma de Yaneworth, Rogero de Glen, Roberto de Bristoll, Roberto scriptore, et aliis."—*Rot. Mem.* 1 Edw. II. m. 30.

JAMES F. FERGUSON.

Dublin.

DERIVATION OF CURIOUS BOTANIC NAMES, AND ANCIENT ITALIAN KALYDOR.

The generic name of the fern *Ceterach officinarum* is generally said to be derived from the Arabic *Chetherak*. I find however, among a list of ancient British names of plants, published in 1633 at the end of Johnson's edition of Gerard, the expression *cedor y wrach*, which means *the joined* or *double rake*, and is exactly significant of the form of the Ceterach. The Fernrakes are joined as it were back to back; but the single prongs of the one alternate botanically with those of the other. Master Robert Dauyes, of Guissaney in Flintshire, the correspondent of Johnson, gives the name of another of the Filices (*Equisetum*) as the English equivalent of the ancient British term. But the form of this plant does not at all correspond to that signified by the Celtic words. It is not improbable, therefore, that he was wrong as respects the correct English name of the plant.

The Turkish *shetr* or *chetr*, to cut, and *warak*, a leaf, seem to point out the meaning of the Arabic term quoted in Hooker's *Flora* and elsewhere. Probably some of your Oriental readers will have the kindness to supply the exact English for *chetherak*.

It appears to me, however, that the transition from *cedorwrach* to *ceterach* is more easy, and is a more probable derivation.

Hooker and Loudon say that another generic name, *Veronica*, is of doubtful origin. In the Arabic language I find *virunika* as the name of a plant. This word is evidently composed of *nikoo*, beautiful, and *viroo*, remembrance; viroonika therefore means beautiful remembrance, and is but an Oriental name for a Forget-me-not, for which flower the *Veronica chamædrys* has often been mistaken. Possibly the name may have come to us from the Spanish-Arabian vocabulary. The Spaniards call the same plant *veronica*. They use this word to signify the representation of our Saviour's face on a handkerchief. When Christ was bearing his cross, a young woman, the legend says, wiped his face with her handkerchief, which thenceforth retained the divine likeness.*

The feminine name *Veronica* is of course the Latin form of φερονίκη, victory-bearer (of which Berenice is the Macedonian and Latin construction), and is plainly, thus derived, inappropriate as the designation of a little azure wild flower which, like loving eyes, greets us everywhere.

In looking over Martin Mathée's notes on *Dioscorides*, published 1553, I find that Italian women of his time used to make a cosmetic of the root of the *Arum*, commonly called "Lords and Ladies." The mixture, he says, makes the skin wondrously

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[* Se « "N. & Q.," Vol. vi., pp. 199. 252. 304.]

white and shining, and is called *gersa.* ("*Ils font des racines d'Aron de l'eaue et de lexive,*" &c., tom. v. p. 98.) HUGHES FRASER HALLE, LL.D.

South Lambeth.

Minor Notes.

Forensic Jocularities.—The epigram on "Four Lawyers," given in Vol. ix., p. 103. of "N. & Q.," has recalled to my recollection one intended to characterise four worthies of the past generation, which I heard some thirty years since, and which I send for preservation among other flies in your amber. It is supposed to record the history of a case:

"Mr. Leech
Made a speech,
Neat, concise, and strong;
Mr. Hart,
On the other part,
Was wordy, dull, and wrong.
Mr. Parker
Made it darker;
'Twas dark enough without.
Mr. Cooke,
Cited his book;
And the Chancellor said—I doubt."

—a picture of Chancery practice in the days "when George III. was king," which some future Macaulay of the twenty-first or twenty-second century, when seeking to reproduce in his vivid pages the form and *pressure* of the time, may cite from "N. & Q." without risk of leading his readers to any very inaccurate conclusions. T. A. T.

Florence.

Ridley's University.—The author of *The Bible in many Tongues* (a little work on the history of the Bible and its translations, lately published by the Religious Tract Society, and calculated to be useful), informs us that Ridley "tells us incidentally," in his farewell letter, that he learned nearly the whole of St. Paul's Epistles "in the course of his solitary walks at Oxford." What Ridley tells us directly in his "Farewell" to Pembroke Hall, Cambridge, is as follows:

"In my orchard (the walls, butts, and trees, if they could speak, would bear me witness) I learned without book almost all Paul's Epistles; yea, and I ween all the canonical epistles, save only the Apocalypse."

ABHBA.

Marvellous, if true.—

"This same Duc de Lauragnois had a wife to whom he was tenderly attached. She died of consumption. Her remains were not interred; but were, by some chemical process, reduced to a sort of small stone, which was set in a ring which the Duke always wore on his finger. After this, who will say that the eighteenth century was not a romantic age?"—*Memoirs of the Empress Josephine*, vol. ii. p. 162.: London, 1829.

E. H. A.

Progress of the War.—One is reminded at the present time of the satirical verses with reference to the slow progress of business in the National Assembly at the first French Revolution, which were as follows:

"Une heure, deux heures, trois heures, quatre heures,
Cinq heures, six heures, sept heures, midi;
Allons-nous diner, mes amis!
Allons-nous," &c.

"Une heure, deux heures, trois heures, quatre heures,
Cinq heures, six heures, sept heures, minuit;
Allons-nous coucher, c'est mon avis!
Allons-nous coucher," &c.

Which may be thus imitated in our language:

"One o'clock, two o'clock, three o'clock, four,
Five o'clock, six o'clock, seven o'clock, eight,
Nine o'clock, ten o'clock, eleven o'clock, noon;
Let's go to dinner, 'tis none too soon!
Let's go to dinner," &c.

"One o'clock, two o'clock, three o'clock, four,
Five o'clock, six o'clock, seven o'clock, eight,
Nine o'clock, ten o'clock, eleven, midnight;
Let's go to bed, 'tis all very right!
Let's go to bed," &c.

F. C. H.

Hatherleigh Moor, Devonshire.—I copy the following from an old Devonshire newspaper, and should be obliged if any of your correspondents can authenticate the circumstances commemorated:

"When John O'Gaunt laid the foundation stone
Of the church he built by the river;
Then Hatherleigh was poor as Hatherleigh Moor,
And so it had been for ever and ever.
When John O'Gaunt saw the people were poor,
He taught them this chaunt by the river;
The people are poor as Hatherleigh Moor,
And so they have been for ever and ever.
When John O'Gaunt he made his last will,
Which he penn'd by the side of the river,
Then Hatherleigh Moor he gave to the poor,
And so it shall be for ever and ever."

The above lines are stated to have been found "written in an ancient hand." BALLIOLENSIS.

Cromwellian Gloves.—The *Cambridge Chronicle* of May 6, says that there is in the possession of Mr. Chas. Martin, of Fordham, a pair of gloves, reputed to have been worn by Oliver Cromwell. They are made of strong beaver, richly fringed with heavy drab silk fringe, and reach half way between the wrist and the elbow. They were for a long time in the possession of a family at Huntingdon. There is an inscription on the inside, bearing the name of Cromwell; but the date is nearly obliterated. P. J. F. GANTILLON.

Restall.—In the curious old church book of the Abbey Parish, Shrewsbury, the word *restall* occurs as connected with burials in the interior of the church. I cannot find this word in any dictionary to which I have access. Can the readers of "N. & Q." explain its meaning and origin, and supply instances and illustrations of its use elsewhere? I subjoin the following notes of entries in which the word occurs:

"1566. Received for restall and knyll.
1577. Received for buryalls in the church, viz.
Itm. for a restall of Jane Powell for her gra[d] mother, vijs. viij*d*."

1593. The word is now altered to "lastiall," and so continues to be written till April 29, 1621, when it is written "restiall," which continues to be its orthography until 1645, when it ceases to be used altogether, and "burials in the church" are alone spoken of. PRIOR ROBERT OF SALOP.

Queries.

SEPULCHRAL MONUMENTS.

(*Continued from* p. 514.)

In a previous communication, fighting under the shield of a great authority, I attempted to prove that the effigies of the mediæval tombs presented the semblance of death — death in grandeur, mortality as the populace were accustomed to behold it, paraded in sad procession through the streets, and dignified in their temples. The character of the costume bears additional testimony to their supposed origin, and strongly warrants this conclusion. It is highly improbable that the statuaries of that age would clothe the expiring ecclesiastic in his sacerdotal robes, case the dying warrior in complete steel, and deck out other languishing mortals in their richest apparel, placing a lion or a dog, and such like crests or emblems, beneath their feet. They were far too matter-of-fact to treat a death-bed scene so poetically. The corpse however, when laid in state, *was* arrayed in the official or the worthiest dress, and these heraldic appurtenances *did* occupy that situation. Thus in 1852 were the veritable remains of Prince Paul of Wurtemburg, in full regimentals and decorated with honours, publicly exhibited in the Chapelle Ardente at Paris (*Illustrated London News*, vol. xx. p. 316.). Unimaginative critics exclaim loudly against the anomaly of a lifeless body, or a dying Christian, being thus dressed in finery, or covered with cumbrous armour; and such would have been the case in former days had not the people been so familiarised with this solemn spectacle. In an illumination in Froissart we have the funeral of Richard II., where the body is placed upon a simple car attired in regal robes, a crown being on the head, and the arms crossed. We are informed that "the body of the effigies of Oliver Cromwell lay upon a bed of state covered with a large pall of black velvet, and that at the feet of the effigies stood his crest, according to the custom of ancient monuments." The chronicler might, perhaps, have said with more propriety "in accordance with tradition;" cause and effect, original and copy, being here reversed.

"In a magnificent manner (he proceeds) the effigies was carried to the east end of Westminster Abbey, and placed in a noble structure, which was raised on purpose to receive it. It remained some time exposed to public view, the corpse having been some days before interred in Henry VII.'s Chapel."

In the account of the funeral obsequies of General Monk, Duke of Albemarle, in 1670, the writer says:

"Wren has acquitted himself so well, that the hearse, now that the effigy has been placed upon it, and surrounded by the banners and bannerols, is a striking and conspicuous object in the old abbey. It is supported by four great pillars, and rises in the centre in the shape of a dome."

It is here also worthy of note, that Horncastle Church affords a curious example of the principle of a double representation — one in life, and the other in death; before alluded to in the Italian monuments, and in that of Aylmer de Valence. On a mural brass (1519), Sir Lionel Dymock kneels in the act of prayer; and on another plate covering the grave below, the body is delineated wrapt in a shroud — beyond all controversy dead.

Mr. Markland, in his useful work, mentions "the steel-clad sires, and mothers mild *reposing* on their marble tombs;" and borrows from another archæologist an admirable description of the chapel of Edward the Confessor, who declares that "a more august spectacle can hardly be conceived, so many renowned sovereigns *sleeping* round the shrine of an older sovereign, the holiest of his line." It can only be the sleep of death, and this the sentiment conveyed: "These all died in faith." The subjects of this disquisition are not lounging in disrespectful supplication, nor wrapt in sleep enjoying pious dreams, nor stretched on a bed of mortal sickness: but the soul, having winged its way from sin and suffering, has left its tenement with the beams of hope yet lingering on the face, and the holy hands still refusing to relax their final effort. Impossible as this may seem to calculating minds, it is nevertheless one of the commonest of the authorised and customary modes designed to signify the faith, penitence, and peace attendant on a happy end. C. T.

"ES TU SCOLARIS."

Allow me through your pages to ask some of your correspondents for information respecting an old and very curious book, which I picked up the other day. It is a thin *unpaged* octavo of twelve leaves, in black-letter type, without printer's name or date; but a pencil-note at the bottom of a quaint woodcut, representing a teacher and scholars, gives a date 1470! And in style of type, abbreviations, &c., it seems evidently of about the same age with another book which I bought at the same time, and which bears date as printed at "Padua, 1484."

The book about which I inquire bears the title *Es tu Scolaris*, and is a Latin-German or Dutch grammar, of a most curious and primitive character, proving very manifestly that when William Lilly gave to the world the old *Powle's Grammar*, it was not before such a work was needed. A few extracts from my book will give some idea of the erudition and etymological profundity of the "learned Theban" who compiled this guide to the Temple of Learning, which, if they do not instruct, will certainly amuse your readers. I should premise that the contractions and abbreviations in the printing of the book are so numerous and arbitrary, that it is extremely difficult to read, and that this style of printing condenses the subject-matter so much, that the twelve leaves would, in modern typography, extend to twenty or thirty. The book commences in the interrogatory style, in the words of its title, *Es tu Scolaris?* — "*Sum.*" It then proceeds to ring the changes on this word "*sum*," what part of speech, what kind of verb, &c.; and setting it down as *verbum anormalium*, goes on to enumerate the anormalous verbs in this verse, —

> "Sum, volo, fero, atque edo,
> Tot et anormala credo."

Now begins the curious lore of the volume:

"*Q.* Unde derivatur *sum?*

A. Derivatur a greca dictione, *hemi* (εμι); mutando *h* in *s* et *e* in *u*, et deponendo *i*, *sic habes sum!*"

I dare say this process of derivation will be new to your classical readers, but as we proceed, they will say, "Foregad this is more exquisite fooling still."

"*Q.* Unde derivatur *volo?*

A. Derivatur a *beniamin* (sic pro βουλομαὶ) grece; mutando *ben* in *vo* et *iamin* in *lo*, sic habes *volo*. Versus

> Est *volo* formatum
> A *beniamin*, bene vocatum.

Q. Unde derivatur *fero?*

A. Dicitur a *phoos!* grece; mutando *pho* in *fe* et *os* in *ro*, sic habes *fero!*

Q. Unde derivatur *edo?*

A. A *phagin*, grece; mutando *pha* in *e* et *gin* in *do*, sic habes *edo!*"

Here be news for etymologists, and proofs, moreover, that when some of the zealous antagonists of Martin Luther in the next century denounced "Heathen Greek" as a diabolical *invention* of his, there was little in the grammar knowledge of the day to contradict the accusation.

But we have not yet exhausted the wonders and virtues of the word *sum;* the grammar lesson goes on to ask, —

"*Q.* Quare *sum* non desinit in *o* nec in *or?*

A. Ad habendum, *drñam* * [I cannot expand this contraction, though from the context it means a mark or token], dignitatis sue respectu aliorum verborum.

Q. Declara hoc, et quomodo?

A. Quia per *sum* intelligitur Trinitas, cum tres habeat litteras, scl. *s. u.* et *m.* Etiam illud verbum sum, quamvis de omnibus dici valeat, tamen de Deo et Trinitate proprie dicitur.

Q. Quare *sum* potius terminatur in *m* quam in *n?*

A. Quia proprie *m* rursus intelligitur Trinitas, cum illa littera *m*, tria habet puncta."

I shall feel much obliged for any particulars about this literary curiosity which you or any of your correspondents can give. A. B. R.

Belmont.

ON A DIGEST OF CRITICAL READINGS IN SHAKSPEARE.

With reference to this subject, which has been so frequently discussed in your columns, daily experience convincing me still farther in the opinion that the complete performance of the task is impracticable, would you kindly allow me to ask what can be done in the now acknowledged case of frequent occurrence, where different copies of the folios and quartos vary in passages in the very same impression? What copies are to be taken as the groundworks of reference; and whose copy of the first folio is to be the standard one? Mr. Knight may give one reading as that of the edition of 1623, and Mr. Singer may offer another from the same work, while the author of the "critical digest" may give a third, and all of them correct in the mere fact that such readings are really those of the first edition. Thus, in respect to a passage in *Measure for Measure*, —

"For thy own bowels, which do call thee *sire*," —

it has been stated in your columns that one copy of the second folio has this correct reading, whereas every copy I have met with reads *fire;* and so likewise the first and third folios. Then, again, in reference to this same line, Mr. Collier, in his Shakspeare, vol. ii. p. 48., says that the folio edition of 1685 also reads *fire* for *sire;* but in my copy of the fourth folio it is distinctly printed *sire*, and the comma before the word very pro-

[* Drnam stands for differentiam.]

perly omitted. It would be curious to ascertain whether any other copies of this folio read *fire*.

J. O. HALLIWELL.

Minor Queries.

"*Original Poems.*" — There is a volume of poetry by a lady, published under the following title, *Original Poems, on several occasions*, by C. R., 4to., 1769. Can you inform me whether these poems are likely to have been written by Miss Clara Reeve, authoress of *The Old English Baron*, and other novels? I have seen at least one specimen of this lady's poetry in one of the volumes of Mr. Pratt's *Gleaner*. SIGMA.

A Bristol Compliment. — A present made of an article that you do not care about keeping yourself is called "A Bristol Compliment." What is the origin of the phrase?

HAUGHMOND ST. CLAIR.

French or Flemish Arms. — What family (probably French or Flemish) bears Azure, in chief three mullets argent; in point a ducal coronet or; in base a sheep proper crowned with a ducal coronet or. PENN.

Precedence. — Will any of your correspondents assign the order of precedence of officers in army or navy (having no decoration, knighthood, or companionship of any order of knighthood), not as respects each other, but as respects civilians? I apprehend that every commission is addressed to the bearer, embodying a civil title, as *e.g.*, "John Smith, Esquire," or as we see ensigns gazetted, "A. B., Gent." My impression therefore is, that in a mixed company of civilians, &c., no officer is entitled to take rank higher than the *civil* title incorporated in his commission would imply, apart from his grade in the service to which he belongs. On this point I should be obliged by any notices which your correspondents may supply; as also by a classification in order of precedence of the ranks which I here set down alphabetically: barristers, doctors (in divinity, law, medicine), esquires, queen's counsel, serjeants-at-law.

It may be objected that esquire, ecuyer, armiger, is originally a military title, but by usage it has been appropriated to civilians.

SUUM CUIQUE.

"Σφιδή." — The meaning of this word is wanted. It is not in Stephens' *Thesaurus*. It occurs in Eichhoff's *Vergleichung der Sprachen Europa und Indien*, p. 234.:

"Sanscrit *bhid*, schneiden, brechen; Gr. φάζω; Lat. fido, findo, fodio; Fr. fends; Lithuan., fouis; Deut. beisse; Eng. bite" [to which Kaltschmidt adds, beissen, speisen, fasten, Futter, Butter, Mund, bitter, mästen, feist, Weide, Wiese, Matte]; "Sans. bhidâ, bhid, Spaltung, Faser; Gr. σφιδή, Lat. fidis; Sans. bhittis, graben; Lat. fossa; Sans. bhaittar, zerschneider; Lat. fossor."

T. J. BUCKTON.

Lichfield.

Print of the Dublin Volunteers. — Can any of your correspondents inform me when, and where, and by whom, the well-known print of "The Volunteers of the City and County of Dublin, as they met on College Green, the 4th day of Nov., 1779," was republished? An original copy is not easily procured. ABHBA.

John Ogden. — Can any reader of "N. & Q." furnish an account of the services rendered by John Ogden, Esq., to King Charles I. of England? The following is in the possession of the inquirer:

"Ogden's Arms, granted to John Ogden, Esq., by King Charles II., for his faithful services to his unfortunate father, Charles I.

"Shield, Girony of eight pieces, argent and gules; in dexter chief an oak branch, fructed ppr.

"Crest, Oak tree ppr. Lion rampant against the tree.

"Motto, Et si ostendo, non jacto."

OAKDEN.

Columbarium in a Church Tower. — At Collingbourne Ducis, near Marlborough, I have been told that the interior of the church tower was constructed originally to serve as a columbarium. Can this really be the object of the peculiar masonry, what is the date of the tower, and can a similar instance be adduced? It is said that the niches are not formed merely by the omission of stones, but that they have been carefully widened from the opening. Are there any ledges for birds to alight on, or any peculiar openings by which they might enter the tower? J. W. HEWETT.

George Herbert. — Will any one of your correspondents, skilled in solving enigmas, kindly give me an exposition of this short poem of George Herbert's? It is entitled —

"HOPE.

"I gave to Hope a watch of mine; but he
An anchor gave to me.
Then an old prayer-book I did present,
And he an optic sent.
With that, I gave a phial full of tears;
But he a few green ears.
Ah, loiterer! I'll no more, no more I'll bring;
I did expect a ring."

G. D.

Apparition which preceded the Fire of London. — An account of the apparition which predicted the Great Fire of London two months before it took place, or a reference to the book in which it may be found, will oblige IGNIPETUS.

Holy Thursday Rain-water. — In the parish of Marston St. Lawrence, Northamptonshire, there is a notion very prevalent, that rain-water collected on Holy Thursday is of powerful efficacy in all diseases of the *eye*. Ascension-day of the present year was very favourable in this respect to these village oculists, and numbers of the cottagers might be seen in all directions collecting the precious drops as they fell. Is it known whether this curious custom prevails elsewhere? and what is supposed to be the origin of it? ANON.

Freemasonry. — A (Hamburg) paper, *Der Freischütz*, brings in its No. 27. the following:

"The great English Lodge of this town will initiate in a few days two deaf and dumb persons; a very rare occurrence."

And says farther in No. 31.:

"With reference to our notice in No. 27., we farther learned that on the 4th of March, two brethren, one of them deaf and dumb, have been initiated in the great English Lodge; the knowledge of the language, without its pronunciation, has been cultivated by them to a remarkable degree, so that with noting the motion of the lips they do not miss a single word. The ceremony of initiation was the most affecting for all present."

Query 1. Would deaf and dumb persons in England be eligible as members of the order? 2. Have similar cases to the above ever occurred in this country? J. W. S. D. 874.

Minor Queries with Answers.

Lewis's "Memoirs of the Duke of Gloucester." — Can you inform me who was the editor of

"Memoirs of Prince William Henry, Duke of Gloucester, from his birth, July the 24th, 1689, to October 1697: from an original Tract written by Jenkin Lewis. Printed for the Editor, and sold by Messrs. Payne, &c., London: and Messrs. Prince & Cooke, and J. Fletcher, Oxford, 1789."

In a rare copy of this volume now before me, it is attributed by a pencil-note to the editorship of Dr. Philip Hayes, who was organist of Magdalen College Chapel, Oxford, from 1777 to 1797. I should be glad to learn on what authority this could be stated. I am anxious also to know the names of any authors who have published books respecting the life, reign, or times of King William III.? J. R. B.

Oxford.

[Some of our readers will probably be able to authenticate the editorship of Jenkin Lewis' *Memoirs of the Duke of Gloucester*. The following works on the reign of William III. may be consulted among others: Walter Harris's *History of the Reign of William III.*, fol., 1749; *The History of the Prince of Orange and the Ancient History of Nassau*, 8vo., 1688; *An Historical Account of the Memorable Actions of the Prince of Orange*, 12mo., 1689; *History of William III.*, 3 vols. 8vo., 1702; *Life of William III.*, 18mo., 1702; another, 8vo., 1703; *The History of the Life and Reign of William III.*, Dublin, 4 vols. 12mo., 1747; Vernon's *Letters of the Reign of William III.*, edited by G. P. R. James, 3 vols. 8vo., 1841; Paul Grimbolt's *Letters of William III. and Louis XIV.* Consult also Watt and Lowndes' *Bibliographical Dictionaries*, art. WILLIAM III.; and *Catalogue of the London Institution*, vol. i. p. 292.]

Apocryphal Works. — Can you inform me where I can procure an English version of the *Book of Enoch*, so often quoted by Mackay in his admirable work *The Progress of the Human Intellect?* Also the *Epistle of Barnabas*, and the *Spurious Gospels?* W. S.

Cleveland Bridge, Bath.

[*The Book of Enoch*, edited by Archbishop Laurence, and printed at Oxford, has passed through several editions.— *The Catholic Epistle of St. Barnabas* is included among Archbishop Wake's *Genuine Epistles of the Apostolical Fathers.*—"The Spurious Gospels" will probably be found in *The Apocryphal New Testament*; being all the Gospels, Epistles, and other Pieces now extant, attributed in the first four Centuries to Jesus Christ, his Apostles, and their Companions, and not included in the New Testament by its compilers: London, 8vo., 1820; 2nd edition, 1821. Anonymous, but edited by William Hone.]

Mirabeau, Talleyrand, and Fouché. — Can any of your correspondents tell me which are the best Lives of three of the most remarkable men who figured in the age of the French Revolution, viz. Mirabeau, Talleyrand, and Fouché? If there are English translations of these works? and also if there is any collection of the fierce philippics of Mirabeau? KENNEDY MCNAB.

[Mirabeau left a natural son, Lucas Montigny, who published *Memoirs of Mirabeau, Biographical, Literary, and Political*, by Himself, his Uncle, and his adopted Child, 4 vols. 8vo., Lond., 1835.—*Memoirs of C. M. Talleyrand*, 2 vols. 12mo., Lond., 1805. Also his *Life*, 4 vols. 8vo., Lond., 1834.—*Memoirs of Joseph Fouché*, translated from the French, 2 vols. 8vo., Lond., 1825.]

"*The Turks in Europe*," and "*Austria as It Is.*" — I possess an 8vo. volume consisting of two anonymous publications, which appeared in London in 1828, one entitled *The Establishment of the Turks in Europe, an Historical Discourse*, and the other *Austria as It Is, or Sketches of Continental Courts*, by an Eye-witness. Can you give me the names of the authors? ABHBA.

[*The Turks in Europe* is by Lord John Russell: but the author of *Austria as It Is*, we cannot discover; he was a native of the Austrian Empire.]

"*Forgive, blest Shade.*"—Where were the lines, commencing "Forgive, blest shade," first pub-

lished? I believe it was upon a mural tablet on the chancel wall of a small village church in Dorsetshire (Wyke Regis); but I have seen it quoted as from a monument in some church in the Isle of Wight.

The tablet at Wyke, in Dorset, was erected anonymously, in the night-time, upon the east end of the chancel outer wall; but whether they were *original*, or copied from some prior monumental inscription, I do not know, and should feel much obliged could any of your readers inform me.

S. S. M.

[Snow, in his *Sepulchral Gleanings*, p. 44., notices these lines on the tomb of Robert Scott, who died in March, 1806, in Bethnal Green Churchyard. Prefixed to them is the following line: "The grief of a fond mother, and the disappointed hope of an indulgent father." Our correspondent should have given the date of the Wyke tablet.]

"*Off with his head*," *&c.* — Who was the author of the often-quoted line —

"Off with his head! so much for Buckingham!"

which is not in Shakspeare's *Richard III.*?

UNEDA.

Philadelphia.

[Colley Cibber is the author of this line. It occurs in *The Tragical History of Richard III.*, altered from Shakspeare, Act IV., near the end.]

"*Peter Wilkins*." — Who wrote this book? and when was it published? UNEDA.

Philadelphia.

[This work first appeared in 1750, and in its brief title is comprised all that is known — all that the curiosity of an inquisitive age can discover — of the history of the work, and name and lineage of the author. It is entitled *The Life and Adventures of Peter Wilkins, a Cornish Man.* Taken from his own Mouth, in his Passage to England, from off Cape Horn in America, in the ship Hector. By R. S., a passenger in the Hector; Lond. 1750, 2 vols. The dedication is signed R. P. "To suppose the unknown author," remarks a writer in the *Retrospective Review*, vol. vii. p. 121., "to have been insensible to, or careless about, the fair fame to which a work, original in its conception, and almost unique in purity, did justly entitle him, is to suppose him to have been exempt from the influence of that universal feeling, which is ever deepest in the noblest bosoms; the ardent desire of being long remembered after death — of shining bright in the eyes of their cotemporaries, and, when their sun is set, of leaving behind a train of glory in the heavens, for posterity to contemplate with love and veneration."]

The Barmecides' Feast. — Can you tell me where the story of the Barmecides and their famed banquets is to be found? J. D.

[In *The Thousand and One Nights*, commonly called *The Arabian Nights' Entertainments*, Lane's edition, chap. v. vol. i. p. 410. Consult also *The Barmecides*, 1778, by John Francis de la Harpe; and Moreri, *Dictionnaire Historique*, art. Barmécides.]

Captain. — I shall feel greatly obliged by your informing me the proper and customary manner of rendering in a Latin epitaph the words "Captain of the 29th Regiment." Ainsworth does not give any word which appears to answer to "Captain." *Ordinum ductor* is cumbrous and inelegant.

CLERICUS.

[The words, "Captain of the 29th Regiment," may be thus rendered into Latin: "Centurio sive Capitanus vicesimæ nonæ cohortis." The word *capitanus*, though not Ciceronian, was in general use for a military captain during the Middle Ages, as appears from Du Cange's *Glossary*: "Item vos armati et congregati quendam de vobis in *capitaneum* elegistis."]

Replies.

COLERIDGE'S UNPUBLISHED MANUSCRIPTS.

(Vol. ix., p. 496.)

In an article contained in the Number of "N. & Q." for May the 27th last, and signed C. MANSFIELD INGLEBY, an inconsiderate, not to say a coarse attack has been made upon me, which might have been spared had the writer sought a private explanation of the matters upon which he has founded his charge.

He asks, "How has Mr. Green discharged the duties of his solemn trust? Has he made any attempt to give publicity to the *Logic*, the 'great work' on *Philosophy*, the work on the Old and New Testaments, to be called *The Assertion of Religion*, or the *History of Philosophy*, all of which are in his custody, and of which the first is, on the testimony of Coleridge himself, a finished work? . . . . For the four works enumerated above, Mr. Green is responsible."

Now, though, by the terms of Coleridge's will, I do not hold myself "responsible" in the sense which the writer attaches to the term, and though I have acted throughout with the cognizance, and I believe with the approbation of Coleridge's family, yet I am willing, and shall now proceed to give such explanations as an admirer of Coleridge's writings may desire, or think he has a right to expect.

Of the four works in question, the *Logic* — as will be seen by turning to the passage in the Letters, vol. ii. p. 150., to which the writer refers as "the testimony of Coleridge himself" — is described as *nearly* ready for the press, though as yet *unfinished*; and I apprehend it may be proved by reference to Mr. Stutfield's notes, the gentleman to whom it is there said they were dictated, and who possesses the original copy, that the work never was finished. Of the three parts mentioned as the components of

the work, the *Criterion* and *Organon* do not to my knowledge exist; and with regard to the other parts of the manuscript, including the *Canon*, I believe that I have exercised a sound discretion in not publishing them in their present form and *unfinished* state.

Of the alleged work on the Old and New Testaments, to be called *The Assertion of Religion*, I have no knowledge. There exist, doubtless, in Coleridge's handwriting, many notes, detached fragments and marginalia, which contain criticisms on the Scriptures. Many of these have been published, some have lost their interest by the recent advances in biblical criticism, and some may hereafter appear; though, as many of them were evidently not intended for publication, they await a final judgment with respect to the time, form, and occasion of their appearance. But no work with the title above stated, no work with any similar object — except the *Confessions of an Inquiring Spirit* — is, as far as I know, in existence.

The work to which I suppose the writer alludes as the *History of Philosophy*, is in my possession. It was presented to me by the late J. Hookham Frere, and consists of notes, taken for him by an eminent shorthand writer, of the course of lectures delivered by Coleridge on that subject. Unfortunately, however, these notes are wholly unfit for publication, as indeed may be inferred from the fact, communicated to me by Coleridge, that the person employed confessed after the first lecture that he was unable to follow the lecturer in consequence of becoming perplexed and delayed by the novelty of thought and language, for which he was wholly unprepared by the ordinary exercise of his art. If this *History of Philosophy* is to be published in an intelligible form, it will require to be re-written; and I would willingly undertake the task, had I not, in connexion with Coleridge's views, other and more pressing objects to accomplish.

I come now to the fourth work, the "great work" on *Philosophy*. Touching this the writer quotes from one of Coleridge's letters:

> "Of this work something more than a volume has been dictated by me, so as to exist fit for the press."

I need not here ask whether the conclusion is correct, that because "something more than a volume" is fit for the press, I am therefore responsible for the whole work, of which the "something more than a volume" is a part? But — shaping my answer with reference to the real point at issue — I have to state, for the information of Coleridge's readers, that, although in the materials for the volume there are introductions and intercalations on subjects of speculative interest, such as to entitle them to appear in print, the main portion of the work is a philosophical *Cosmogony*, which I fear is scarcely adapted for scientific readers, or corresponds to the requirements of modern science. At all events, I do not hesitate to say that the completion of the whole would be requisite for the intelligibility of the part which exists in manuscript.

I leave it then to any candid person to decide whether I should have acted wisely in risking its committal to the press in its present shape. Whatever may be, however, the opinion of others, I have decided, according to my own conscientious conviction of the issue, against the experiment.

But should some farther explanation be expected of me on this interesting topic, I will freely own that, having enjoyed the high privilege of communion with one of the most enlightened philosophers of the age—and in accordance with his wishes the responsibility rests with me, as far as my ability extends, of completing his labours,—in pursuance of this trust I have devoted more than the leisure of a life to a work in which I hope to present the philosophic views of my "great master" in a systematic form of unity — in a form which may best concentrate to a focus and principle of unity the light diffused in his writings, and which may again reflect it on all departments of human knowledge, so that truths may become intelligible in the one light of Divine truth.

Meanwhile I can assure the friends and admirers of Coleridge that nothing now exists in manuscript which would add materially to the elucidation of his philosophical doctrines; and that in any farther publication of his literary remains I shall be guided, as I have been, by the duty which I owe to the memory and fame of my revered teacher.

JOSEPH HENRY GREEN.

Hadley.

KING JAMES'S IRISH ARMY LIST, 1689.

(Vol. ix., pp. 30, 31. 401.)

I was much pleased at MR. D'ALTON's announcement of his work; and I should have responded to it sooner, if I could have had any idea that he did not possess King's *State of the Protestants in Ireland*; but his inquiry about Colonel Sheldon, in Vol. ix., p. 401., shows that he has not consulted that work, where (p. 341.) he will find that Dominick Sheldon was "Lieutenant-General of the Horse." But after the enumeration of the General Staff, there follows a list of the field officers of eight regiments of horse, seven of dragoons, and fifty of infantry. In Tyrconnel's regiment of horse, Dominick Sheldon appears as lieutenant-colonel. This must have been, I suppose, a Sheldon junior, son or nephew of the lieutenant-general of horse. This reference to King's work has suggested to me an idea which I venture to suggest to MR. D'ALTON as a preliminary to the larger work on Irish family genealogies which he is about, and for which we shall

have I fear to wait too long. I mean an immediate reprint (in a separate shape) of the several lists of gentlemen of both parties which are given in King's work. This might be done with very little trouble, and, I think, without any pecuniary loss, if not with actual profit. It would be little more than pamphlet size. The first and most important list would be of the names and designations of all the persons included in the acts of attainder passed in King James's Irish Parliament of May, 1689. They are, I think, about two thousand names, with their residences and personal designations; and it is interesting to find that a great many of the same families are still seated in the same places. These names I think I should place alphabetically in one list, with their designations and residences; and any short notes that MR. D'ALTON might think necessary to correct clerical error, or explain doubtful names: longer notes would perhaps lead too far into family history for the limited object I propose.

In a second list, I would give the names of King James's parliament, privy council, army, civil and judicial departments, as we find them in King, adding to them an alphabetical index of names. The whole would then exhibit a synopsis of the names, residences, and politics of a considerable portion of the gentry of Ireland at that important period. C.

BARRELL'S REGIMENT.

(Vol. ix., pp. 63. 159.)

Your correspondent H. B. C. is undoubtedly correct in his statement that "Ten times a day whip the Barrels," is a regimental parody on the song "He that has the best Wife," sung in Charles Coffey's musical farce of *The Devil to Pay*, published in 1731. Popular songs have been made the subject of political or personal parodies from time immemorial; and no more fruitful locality for parodies can be found than a barrack, where the individual traits of character are so fully developed, and afford so full a scope to the talents of a satirist. Indeed, I knew an officer, who has recently retired from the service, who seized on every popular ballad, and parodied it, in connexion with regimental affairs, to the delight of his brother officers; and in many instances his parodies were far more witty than the original comic songs whence they were taken.

As regards the regiment known as Barrell's, at the period assigned as the date of the song relative to that corps, *i. e.* circa 1747, there can be no doubt as to what corps is alluded to. Barrell's regiment, now the 4th, or King's Own, regiment of infantry, is the only corps that was ever known in the British army as Barrell's; for although Colonel William Barrell was colonel of the present 28th regiment from Sept. 27, 1715, to August 25, 1730, and of the present 22nd regiment from the latter date to August 8, 1734, yet neither of these regiments appears to have seen any war-service during the periods that they were commanded by him, or to have been known in military history as Barrell's regiments. He was appointed to the 4th regiment of infantry August 8, 1734, and retained the command of that distinguished corps exactly fifteen years, for he died August 9, 1749. While he commanded the regiment it embarked for Flanders, and served the campaign of 1744, under Field-Marshal Wade. It remained in Flanders until the rebellion broke out in Scotland, when it returned to England, and marched from Newcastle-on-Tyne to Scotland in January, 1746, arriving on the 10th of that month at Edinburgh. The regiment was engaged at the battle of Falkirk, Jan. 17, 1746, where its conduct is thus noticed in the *General Advertiser:* "The regiments which distinguished themselves were Barrell's (King's Own), and Ligonier's foot." Ligonier's regiment is now the glorious 48th regiment, of Albuera fame.

At the battle of Culloden Barrell's regiment gained the greatest reputation imaginable; the battle was so desperate that the soldiers' bayonets were stained with blood to the muzzles of their muskets; there was scarce an officer or soldier of the regiment, and of that part of Munro's (now 37th regiment) which engaged the rebels, that did not kill one or two men each with their bayonets. (*Particulars of the Battle*, published 1746.) Now it will be remembered that your correspondent E. H., Vol. ix., p. 159., represents a drummer of the regiment interceding with the colonel for the prisoner, by stating that "he behaved well at Culloden." And this leads me to the question, Who was the colonel against whom this caricature was directed? It is proved ("N. & Q.," Vol. vii., p. 242.) that regiments were known by the names of their *colonels*, whether commanded personally by the colonel or not, until July 1, 1751, and indeed for several subsequent years.

Now the reference to Culloden renders it probable that the colonel appealed to was present at that battle, and perhaps an eye-witness of the personal bravery on that occasion of the soldier who was subsequently flogged. But although Colonel Barrell *retained* the colonelcy of the 4th Infantry until August, 1749, yet he was promoted to major-general in 1735, after which time he would have commanded a *division*, not a *regiment*. In 1739 he was farther promoted to lieut.-general, and appointed the same year Governor of Pendennis Castle, which office would necessarily remove him from the personal command of his regiment. He was not present at the battle of Culloden, April 16, 1746, where his regiment was commanded by Lieut.-Colonel Robert

Rich, who was wounded on that occasion. As to the epithet of "Colonel," used by the drummer, that term is always used in conversation when addressing a lieutenant-colonel, or even a brevet lieutenant-colonel, and its use only proves, therefore, that the officer in command of the parade held a higher rank than major. After Culloden, the 4th regiment moved to the Highlands, and in 1747 returned to Stirling. In 1749 General Barrell died, and the colonelcy of the regiment was given to Lieut.-Colonel Rich, whom I suspect to be the officer alluded to in the caricature. I have searched the military records of the 4th regiment, but can find no mention of the places at which it was stationed from 1747 to 1754, in the spring of which year it embarked from Great Britain for the Mediterranean, just as it is now doing in the spring of 1854. I am inclined to fix the date of the print as 1749 (not 1747), when "Old Scourge" *returned* to his regiment as colonel, at the decease of General Barrell. Colonel Rich was not promoted to major-general until Jan. 17, 1758, and his commission as colonel is dated Aug. 22, 1749, the day on which he became colonel of the 4th regiment. He died in 1785, but retired from the service between the years 1771 and 1776: he succeeded his father as a baronet in 1768. G. L. S.

CLAY TOBACCO-PIPES.

(Vol. ix., p. 372.)

I was much pleased at reading Mr. H. T. Riley's Note on this neglected subject, in which I take no small interest, and feel happy in communicating the little amount of information I possess regarding it. I have long thought that the habit of smoking, I do not say tobacco, but some other herb, is of much greater antiquity than is generally supposed. Tobacco appears to have been introduced amongst us about 1586 by Captain R. Greenfield and Sir Francis Drake (vide Brand's *Popular Antiquities*); but I have seen pipe-bowls of English manufacture, which had been found *beneath* the encaustic pavement of Buildwas Abbey in Shropshire, which gives a much earlier date to the practice of smoking *something*. I remember an old man, a perfect Dominie Sampson in his way, who had been in turn gaoler, pedagogue, and postmaster, at St. Briavel's, near Tintern Abbey, habitually smoking the leaves of coltsfoot, which he cultivated on purpose; he told me that he could seldom afford to use tobacco. The pipes found in such abundance in the bed of the Thames, and everywhere in and about London, I believe to be of Dutch manufacture; they are identical with those which Teniers and Ostade put into the mouths of their boors, and have for the most part a small pointed heel, a well-defined milled ring around the lip, and bear no mark or name of the maker. Such were the pipes used by the soldiers of the Parliament, to be found wherever they encamped. I will only instance Barton, near Abingdon, on the property of G. Bowyer, Esq., M.P., where I have seen scores while shooting in the fields around the ruins of the old fortified mansion. The English pipes, on the contrary, have a very broad and flat heel, on which they may rest in an upright position, so that the ashes might not fall out prematurely; and on this heel the potter's name or device is usually stamped, generally in raised characters, though sometimes they are incised. Occasionally the mark is to be found on the side of the bowl. A short time ago I exhibited a series of some five-and-twenty different types at the Archæological Institution, and my collection has been enlarged considerably since. These were principally found in Shropshire and Staffordshire, and appear for the most part to have been made at Broseley. They are of a very hard and compact clay, which retains the impress of the milled ring and the stamp in all its original freshness. I shall feel much obliged by receiving any additional information upon this subject.

W. J. Bernhard Smith.

Temple.

MADAME DE STAËL.

(Vol. ix., p. 451.)

I cannot direct R. A. to the passage in Madame de Staël's works. The German book for which he inquires is not by Schlegel *assisted* by Fichte, but —

"Friedrich Nicolai's Leben und sonderbare Meinungen. Ein Beitrag zur Literatur-Geschichte des vergangenen und zur Pädagogik des angehenden Jahrhunderts, von Johan Gottlieb Fichte. Herausgegeben von A. W. Schlegel: Tubingen, 1801, 8°, pp. 180."

There certainly is no ground for the charge that Fichte attacked Nicolai when he was too old to reply. Nicolai was born in 1733, and died in 1811; so that he was sixty-eight when this pamphlet was published. His *Leben Sempronius Gundiberts* was published in 1798; and your correspondent H. C. R. (Vol. vii., p. 20.) partook of his hospitality in Berlin in 1803.

As to the provocation, Fichte (at p. 82.) gives an account of attacks on his personal honour; the worst of which seems to be the imputation of seeking favourable notices in the *Literary Gazette* of Jena. In *Gundibert* Fichte's writings were severely handled, but no personal imputation was made. I do not know what was said of him in the *Neue Deutsche Bibliothek*, but I can hardly imagine any justification for so furious an attack

as this on Nicolai. I also concur with Madame de Staël in thinking the book dull: "Non est jocus esse malignum." It begins with an attempt at grave burlesque, but speedily degenerates into mere scolding. Take one example:

"Es war sehr wahr, dass aus seinen (Nicolais) Händen alles beschmutzt und verdreht herausging; aber es war nicht wahr, das er beschmutzen und verdrehen wollte. Es ward ihm nur so durch die Eigenschaft seiner Natur. Wer möchte ein Stinkthier beschuldigen, dass es bohafter Weise alles was es zu sich nehme, in Gestank,—oder die Natter, das sie es in Gift verwandle. Diese Thiere sind daran sehr unschuldig; sie folgen nur ihrer Natur. Eben so unser Held, der nun einmal zum literarischen Stinkthier und der Natter des achtzehnten Jahrhunderts bestimmt war, verbreitete stank um sich, und spritze Gift, nicht aus Bosheit, sondern lediglich durch seine Bestimmung getrieben." —P. 78.

The charge of defiling all he touched will be appreciated by those who have read *Sebaldus Nothanker* and *Sempronius Gundibert*, two of the purest as well as of the cleverest novels of the last century. H. B. C.

U. U. Club.

CRANMER'S MARTYRDOM.

(Vol. ix., p. 392.)

The long-received account of a very striking act in the martyrdom of Cranmer is declared to involve an "impossibility." The question is an important one in various ways, for it involves moral and religious, as well as literary and physiological, considerations of deep interest; but as I think the pages of "N. & Q." not the most appropriate vehicle for discussion on the former heads, I shall pass them over at present with a mere expression of regret that such a subject should have been so mooted there. With reference, then, to the literary evidence in favour of the fact, that the noble martyr voluntarily put forth his hand into the hottest part of the fire which was raging about him, and burnt it first, the historians quoted are entirely agreed, differing as they do only in such details as might seem rather to imply independent testimony than discrepant authority. But the action is declared to be "utterly impossible, because," &c. Why beg the question in this way? "Because," says H. B. C., "the laws of physiology and combustion show that he could not have gone beyond *the attempt;*" adding, "If the hand were chained over the fire, the shock would produce death." Leaving the *hypothetical* reasoning in both cases to go for what it is worth, it would surely be easy to produce facts of almost every week from the evidence given in coroners' inquests, in which persons have had their limbs burnt off—to say nothing of farther injury—without the shock "producing death." The only question then which I think can fairly arise, is, whether a person in Cranmer's position could *voluntarily* endure that amount of mutilation by fire which many others have *accidentally* suffered? This may be matter of opinion, but I have no doubt, and I suppose no truly Christian philosopher will have any, that the man who has faith to "give his body to be burned," and to endure heroically such a form of martyrdom, would be quite able to do what is attributed to Cranmer, and to Hooper too, "high medical authority" to the contrary notwithstanding. I might, indeed, adduce what might be called "high medical authority" for my view, *i. e.* the historical evidence of the fact, but I think the bandying of opinions on such a subject undesirable. It would be more to the point, especially if there really existed any ground for "historic doubt" on the subject, or if there was any good reason for creating one, to cite cotemporaneous evidence against that usually received. With respect to the heart of the martyr being "entire and unconsumed among the ashes," I must be permitted to say that, neither on physiological nor other grounds, does even this alleged fact, taken in its plain and obvious meaning, strike me as forming one of the "impossibilities of history." J. H.

Rotherfield.

Your correspondent H. B. C. doubts the possibility of the story about Cranmer's hand, and says that "if a furnace were so constructed that a man might hold his hand in the flame without burning his body, the shock to the nervous system would deprive him of all command over muscular action before the skin could be entirely consumed. If the hand were chained over the fire, the shock would produce death." Now, this last assertion I doubt. The following is an extract from the account of Ravaillac's execution, given with wonderfully minute details by an eye-witness, and published in Cimber's *Archives Curieux de l'Histoire de France*, vol. xv. p. 103.:

"On le couche sur l'eschaffaut, on attache les chevaux aux mains et aux pieds. Sa main droite percée d'un cousteau fut bruslée à feu de souphre. Ce misérable, pour veoir comme ceste exécrable main rotissoit, eut le courage de hausser la teste et de la secouer pour abattre une étincelle de feu qui se prenoit à sa barbe."

So far was this from killing him that he was torn with red-hot pincers, had melted lead, &c. poured into his wounds, and he was then "longuement tiré, retiré, et promené de tous costez" by four horses:

"S'il y eut quelque pause, ce ne fut que pour donner temps au bourreau de respirer, au patient de se sentir mourir, aux théologiens de l'exhorter à dire la vérité."

And still:

"Sa vie estoit forte et vigoureuse; telle que retirant

une fois une des jambes, il arresta le cheval qui le tiroit."

I fear your correspondent underrates the power of the human body in enduring torture. I have seen a similar account of the execution of Damiens, with which I will not shock your readers. The subject is a revolting one, but the truth ought to be known, as it is (most humanely, I fully believe) questioned. G. W. R.

Oxford and Cambridge Club.

PHOTOGRAPHIC CORRESPONDENCE.

Difficulties in making soluble Cotton. — In making soluble cotton according to the formula given by Mr. Hadow in the *Photographic Journal*, and again by Mr. Shadbolt in "N. & Q.," I have been subject to the most provoking failures, and should feel obliged if Mr. Shadbolt or any other of your correspondents could explain the causes of my failures, which I will endeavour to describe.

1st. In using nitrate of potash and sulphuric acid, with a certain quantity of water as given, I have *invariably* found that on adding the cotton to the mixture it became *completely dissolved*, and the mass began to effervesce violently, throwing off dense volumes of deep red fumes, and the whole appearing of a similar colour. I at first thought it might be the fault of the sulphuric acid; but on trying some fresh, procured at another place, the same effects were produced.

Again, in using the mixed acids (which I tried, not being successful with the other method) I found, on following Mr. Hadow's plan, that the cotton was also entirely dissolved.

How is the proper temperature at which the cotton is to be immersed to be arrived at? Are there any thermometers constructed for the purpose? as, if one of the ordinary ones, mounted on wood or metal, was used, the acids would attack it, and, I should imagine, prove injurious to the liquids.

At the same time I would ask the reason why all the negative calotypes I have taken lately, both on Turner's and Sandford's papers, iodized according to Dr. Diamond's plan, are never intense, especially the skies, by transmitted light, although by reflected light they look of a beautiful black and white. I never used formerly to meet with such a failure; but at that time I used always to wet the plate glass and attach the paper to it, making it adhere by pressing with blotting-paper, and then exciting with a buckles brush and dilute gallo-nitrate. But the inconvenience attending that plan was, that I was compelled to take out as many double slides as I wished to take pictures, which made me abandon it and take to Dr. Diamond's plan of exciting them and placing them in a portfolio for use. I imagine the cause of their not being so intense is the not exposing them while wet.

A bag made of yellow calico, single thickness, has been recommended for changing the papers in the open air. I am satisfied it will not do, especially if the sun is shining; it may do in some shady places, but I have never yet seen any yellow calico so fine in texture as not to allow of the rays of light passing through it, unless two or three times doubled. I have proved to my own satisfaction that the papers will not bear exposure in a bag of single thickness, without browning over immediately the developing fluid is applied.

With regard to the using of thin collodion, as recommended by Mr. Hardwick in the last Number of the *Photographic Journal*, I am satisfied it is the only plan of producing thoroughly good positives; and I have been in the habit of thinning down collodion in the same manner for a long time, finding that I produced much better pictures with about half the time of exposure necessary for a thick collodion. H. U.

Light in Cameras. — I cannot sufficiently express my acknowledgments to "N. & Q." for the photographic benefits I have derived from its perusal, more especially from the communication in No. 240. of Lux in Camera. Since I took up the art some months ago, I have had (with two or three exceptions) nothing but a succession of failures, principally from the browning of the negatives, and on examining my camera, as recommended by Lux in Camera, I find it lets in a blaze of light from the cause he mentions*, and thence doubtless my disappointments. But why inflict this history upon you? I inclose for your acceptance the best photograph I have yet produced from Dr. Diamond's "Simplicity of the Calotype." Printed from Delamotte's directions: —

First preparation, 5 oz. of aq. dist.; ¼ oz. of muriate of ammonia.

Second process, floating on solution 60 grains of nitrate of silver, 1 ounce of distilled water.

Is there any better plan than the above?

Charles K. Probert.

P.S. — The view inclosed is the porch and transept of Newport Church, Essex, from the Parsonage garden. Is it printed too dark? I wish I could get the grey and white tints I saw in the Photographic Exhibition.† Had your readers behaved with ordinary gratitude, your photographic portfolio ought to have overflowed by this time.

Cameras. — The note of Lux in Camera has brought in more than one letter of thanks; and a valued correspondent has written to us, suggesting "That the attention of the Photographic Society, who have as yet done far less than they might have done to advance the Art, should be *at once* turned, and that seriously and earnestly, to the production of a light, portable, and effective camera for field purposes; one which, at the same time that it has the advantages of lightness and portability, should be capable of resisting our variable climate." Our correspondent throws out a hint which possibly may be adopted with advantage,

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* It was an expensive one, bought of one of the principal houses for the supply of photographic apparatus, &c.

[† Some of the best specimens of these tints were forwarded to us by Mr. Pumphrey, accompanying the description of his process, printed in our eighth volume, p. 349. — Ed. "N. & Q."]

that papier maché has many of the requisites desired, being very firm, light, and impervious to wet.

Progress of Photography. — As a farther contribution to the History of Photography, we have been favoured with the following copy of a letter from a well-known amateur, which details in a graphic manner his early photographic experiences.

"As there is a sort of reflux of the tide to Mr. Fox Talbot's plan, and different people have succeeded best in different ways, it may amuse you to hear how I *used* to work, with better luck than I have had since.

"Mr. Talbot's sensitive wash was very strong, so he floated his paper upon distilled water immediately after its application.

"Mr. G. S. Cundell, of Finsbury Circus, diluted the sensitive wash with water, instead of floating the paper. Amateurs date their success from the time Mr. Cundell published this simple modification of the original process.

"Mr. William Hunt, of Yarmouth, was my first friend and instructor in the art; and *if* there be any merit in the pictures I did before I knew you, the credit is due to *him entirely*.

"The first paper we tried was Whatman's ivory post, very thick and hard, and yet it gave good negatives. We afterwards got a thinner paper, but always stuck to Whatman. Neither were we troubled with that *porosity* in the skies of which you complain in the more recently-made papers of that manufacturer.

"We first washed the paper with a solution of nitrate of silver, fifteen grains to the ounce, going over the surface in all directions with a camel-hair brush. As soon as the fluid ceased to run, the paper was *rapidly dried before the fire*, and then immersed in a solution of iodide of potassium, 500 grains to the pint of water. We used to draw it through the solution frequently by the corners, and then let it lie till the yellow tint was visible at the back. It was then immediately taken to the pump and pumped upon vigorously for two or three minutes, holding it at such an angle that the water flushed softly over the surface. We then gave it a few minutes in a rain-water bath, inclining the dish at different angles to give motion to the water. By this time the iodide of silver looked like pure solid brimstone in the wet paper. Then we knew that it was good, and hung it up to dry.

"To make this paper sensitive, we took 5 drops of gallic acid (saturated solution), 5 drops of glacial acetic acid, 10 drops of a 50-grain solution of nitrate of silver, and 100 drops of water. The sensitive wash was poured upon a glass plate, and the paper placed thereon. We used to lift the paper frequently by one or other corner till it was perfectly limp. We then blotted off and placed in the camera, where it would keep a good many hours.

"Whether such pictures would have come out spontaneously under the developing solution, I know not, for we had not patience enough to try. We forced them out in double quick time with red-hot pokers; and great was the alarm of my wife to see me rush madly about the house armed with these weapons. Yet the plan had its advantages; by presenting the point of the poker at a refractory spot, its reluctance to appear was speedily overcome, and we persuaded out the shadows. * * *

"P. S. — I now have the first picture I ever did, little, if at all, altered. It was done in July, 1845, with a common meniscus lens. I have just got a *capital negative* by DR. DIAMOND's plan, but which is spoiled by the metallic abominations in Turner's paper."

A Collodion Difficulty. — With reference to MR. J. COOK's collodion, I would suggest that his ether was indeed "still very strong" of *acid*; by which the iodine was set free, and gave him "nearly a port-wine colour." This is a common occurrence when the ether or the collodion is acid. The remedy is at hand, however. Powder a few grains of *cyanide of potassium*, and introduce about a grain at a time, according to the quantity: shake up till dissolved, and so on, until you get the clear golden tint. Thus will "the mystery be cleared up." I need not say that the essential properties of the solution will not be impaired. ANDREW STEINMETZ.

P. S. — In a day or two I shall send you a *recipe* for easily turning to immediate use the "used-up dipping baths" of *nitrate*, without the troublesome process recommended to one of your correspondents.

Ferricyanide of Potassium. — I have used with success the ferricyanide of potassium (the *red* prussiate of potash, as it is called) for removing the stains contracted in photographing. This it does very readily when the stains are recent, and it has no injurious effect upon cuts and sore places should any exist on the hands. An old stain may with a little pumice be very readily removed. I have mentioned this to several friends, and, if not a novelty, it is certainly not generally known. S. PELHAM DALE.

Sion College.

Replies to Minor Queries.

Postage System of the Romans (Vol. ix., p. 350.). — Your correspondent ARDELIO probably alludes to the system of posts for the conveyance of persons, established by the Romans on their great lines of road. An account of this may be seen in the work of Bergier, *Histoire des Grands Chemins de l'Empire Romain*, lib. iv.; and compare Gibbon's *Decline and Fall*, chap. xvii. Communications were made from Rome to the governors of provinces, and information was received from them, by means of these posts: see Suet. *Oct.* c. xlix. But the Romans had no public institution for the conveyance of private letters. A letter post is a comparatively modern institution; in England it only dates from the reign of James I. An account of the ancient Persian posts is given by Xenoph. *Cyrop.* viii. vi. § 17, 18.; Herod. viii. 98.: compare Schleusner, *Lex. N. T.* in ἀγγαρεύω. L.

As a proof that there is at least one eminent exception to the assertion of ARDELIO, that "*we* know that the Romans must have had a postal system," I send the following extract from Dr. William

Smith's *Dictionary of Greek and Roman Antiquities*, sub voc. Tabellarius:

"As the Romans had no public post, they were obliged to employ special messengers, who were called Tabellarii, to convey their letters, when they had not an opportunity of sending them otherwise."

Ἁλιεύς.

Dublin.

Epigram on the Feuds between Handel and Bononcini (Vol. ix., p. 445.). — This epigram, which has frequently been printed as Swift's, was written by Dr. Byrom of Manchester. In his very interesting *Diary*, which is shortly about to appear under the able editorship of my friend Dr. Parkinson in the series of Chetham publications, Byrom mentions it.

"Nourse asked me if I had seen the verses upon Handel and Bononcini, not knowing that they were mine; but Sculler said I was charged with them, and so I said they were mine; they both said they had been mightily liked."— Byrom's *Remains* (Cheetham Series), vol. i. part i. p. 173.

The verses are thus more correctly given in Byrom's *Works*, vol. i. p. 342., edit. 1773:

"*Epigram on the Feuds between Handel and Bononcini.*

Some say, compar'd to Bononcini,
That Mynheer Handel's but a ninny;
Others aver that he to Handel
Is scarcely fit to hold a candle:
Strange all this difference should be,
'Twixt Tweedledum and Tweedledee!"

Jas. Crossley.

Power of prophesying before Death (Vol. ii., p. 116.). — In St. Gregory's *Dialogues*, b. iv. ch. xxv., the disciple asks, —

"Velim scire quonam modo agitur quod plerumque morientes multa prædicunt."

The answer begins (ch. xxvi.), —

"Ipsa aliquando animarum vis subtilitate sua aliquid prævidet. Aliquando autem exituræ de corpore animæ per revelationem ventura cognoscunt. Aliquando vero dum jam juxta sit ut corpus deserant, divinitus afflatæ in secreta cœlestia incorporeum mentis oculum mittunt."

J. C. R.

King John (Vol. ix., p. 453.). — I cannot reply to the Queries of Prestoniensis, but I have a note of a grant made by John (as *Com. Moritoniæ*) of the tithes of the parishes between Rible and Merse, which appears to have received the Bishop of Coventry's confirmation, *ap. Cestriam, an.* 2 *Pont. Papæ Cœlestini.* John's grant was to the Priory of Lancaster. My reference is to Madox, *Formulare Anglicanum*, Lond. 1702, p. 52, mxcvi. The deed is witnessed by Adam de Blakeburn and Robert de Preston, as well as by Phil. Sanson (De Worcester?) and others. Anon.

Demoniacal Descent of the Plantagenets (Vol. ix., p. 494.). — H. B. C. will find another passage, illustrative of this presumption, in Henry Knyghton's *Chronica:*

"De isto quoque Henrico, quondam infantulo et in curia regis Francorum nutrito, beatus Bernardus Abbas de eo sic prophetavit, præsente rege, *De Diabolo venit, et ad Diabolum ibit:* Notans per hoc tam tyrannidem patris sui Galfridi, qui Sagiensem episcopum eunuchaverat, quam etiam istius Henrici futuram atrocitatem qua in beatum Thomam desæviret." — Twysden, *Hist. Angl. Scriptores*, pp. 2393. 32., and 2399. 10.

C. H.

Burial Service Tradition (Vol. ix., p. 451.). — The only cases in which a clergyman is legally justified in refusing to read the entire service over the body of a parishioner or other person admitted to burial in the parochial cemetery, are the three which are mentioned in the preliminary rubric, which, as expounded by the highest authorities, are as follows: 1. In case the person died without admission to the universal church by Christian baptism. 2. Or "denounced 'excommunicate majori excommunicatione' for some grievous and notorious crime, and no man able to testify of his repentance." (Canon 68.) 3. Or *felo de se;* for in a case of suicide the acquittal of the deceased by a coroner's jury entitles him to Christian burial. The extraordinary notion of the clergyman, mentioned by the Rev. S. Adams, is certainly erroneous in law. I can only suppose it originated from some case in which the severance of the deceased's right hand was regarded by the jury as a proof that he did not kill himself. Except in certain special cases, none but parishioners are entitled to burial in a parochial burying-place at all. Advocatus.

Paintings of our Saviour (Vol. ix., p. 270.). — Your correspondent J. P. may hear of something to his advantage by visiting the church of Santa Prassede (Saint Praxedes?), not far from Santa Maria Maggiore in Rome. In the former he will see, as usual, a list of wonderful relics preserved therein, and amongst them "A Portrait of the Saviour, presented by St. Peter to Santa Prassede." A valuable gift, truly, if only authentic. The name of the artist is not given, I believe, in the above veracious document. They had better have made the catalogue complete by putting in the name of St. Luke himself, whose pencil, I rather think, is stated to have furnished other such portraits elsewhere. "Credat Judæus!"

The Santa Prassede above alluded to is stated to have been a daughter of Pudens, mentioned in the Epistles of St. Paul. M. H. R.

Widdrington Family (Vol. ix., p. 375.). — The church of Nunnington, near Helmsly, in the North

Riding of Yorkshire, contains two handsome marble monuments of Lords Preston and Widdrington. The old hall at Nunnington, now occupied by a farmer, was once the seat of Viscount Preston, and afterwards of Lord Widdrington. William, Lord Widdrington, who is said to be descended from the brave Witherington, celebrated in Chevy Chace for having fought upon his stumps, was of the very noble and ancient family of the Widdringtons of Widdrington Castle, in the county of Northumberland; and great-grandson of the brave Lord Widdrington who was slain gallantly fighting in the service of the crown at Wigan, in Lancashire, in 1651. William, his grandson, was unfortunately engaged in the affair of Preston in 1715, when his estate became forfeited to the crown, and he afterwards confined himself to private life. He married a daughter of the Lord Viscount Preston above mentioned, one of the co-heiresses of the estate at Nunnington, and was in consequence buried in the family vault in 1743, aged sixty-five. For other particulars of the family of Widdrington, see Camden's *Britannia*.

THOMAS GILL.

Easingwold.

Mathew, a Cornish Family (Vol. ix., pp. 22. 289.). — I fear I cannot give the REV. H. T. ELLACOMBE much information on the point he desires of the descent of the Devon and Cornwall branches of the Mathew family, which I yet entertain the hope some of your readers having access to the Cambrian genealogical lore at Dinevawr, Penline, Margam, Fonmon, and other places, may be able to graft correctly on their Welsh tree.

I was unable to corroborate in the British Museum the marriages given in the Heralds' Visitation of Devon, with Starkey and Gamage. Did a son of Reynell of Malston by an heir of Mathew take that name?

MR. ELLACOMBE will find by the Heralds' Visitation that *both* of the West of England branches settled before 1650 in Cornwall, the one at Tresingher, the other at Milton; but that of the former, William married Elizabeth Wellington, and John married Rebecca Soame, both reverting to settle in Devonshire, from whom, perhaps, his ancestress derives. B.

Birkenhead.

"Πίστις," *unde deriv.* (Vol. ix., p. 324.). — The perfect impossibility of deriving this word from ἵστημι is at once evident, on the following grounds: 1. To obtain the letter π, recourse is had to the compound form ἐφίσταμαι; but where have we a similar instance, in any derived word, of the ε in ἐπὶ being thus absorbed, and the π taken to commence a fresh word? 2. Allowing such an extraordinary process, what possible meaning of ἐφίσταμαι can be adduced in the slightest degree corresponding to the established interpretation of πίστις?

Throwing aside the termination -ις, we obtain the letters πιστ-, which a very slight knowledge of etymology enables us to trace back to πείθω; for the stem of this verb is ΠΙΘ (cf. Aor. 2. ἔπιθον), and the formation of the adjective πίστος from πεπειστ-αι is clearly analogous to that of the word in question, the long syllable and diphthong ει being altered into the short and single letter ι, to which many similar instances may be adduced. Φ.

There is no doubt as to the derivation of πίστις from πείθω. Compare κνῆστις from κνάω or κνήθω, πρῖστις or πρῆστις from πρήθω, πύστις from πυνθάνομαι. Verbs of this form introduce the σ into the future and other inflected tenses, as πείσω, πεύσομαι. L.

Author of "The Whole Duty of Man" (Vol. vi., p. 537.). — It is asserted in the *English Baronetage* (vol. i. p. 398., 1741), on the authority of Sir Herbert Perrot Pakington, Bart., in support of the claim of Lady Pakington to the authorship, "the *manuscript, under her own hand*, now remains with the family." Can this MS. now be found?

B. H. C.

Table-turning (Vol. ix., pp. 88. 135., &c.). — In turning over Sozomen's *Ecclesiastical History*, I observed at b. VI. ch. 34. an account of the transaction already printed in your pages from Ammianus Marcellinus. It is in brief as follows: — Certain philosophers who were opposed to Christianity were anxious to learn who should succeed Valens in the empire. After trying all other kinds of divination, they constructed a tripod (or table with three legs: see Servius on Virgil, *Æn.* III. 360.) of laurel wood, and by means of certain incantations and formulæ, succeeded (by combining the letters which were indicated, one by one, by a contrivance of some kind connected with the table) in obtaining Th. E. O. D. Now, being anxious and hopeful for one Theodorus to succeed to the throne, they concluded that he was meant. Valens, hearing of it, put him and them to death, and many others whose names began with these letters.

On referring to Socrates, I find that he also names the circumstances just alluded to. Although he does not give all the particulars, he adds one important statement, which serves to identify the thing more closely with modern table-moving and spirit-rapping. "The devil," he says, "induced certain curious persons to practise *divination, by calling up the spirits of the dead* (νεκυομαντείαν ποιήσασθαι), in order to find out who should reign after Valens." They succeeded in obtaining the letters Th. E. O. D.

I observe a reference to Nicephorus, b. XI. 45., but have not his works at hand to consult.

The use of *laurel*, in the construction of the table, seems to connect the occurrences with the worship of Apollo. Those who would investigate the subject fully must consult such passages in the classics as this from Lucan [Lucretius?], lib. i. 739–40.:

"Sanctius et multo certa ratione magis, quam
Pythia, quæ *tripode* ex Phœbi *lauro*que profatur."

I have a reference to Le Nourry, p. 1345., who, I see, has some remarks upon the passage already given from Tertullian; he, however, throws little light upon the subject.

HENRY H. BREEN (Vol. viii., p. 330.) says, "It is not unreasonable to suppose that table-turning . . . . . was practised in former ages:" to this I think we may now subscribe. B. H. C.

Poplar.

Pedigree to the Time of Alfred (Vol. viii., p. 586.; Vol. ix., p. 233.). — The person S. D. met at the "King's Head," Egham, was doubtless Mr. John Wapshott of Chertsey, Surrey (late of Almoner's Barn Farm in that neighbourhood), an intelligent, respectable yeoman, who would feel much pleasure in giving S. D. any information he may require.

B. S. ELCOCK.

Bath.

Quotation wanted (Vol. ix., p. 421.). — "Extinctus amabitur idem," is from *Horace*, Epist. II. i. 14. (See Vol. vii., p. 81.) P. J. F. GANTILLON.

"*Hic locus odit, amat.*"—In Vol. v. of "N. & Q.," at p. 8., "PROCURATOR" gives the two quaintly linked lines—

"Hic locus odit, amat, punit, conservat, honorat
Nequitiam, leges, crimina, jura probos."

as "carved in a beam over the Town Hall of Much Wenlock, in Shropshire." They are to be found also in the ancient hall of judicature of the "Palazzo del Podesta," at Pistoja, in Tuscany. The ancient stone seats, with their stone table in front of them, where the magistrates of the republic administered justice in the days of the city's independence, are still remaining, and these lines are cut in the stone just over the benches. This simple and primitive tribunal was built as it now stands in 1307, and there can be no doubt that the verses in question existed there before they found their way to Much Wenlock. But as it is hardly likely that they travelled direct from Tuscany into Shropshire, the probability is that they may be found in some other, or perhaps in many other places. I have not been able to light on any clue to the authorship or history of the lines. Perhaps some of your correspondents, who have the means of wider researches than this city commands, might be more fortunate. T. A. T.

Florence, March, 1854.

Writings of the Martyr Bradford (Vol. ix., p. 450.). — In reply to MR. TOWNSEND's inquiry respecting early editions of Bradford's writings, I can add to the information furnished by the Editor that the copy of his *Hurt of Hearyng Masse*, sold at Mr. Jolley's sale, was purchased subsequently of Mr. Thorpe, and deposited in the Chetham Library. This edition is not noticed by Watt.

In Stevens's *Memoirs of the Life and Martyrdom of John Bradford, with his Examinations, Letters, &c.*, there is no mention of the letter *ad calcem* of —

"An Account of a Disputation at Oxford, Anno Domini 1554. With a Treatise of the Blessed Sacrament; both written by Bishop Ridley, Martyr. To which is added a Letter written by Mr. John Bradford, never before printed. All taken out of an original manuscript [and published by Gilbert Ironside], Oxford, 1688, 4to."

BIBLIOTHECAR. CHETHAM.

Latin Inscription on Lindsey Court-house (Vol. ix., p. 492.). — Your correspondent L. L. L. gives this inscription as follows:

"Fiat Justitia,
1619.
Hæc domus
Dit, amat, punit, conservat, honorat,
Equitiam, pacem, crimina, jura, bonos."

This couplet, in its correct form, evidently stood thus:

"Hæc custodit, amat, punit, conservat, honorat,
Æquitiam, pacem, crimina, jura, bonos."

That is to say,

"Custodit æquitiam, amat pacem, punit crimina, conservat jura, honorat bonos."

The substantive of *æquus* is *æquitas*, not *æquitia*. If these verses were composed in good Latinity, the first word of the pentameter probably was *justitiam*. L.

Blanco White's Sonnet (Vol. vii., pp. 404. 486.; Vol. ix., p. 469.).—This sonnet is so beautiful, that I hope it will suffer no disparagement in the eyes of any of your admiring readers, if I remind them of a passage in Sir Thomas Browne's *Quincunx*, which I conceive may have inspired the brilliant genius of Blanco White on this occasion. I regret that I have not the precise reference to the passage:

"*Light*" (says Browne) "*that makes things seen, makes some things invisible.* Were it not for darkness, and the shadow of the earth, *the noblest part of creation had remained unseen*, and *the stars in heaven as invisible* as on the fourth day, when they were created above the horizon *with the sun*, or there was not an eye to behold them. The greatest mystery of religion is expressed by adumbration; and, in the noblest part of the Jewish types, we find the cherubim shadowing the mercy-

seat. *Life itself is but the shadow of death*, and souls departed but the shadows of the living: all things fall under this name. *The sun itself is but the dark simulacrum*, and *light but the shadow of God!*"

J. SANSOM.

Oxford.

"*Wise men labour*," *&c.* (Vol. ix., p. 468.).—The following version of these lines is printed in the *Collection of Loyal Songs, written against the Rump Parliament between the Years* 1639—1661:

"*Complaint.*

"Wise men suffer, good men grieve,
Knaves devise and fools believe;
Help, O Lord! send aid unto us,
Else knaves and fools will quite undo us."

These four lines constitute the whole of the piece, which is anonymous: vol. i. p. 27., and also on the title-page. B. H. C.

[We are indebted to S-C. P. J. for a similar reply.]

Copernicus (Vol. ix., p. 447.).—This inscription, as given in "N. & Q.," contains two false quantities, *Grātiam* and *Vēniam*. May I suggest the transposal of the two words, and then all will be right, at least as to *prosody*, which, in Latin poetry, seems to override all other considerations.

C. DE LA PRYME.

N.B.—What is the nominative to poor *dederat?*

Meals, Meols (Vol. vii., pp. 208. 298.; Vol. ix., p. 409.).—The word "mielles" is of frequent occurrence in Normandy and the Channel Islands, where it is applied to sandy downs bordering the sea-shore. It is not to be found in French dictionaries, and, like the words *hougue*, *falaise*, and others in use in Normandy, has probably come down from the Northmen, who gave their name to that province. EDGAR MACCULLOCH.

Guernsey.

Byron and Rochefoucauld (Vol. ix., p. 347.).—Allow me to refer your correspondent SIGMA to "N. & Q.," Vol. i., p. 260., where, under the signature of MELANION, I noted Byron's two unacknowledged obligations to *La Rochefoucauld*, and the blunder made in the note on *Don Juan*, canto iii. st. 4. SIGMA will also find these and other passages from Byron given among the notes in the translation of *La Rochefoucauld*, published in 1850 (June) by Messrs. Longman and Co.

C. FORBES.

Temple.

Robert Eden (Vol. ix., p. 374.).—Robert Eden, Archdeacon and Prebendary of Winchester, was the son of Robert Eden, of Newcastle-upon-Tyne. The Edens of Auckland and the Edens of Newcastle were descended from two brothers. The Archdeacon was fourth cousin of the first baronet. His daughter, Mary, married Ebenezer Blackwell, Esq., and their daughter, Philadelphia, married Lieut.-Col. G. R. P. Jarvis, of Doddington, in Lincolnshire. I am descended from a first cousin of the Archdeacon, and could furnish R. E. C., if I knew his address, with farther particulars respecting the Edens of Newcastle. E. H. A.

Dates of Maps (Vol. ix., p. 396.).—I think the answer to MR. WARDEN's very just complaint respecting maps not being *dated* is easily accounted for, much more easily, I fear, than reformed. The last published map is considered the most exact and useful; it, therefore, is the interest of the map-seller to sell off all of the old ones that he can; hence it is difficult, unless some pains are taken, to ascertain which is the last. A. publishes a new map of France, B. then publishes one; but *both* avoid putting the date, as the oldest date would sell fewer, and the newer map proprietor expects a still newer one soon to appear. By A. I do not mean to allude to Mr. Arrowsmith in particular, who is one of the best, if not the best, map-seller we have. But why are large military map-sellers so much dearer with us than on the Continent? I must except the Ordnance map, which is now sold cheaply, thanks entirely to Mr. Hume's exertions in parliament. A. (1)

Miss Elstob (Vol. iii., p. 497.).—This surname is so uncommon that I have met with but three instances of persons bearing it; one was the lady referred to by your correspondent, the second was her brother, the Rev. William Elstob, and the third was Dryden Elstob, who served for some time in the 3rd Light Dragoons, and also, I believe, in the Royal Navy,—at least I know that he used to wear a naval uniform in the streets of London. I believe that the family was settled at one time at Newcastle-on-Tyne.* What is known of the family? JUVERNA.

Corporation Enactments (Vol. ix., p. 300.).—Your correspondent ABHBA having omitted to mention where he found the curious piece of information which under this title he supplied to you, I beg leave to supply the deficiency. The same paragraph, nearly *verbatim*, has been long since published in a book which is by no means rare, the *Dublin Penny Journal*, vol. i. p. 226. (No. 29, January 12, 1833), where it appears thus:

"In the town books of the corporation of Youghal, among many other singular enactments of that body, are two which will now be regarded as curiosities. In the years 1680 and 1700, a cook and a barber were made freemen, on condition that they should severally

[* Both William Elstob and his learned sister were born at Newcastle-upon-Tyne, of which place their father, Ralph Elstob, was a merchant.]

dress the mayor's feasts, and shave the corporation — gratis!"

Is not this the very paragraph which has been supplied to you as an original? The attempt to disguise it by the alteration of two or three words is below criticism. Surely, if passages from common or easily accessible books are to occupy valuable space in the pages of "N. & Q.," it is not too much to expect that reference be honestly given to the work which may be cited.

ARTERUS.

Dublin.

Misapplication of Terms (Vol. ix., p. 361.). — Your correspondent is quite entitled to the references he demands, and which I had considered superfluous. I beg to refer him to the school dictionaries in use by my boys, viz. Mr. Young's and Dr. Carey's edition of *Ainsworth*, abridged by Dr. Morell; also to the following, all I possess, viz. Dr. Adam Littleton's, 4to. 4th ed., 1703; Robertson's ed. of *Gouldman*, 4to., 1674; and Gesner's *Thesaurus*, 4 vols. fol. I may add that the observations of Horne Tooke are quite to my mind, especially when applied to the "legendary stories of nurses and old women." (Todd's *Johnson.*)

Working in the same direction as your correspondent who has caused this invasion of your space, I cannot resist the opportunity of protesting against the use of "opened up" and "opened out," as applied to the developments of national enterprise and industry. These expressions, common to many, and frequently to be read in the "leading journal," stand a fair chance of becoming established vulgarisms. It is, however, something worse than slipshod when a paper of equal pretension, and more particularly addressed to the families of the educated classes, informs its readers "that some of the admirers of the late Justice Talfourd contemplate the erection of a *cenotaph over his grave* in the cemetery at Norwood." (*Illustrated News*, March 25, 1854.)

SQUEERS.

Dotheboys.

Miscellaneous.

NOTES ON BOOKS, ETC.

On the publication of the first volume of Mr. Peter Cunningham's edition of *The Works of Oliver Goldsmith*, we did not hesitate to pronounce it "the best, handsomest, and cheapest edition of Goldsmith which has ever issued from the press." The work is now completed by the publication of the fourth volume, which contains Goldsmith's Biographies; Reviews; Animated Nature; Cock Lane Ghost; Vida's Game of Chess (now first printed as it has been found transcribed in Goldsmith's handwriting from the original MS. in the possession of Mr. Bolton Corney), and his Letters. And after a careful revision of the book, we do not hesitate to repeat our original opinion. It is a book which every lover of Goldsmith will delight to place upon his shelves.

We have to congratulate Mr. Darling, and also all who are interested in any way in theological literature, on the completion of that portion of his *Cyclopædia Bibliographica* which gives us, under the names of the authors, an account, not only of the best works extant in various branches of literature, but more particularly on those important divisions, biblical criticism, commentaries, sermons, dissertations, and other illustrations of the Holy Scriptures; the constitution, government, and liturgies of the Christian Church; ecclesiastical history and biography; the works of the Fathers, and all the most eminent Divines. We sincerely trust that a work so obviously useful, and which has been so carefully compiled, will meet with such encouragement as will justify Mr. Darling in very speedily going to press with the second and not less important division — that in which, by an alphabetical arrangement of subjects, a ready reference may be made to books, treatises, sermons, and dissertations on nearly all heads of divinity, theological controversy, or ecclesiastical inquiry. The utility of such an Index is too obvious to require one word of argument in its favour.

The subject of the non-purchase of the Faussett Collection by the Trustees of the British Museum was brought before Parliament by Mr. Ewart on Thursday, 1st June, when copies were ordered to be laid before the House of Commons "of all reports, memorials, or other communications to or from the Trustees of the British Museum on the subject of the Faussett Collection of Anglo-Saxon Antiquities."

BOOKS RECEIVED. — Miss Strickland's *Lives of the Queens of England*, Vol. VI. This volume is entirely occupied with the biography of Mary Beatrice of Modena, the Queen of James II., in which Miss Strickland has availed herself of a large mass of inedited materials. — *Selections from the Writings of the Rev. Sydney Smith*, forming Nos. 61. and 62. of Longman's *Traveller's Library*, and containing his admirable Essays on Education, the Ballot, American Debts, Wit and Humour, the Conduct of the Understanding, and Taste. — *Critical and Historical Essays, &c*, by the Right Honourable T. B. Macaulay, *People's* Edition, Part III., includes his Essays on Lord Mahon's War of Succession, Walpole's Letters, Lord Chatham, Mackintosh's History of the Revolution, and Lord Bacon. — *Annotated Edition of the English Poets*, edited by Robert Bell. This month's issue consists of the second volume of the *Poetical Works of William Cowper.*

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

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Wanted by *J. N. Chadwick, Esq.*, King's Lynn.

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FREITAGHII MYTHOLOGIA ETHICA, with 138 Plates. Antv. 1579. 4to.

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Notices to Correspondents.

Y. S. M. *The letter to this Correspondent has been forwarded.*

W. S. *Can our correspondent find a more correct report of the lines quoted at the meeting of the Peace Society? Those sent to us are certainly inaccurate.*

R. B. ALLEN. *The monument in the chancel of the church of Stansted Montfichet, in Essex, is to Sir* Thomas (*not Hugh*) *Middleton. See Wright's* Essex, vol. ii. p. 160.

Other Correspondents shall be answered next week.

ERRATA. Vol. ix., p. 193., *throughout the "Curious Marriage Agreement," for Jacob* Sprier *read Jacob* Spicer. *He was an inhabitant of Cape May County, New Jersey.*—Page 468. col i. line 26., *for* 1789 *read* 1759. — Page 477., *in art.* "*Old Rowley,*" *for* "*father of the* Jury," *read* "*father of the* Turf."—Page 469., *in quotation from Ausonius, for* "erplevi" *read* "explevi."

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LONDON, SATURDAY, JUNE 17, 1854.

Notes.

POLITICAL PREDICTIONS.

It would be interesting, and perhaps not wholly unprofitable, to bring together the various attempts that have been made to shadow forth the approaching crisis in the political world. As literary curiosities, such things may be worth preserving; and I therefore send you a few samples as a contribution.

The first is from the Abbé De la Mennais, whose words, uttered about twenty years ago, are thus given in a provincial paper:

"England, like all other countries, has had her period of aggrandisement; during a whole century Europe has seen her dawning above the horizon until, having attained her highest degree of splendour, she has begun to decline, and this decline dates from the day of which the fall of Napoleon, due principally to her exertions, marked the most brilliant period of her glory. Since that time her policy has undergone a striking change, which every year becomes more evident. Instead of that vigour and promptitude of resolution of which she used to give so many proofs (though they could not all be praised alike, because there were more than one act repugnant to morality), she is now timid, she hesitates, she labours painfully through the dark and crooked paths of diplomacy, and substitutes intrigue for action; incapable, it would seem, of taking a decisive part at the right moment, even on the most momentous occasions. The English nation has evidently lost its strength, or the belief in its strength; and as to actual results, one differs not from the other. Look at this England, so haughty, so wedded to her interests, so skilful formerly in defending them, so bold in extending their influence over the whole world; look at her now in the presence of Russia. Humbled, braved by that young power, one would say that she trembles before its genius. The Czars exercise over her a species of fascination which disturbs her councils and relaxes the muscles of her robust arms. The conquests of the Russians in the East menace the possessions of England in India; they close the Dardanelles to her fleets, they shut out her commerce from the mouths of the Danube and the shores of the Black Sea. After what fashion would she have resisted these things thirty years ago?"

The next quotation is from Alison's *History of Europe from the Fall of Napoleon*, published in 1852. In chap. i. p. 68., after citing some lines from Gray on *Education and Government*, he thus proceeds:

"It will be so to the end of the world; for in the north, and there alone, are found the privations which insure hardihood, the poverty which impels to conquest, the difficulties which rouse to exertion. Irresistible to men so actuated is the attraction which the climate of the south, the riches of civilisation, exercise on the poverty and energy of the native wilds. Slowly but steadily, for two centuries, the Muscovite power has increased, devouring everything which it approaches — ever advancing, never receding. Sixty-six millions of men, doubling every half century, now obey the mandates of the Czar; whose will is law, and who leads a people whose passion is conquest. Europe may well tremble at the growth of a power possessed of such resources, actuated by such desires, led by such ability; but Europe alone does not comprise the whole family of mankind. The great designs of Providence are working out their accomplishment by the passions of the free agents to which their execution has been intrusted. Turkey will yield, Persia be overrun by Muscovite battalions; the original birth-place of our religion will be rescued by their devotion; and as certainly as the Transatlantic hemisphere, and the islands of the Indian Sea, will be peopled by the self-acting passions of Western democracy, will the plains of Asia be won to the Cross by the resistless arms of Eastern despotism."

I shall conclude with two or three extracts from a pamphlet, published some time last year at Toronto, and bearing the significant title, *The coming Struggle among the Nations of the Earth; or the Political Events of the next Fifteen Years, &c.* The writer begins by interpreting, as applicable to the present times, the prophecies of Ezekiel, Daniel, and the Apocalypse, from which he foretells the following events:

1. The seizure of Constantinople, and overthrow of Turkey by the Emperor of Russia.
2. War between France and Austria: overthrow of the latter, and consequent destruction of the Papacy.
3. The conquest of the Horns or Continental Powers by the Emperor of Russia.
4. Britain rapidly extends her Eastern possessions, prevents the occupation of Judea, and completes the first stage of the restoration of the Jews.

The writer then continues in the following strain:

"Turning his eyes eastward on the wealth and prosperity of the countries under British protection, the triumphant conqueror of Europe will conceive the idea of spoiling them, and appropriating their goods and cattle. Scarcely is this idea formed, than its execution is begun; and sudden and terrific as a whirlwind he enters the 'glorious land.' So sudden and unexpected is his onslaught, that the British power is unprepared, and Egypt, Ethiopia, and Libya fall into his hands.

"Meanwhile, Britain has been making strenuous efforts to stop the progress of this gigantic Napoleon; and every soldier that can be spared is sent away in the direction of the rising sun. But what can the British army do against such a host as the Russian autocrat has around him? Brave as the officers and men may be, what success or what renown can be gained in such an unequal conflict? In the critical emergency, the parent island sends a cry across the Atlantic, 'Come over and help us!' Swiftly is the sound borne over the waves, and soon an answering

echo is wafted back from the shores of Columbia. The cause is common, and the struggle must be common too. 'We are coming, brother John, we are coming,' is the noble reply; and, almost ere it is delivered, a fleet of gallant vessels is crossing the Pacific, with the stars and stripes gleaming on every mast. Another force is on its way from the far south, and soon the flower and strength of Anglo-Saxon race meet on the sacred soil of Palestine. The intelligence of their approach reaches the sacrilegious usurper, and he leads forth his army towards the mountains that rise in glory round about Jerusalem. The Jews within the city now arm themselves, and join the army that has come from the east and west, the north and south, for their protection: and thus these two mighty masses meet face to face, and prepare for the greatest *physical* battle that ever was fought on this struggling earth. On the one side the motley millions of Russia, and the nations of Continental Europe, are drawn up on the slopes of the hills, and the sides of the valleys toward the north; while, on the other, are ranged the thousands of Britain and her offspring; from whose firm and regular ranks gleam forth the dark eyes of many of the sons of Abraham, determined to preserve their newly recovered city or perish, like their ancestors of a former age, in its ruins.

"All is ready. That awful pause, which takes place before the shock of battle, reigns around; but ere it is broken by the clash of meeting arms, and while yet the contending parties are at a little distance from each other, a strange sound is heard over head. The time for the visible manifestation of God's vengeance has arrived, his fury has come up in his face, and He calls for a sword against Gog throughout all the mountains. 'Tis this voice of the Lord that breaks the solemn stillness, and startles the assembled hosts. The scene that follows baffles description. Amid earthquakes and showers of fire, the bewildered and maddened armies of the autocrat rush, sword in hand, against each other, while the Israelites and their Anglo-Saxon friends gaze on the spectacle with amazement and consternation. It does not appear that they will even lift their hand against that foe which they had come so far to meet. Their aid is not necessary to accomplish the destruction of the image. The stone, cut without hands, shall fall on its feet and break them to pieces; and then shall the iron, the clay, the brass, the silver, and the gold, become like the chaff of the summer threshing-floor, and the wind shall carry them away. The various descriptions which we have of this battle, all intimate that God is the only foe that shall contend with the autocrat at Armageddon. John terms it, 'the battle of that great day of God Almighty;' and we believe the principal instrument of their defeat will be mutual slaughter. The carnage will be dreadful. Out of all the millions that came like a cloud upon the land of Israel, only a scattered and shattered remnant will return; the great mass will be left to 'cleanse the land,' and fill the valley of Hamongog with graves."

I refrain from quoting the remarks made by Napoleon, at St. Helena, respecting Russia, and the likelihood of her ultimately subjugating Western Europe, as your readers must be familiar with them from the writings of O'Meara and others.

HENRY H. BREEN.

St. Lucia.

DERIVATION OF THE WORD "BIGOT."

At p. 80. of Mr. Trench's admirable little volume *On the Study of Words*, an etymology is assigned to the word *bigot*, which is, I think, clearly erroneous:

"Two explanations of it are current," writes Mr. Trench, "one of which traces it up to the early Normans, while they yet retained their northern tongue, and to their often adjuration by the name of God; with sometimes a reference to a famous scene in French history, in which Rollo, Duke of Normandy, played a conspicuous part: the other puts it in connexion with *beguines*, called often in Latin *beguttæ*, a name by which certain communities of pietist women were known in the Middle Ages."

I agree with Mr. Trench in thinking, that neither of these derivations is the correct one. But I am obliged, quite as decidedly, to reject that which he proceeds to offer. He thinks that we owe —

"*Bigot* rather to that profound impression which the Spaniards made upon all Europe in the fifteenth and the following century. Now the word *bigote*," he continues, "means in Spanish 'moustachio;' and as contrasted with the smooth, or nearly smooth, upper lip of most other people, at that time the Spaniards were the 'men of the moustachio' . . . That they themselves connected firmness and resolution with the mustachio; that it was esteemed the outward symbol of these, it is plain from such phrases as 'pombre de bigote,' a man of resolution; 'tener bigotes,' to stand firm. But that in which they eminently displayed their firmness and resolution in those days was their adherence to whatever the Roman see imposed and taught. What then more natural, or more entirely according to the law of the generation of names, than that this striking and distinguishing outward feature of the Spaniard should have been laid hold of to express that character and condition of mind which eminently were his, and then transferred to all others who shared the same?"

Of this it must be admitted, that "se non e vero, e ben trovato." And the only reason for rejecting such an etymology is the existence of another with superior claims.

Bigot is derived, as I think will be hardly doubted on consideration, from the Italian *bigio*, grey. Various religious confraternities, and especially a branch of the order of St. Francis which, from being parcel secular and parcel regular, was called "Terziari di S. Francesco," clothed themselves in grey; and from thence were called *Bigiocchi* and *Bigiotti*. And from a very early period, the word was used in a bad sense.

Menage, in his *Origini della Lingua Italiana*, under the word BIZOCO, writes:

"Persono secolare vestita di abito di religione. Quasi 'bigioco' perche ordinariamente gli Ipocriti, e coloro che si fanno dell' ordine di S. Francesco si vestono di bigio."

And Sansovino on the *Decameron* says that —

"*Bizocco* sia quasi *Bigioco*, o *Bigiotto*, perchè i Terziari di S. Francesco si veston di bigio."

Abundance of instances might be adduced of the use of the term *bizocco* in the sense of hypocrite, or would-be saint. And the passage which Mr. Trench gives after Richardson from Bishop Hall, where *bigot* is used to signify a pervert to Romanism, "he was turned both *bigot* and physician," seems to me to favour my etymology rather than that from the Spanish; as showing that the earliest known use of the term was its application to a Popish religionist. The "pervert" alluded to had become that which cotemporary Italians were calling a *bigiotto*. Must we not conclude that Bishop Hall drew his newly-coined word thence? T. A. T.

Florence.

"BOOK OF ALMANACS."

When I published this work, I knew of no predecessor except Francœur, as noted in the preface; but another has been recently pointed out to me. There was a work compiled for the use of the Dominicans, entitled *Kalendarium Perpetuum juxta ritum Sacri ordinis prædicatorum, s. p. n. Dominici.* The copy now before me, Rome, 1612, 8vo., is said to be "tertio emendatum," which probably signifies the fourth edition. It contains the thirty-five almanacs, with rules for determining epacts and dominical letters from A.D. 1600 to 2100, and a table for choosing the almanac when the epact and letter are known.

This work must have been compiled before the reformation of the calendar. A note in explanation of the thirty-fifth almanac, contains the statement that A.D. 1736 belongs to that calendar, and to the letters D.C. This is true of the old style, and not of the new.

It seems, then, that *Books of Almanacs* are older than the Gregorian reformation: that they may have been completely forgotten, may be inferred from my book never having produced any mention of them either in your pages or elsewhere. Perhaps some older instances may be yet produced. A. DE MORGAN.

Minor Notes.

Distances at which Sounds have been heard. — The story of St. Paul's clock striking being heard by a sentry at Windsor is well known, and I believe authentic. Let me add the following: — The Rev. Hugh Salvin (who died vicar of Alston, Cumberland, Sept. 28, 1852) mentions an equally remarkable instance whilst he was chaplain on board H.M.S. "Cambridge," on the coast of South America:

"Our salutes at Chancay were heard at Callao, though the distance is thirty-five miles, and several projecting headlands intervene, and the wind always blows northward. The lieutenant of the Arab storeship, to whom the circumstance was mentioned, observed, that upon one occasion the evening gun at Plymouth was heard at Ilfracomb, which is sixty miles off, and a mountainous country intervenes."— *Journal of the Rev. H. S. Salvin*, p. 64., 12mo.: Newcastle-on-Tyne, 1829.

BALLIOLENSIS.

Anagram. — The accompanying anagram I saw, some weeks back, in a country paper; perhaps you will give it a local habitation in "N. & Q." It is said to be by a president of one of the committees of the arrondissement of Valenciennes:

"A sa majesté impériale Le Szar Nicholas, souverain et autocrate de toutes les Russies."

"Oho! ta vanité sera ta perte; elle isole la Russie; tes successeurs te maudiront à jamais."

PHILIP STRANGE.

Logan or Rocking Stones. — The following extract from Sir C. Anderson's *Eight Weeks' Journal in Norway, &c. in* 1852, under July 21, may interest your Devonshire and Cornish readers:

"Mr. De C——k, a most intelligent Danish gentleman, told me, that when a proprietor near Drammen, was at Bjornholm Island, in the Baltic, he was told there were stones which made a humming noise when pushed, and on examination they proved to be rocking-stones; on his return, he found on his own property several large stones, which, on removing the earth around them, were so balanced as to be moveable. If this be an accurate statement, it tends to strengthen the notion that stones, laid upon each other by natural causes, have, by application of a little labour, been made to move, as the stones at Brimham Craggs in Yorkshire; and this seems more likely than that such immense masses should have been ever raised by mechanical force and poised."

BALLIOLENSIS.

Queries.

A RUBENS QUERY.

There is a somewhat curious mystery with regard to certain works of the immortal Rubens, which some of your readers, who are connoisseurs in art, may possibly assist to dispel. Lommeline, who engraved the finest works of Rubens, has left a print of "The Judgment of Paris," which

differs in several points from the subject of "The Decision of Paris," now in the National Gallery. For instance, in the one, Paris rests the apple upon his knee, and in the other he is offering it to the fair goddess of Beauty. This print has also *five* more figures than there are in the Gallery painting. Now, two questions arise hereon: first, what has become of the original painting from which this print was taken? and secondly, where is the line engraving of the picture now in the National Gallery? J. J. S.

Downshire Hill, Hampstead.

THE PAXS PENNIES OF WILLIAM THE CONQUEROR.

Perhaps some of your numerous readers may be able to satisfy me on a subject which has for a long time troubled me.

All coin collectors are aware that there are many different reverses to the pennies of William I. One is commonly called the *pax*-type: and *why*, is the question.

On the obverse, it is "PILLM REX," or sometimes differently spelt; but "P" always stands for "W," and pronounced so.

On the reverse, it is P Ā X S (each letter being encircled), but the "P" is here pronounced "P;" this is in the centre compartment: surrounding it is the moneyer's name, with place where the coin was struck—"EDPI (Edwi) ON LVND," "GODPINE (Godwine) ON LVND," &c. It is very inconsistent that letters should be pronounced differently on the same coin.

I am rather of opinion that we have not arrived at the right reading, and that *pax* has nothing to do with it. It is PAXS, AXSP, XSPA, or SPAX: for I find, on comparing nineteen different coins, the letters stand in different positions compared with the cross, which denotes the beginning of the inscription around them; so no one can tell which letter of the four in the circles near the large cross should come first. Besides, what does the "S" stand for, after you get the "PAX?"

I am not a member of the Antiquarian Society, but have asked gentlemen belonging to it to explain this puzzle (to me), without success. I now ask them and others, through your pages, to give a solution of the difficulty. W. M. F.

Minor Queries.

Peculiar Customs at Preston, in Lancashire.—I wish to know if it be true that the use of *mourning* is nearly, if not altogether, discountenanced at the above town, even for the loss of the nearest and dearest friends; and that a widow's cap is only worn by those to whom another husband would be particularly acceptable? If these, and other peculiar customs prevail, I wish some correspondent from Lancashire would kindly enlighten the readers of "N. & Q." with respect to them.

ANON.

Obsolete Statutes.—There was published, in the pamphlet form (pp. 61.), in 1738, a capital piece of *irony* under the title of—

"A Letter to a Member of Parliament, containing a Proposal for bringing in a Bill to revise, amend, or repeal certain Obsolete Statutes, commonly called 'The Ten Commandments.' 4th Edition."

As this will doubtless be known to some of your readers, may I ask the name of the author, and the occasion of its publication? J. O.

Sale of Offices and Salaries in the Seventeenth Century.—Has the subject of the sale of offices in former times ever been investigated? In the reign of Charles II., a new secretary of state, lord chamberlain, &c., always paid a large sum of money to his predecessor, the king often helping to find the required sum. Was this the case with all offices? I do not think the lord chancellorship was ever paid for. When and how did the practice originate, and when and how fall into disuse? Has the subject of salaries of offices (including fees) in these times ever been accurately investigated? What were the emoluments of the lord chancellor, chancellor of the exchequer, and president of the council, in the reign of Charles? C. H.

Board of Trade.—A council for trade was appointed during the recess of the Convention Parliament after the Restoration. Are the names of that council anywhere published? Did this council continue to exist till the appointment (I think in 1670) of the Council of Trade, of which Lord Sandwich was made president? C. H.

Sacheverell's and Charles Lamb's Residences in the Temple.—In which house in Crown Office Row, Temple, was Charles Lamb born? and which were the chambers occupied by Dr. Sacheverell, also in the Temple, at the time of the riots caused by his admirers?

AN ADMIRER OF YOUR PUBLICATION.

Braddock and Orme.—Can you, or any of your correspondents, furnish me (in reply to an inquiry made of me by the Historical Society of Pennsylvania) with any information about the families of Braddock and Orme, in relation to General Braddock, who commanded and was killed at the battle of the Monongahela river; and to Orme, who, with Washington and Morris, were his aides-de-camp in the melancholy and fatal engagement.

F. O. MORRIS.

Nunburnholme Rectory, York.

Minor Queries with Answers.

Cromwell's Bible. — I have seen it stated that an edition of the Bible, "printed by John Field, one of his Highness's Printers, 1658," in 12mo., London, was printed by order of Cromwell for distribution to his soldiers. Can any of your correspondents furnish authority for such tradition? It is one of the most incorrectly printed books which I ever met with. In Cotton's list I do not find this edition: he has one in 8vo., 1657, Cambridge, J. Field. W. C. TREVELYAN.

[George Offor, Esq., of Hackney, has kindly favoured us with a reply to this and the following Query: "Eighteen different editions of the Bible, printed by John Field, are in my collection, published between the years 1648 and 1666. In some of these he is described as printer to the University of Cambridge, in others as 'One of His Highness's Printers;' but in those which *tradition* says were published for the army, he is called 'Printer to the Parliament.' They are all as correctly printed as Bibles were generally published during that time, excepting that by Giles Calvert the Quaker, published in 1653, which is singularly correct and beautiful. Field's editions being remarkable for beauty of typography and smallness, have been much examined, and many errors detected. That of 1653 is the most beautiful and called genuine, and is the copy said to have been printed for the use of the army and navy. Of this I have five different editions, all agreeing in the error in Matthew, ch. vi. v. 24., 'Ye cannot serve and mammon;' and in having the first four psalms on one page. But in some the following errors are corrected, 1 Cor. vi. v. 9., 'The unrighteous shall inherit the kingdom of God;' Rom. ch. vi. v. 13., 'Neither yield ye your members as instruments of righteousness unto sin.' The copy of 1658, which SIR W. C. TREVELYAN describes, is a counterfeit of the genuine edition of 1653, vulgarly called 'The Bastard Field's Bible.' These were reprinted many times. I possess four different editions of it, so exactly alike in form and appearance, that the variations throughout can only be detected by placing them in juxtaposition. They are all neatly printed, without a black line between the columns, and make thicker volumes than the genuine edition. I have never been able to verify the tradition that the Field's Bible, 1653, was printed for the army by order of Cromwell. It is the only one, as far as I can discover, 'Printed by John Field, Printer to the Parliament.' I received the tradition from my father nearly sixty years ago, and have no doubt but that it is founded in fact. It is an inquiry well worthy of investigation. — G. OFFOR."]

Canne's Bible. — What is the value of a good copy of Canne's Bible, printed at Edinburgh by John Kincaid, 1756? SIGMA.

["Canne's Bibles were first printed at Amsterdam, 1647, 1662, and 1664; in London, 1682, 1684, 1698: these are all pocket volumes. Then again in Amsterdam, 4to., 1700. At Edinburgh by Watkins in 1747, and by Kincaid in 1766; after which there followed editions very coarsely and incorrectly printed. They are all, excepting that of 1647, in my collection. Kincaid's, 1766, 2 vols. nonpareil, in beautiful condition, bound in green morocco, cost me five shillings. That of 1747, by Watkins, not in such fine condition, two shillings. SIGMA can readily imagine the value of Kincaid's edition 1756, by comparison with those of 1747 and 1766. If any of your readers could assist me to procure the first edition, 1647, I should be greatly obliged. — G. OFFOR."]

Dryden and Luke Milbourne. — Among the "Quarrels of Authors," I do not find that between *glorious John* and this reverend gentleman. In a poetical paraphrase of *The Christian's Pattern*, by the latter (8vo., 1697), he shows unmistakeable evidence of having been lately skinned by the *witty tribe*, which I take to mean Dryden and his *atheistical crew*. I am aware that Milbourne invited the attack by his flippant remarks upon the English Virgil, but I know not in which piece of Dryden's to look for it. J. O.

[Dryden's attack on Milbourne occurs in his preface to the Fables (Scott's edition of his *Works*, vol. xi. p. 235.). "As a corollary to this preface," says Dryden, "in which I have done justice to others, I owe somewhat to myself; not that I think it worth my time to enter the lists with one Milbourne and one Blackmore, but barely to take notice that such men there are, who have written scurrilously against me without any provocation. Milbourne, who is in orders, pretends, amongst the rest, this quarrel to me, that I have fallen foul on priesthood; if I have, I am only to ask pardon of good priests, and am afraid his part of the reparation will come to little. Let him be satisfied that he shall not be able to force himself upon me for an adversary. I contemn him too much to enter into competition with him." A little lower down Dryden hints that Milbourne lost his living for writing a libel upon his parishioners.]

Portrait Painters of the last Century. — I am anxious to obtain some information respecting the portrait painters of the last century. I have in my collection a picture by H. Smith, 1736. Can any of your readers give me an account of him? DURANDUS.

[A biographical list, alphabetically arranged, of portrait painters, is given in Hobbes's *Picture Collector's Manual; being a Dictionary of Painters*, vol. ii. pp. 467—515., edit. 1849; a useful work of the kind. The name of H. Smith is not noticed.]

Ætna. — To whom can the following passage refer?

"We found a good inn here (Catania), kept by one Caca Sangue, a name that sounds better in Italian than it would in English. This fellow is extremely pleasant and communicative, and among other things he told us that Mr. ——, who has published such a minute description of his journey to the crater of Ætna, was never there, but sick in Catania when his

party ascended, he having been their guide."— *Travels through Switzerland, Italy, Sicily, &c.*, vol. ii. p. 21., by Thomas Watkins, A.M., F.R.S., in the years 1787, 1788, 1789; 2 vols. 8vo., 2nd edition, London, 1794.

ANON.

[The reference is probably to M. D'Orville, whose minute description of his journey up Mount Ætna was copied into the *Gentleman's Magazine*, vol. xxxiv. p. 281., extracted from D'Orville's work, entitled *Sicula, or the History and Antiquities of the Island of Sicily, &c.*, 2 vols. folio, Amsterdam.]

Sir Adam, or Sir Ambrose, Brown.—This friend of Evelyn, who lived at Betchworth Park, is sometimes called Sir Adam, and sometimes Sir Ambrose, in Evelyn's *Memoirs*. Is not Sir Adam the correct name? C. H.

[The entries in Evelyn's *Diary* seem to be correct. Sir Ambrose Brown, obit. 1661, was the father of Sir Adam, obit. 1690. See the pedigree in Manning and Bray's *Surrey*, vol. i. p. 560.]

Replies.

NORWICH, KIRKPATRICK COLLECTION OF MSS. FOR THE HISTORY OF.

(Vol. ix., p. 515.)

Your correspondent T. A. T. can find a full, but in one respect a most unsatisfactory reply to his inquiry, in the preface to a *History of the Religious Orders and Communities, and of the Hospital and Castle of Norwich*, by Mr. John Kirkpatrick, Treasurer of the Great Hospital, bearing the names of Edwards and Hughes, London, and Stevenson and Hatchett, Norwich, as publishers, and dated 1845. This volume was printed at the expense of Hudson Gurney, Esq., whose "well-known liberality and laudable desire to perpetuate the knowledge of the antiquities of his native city," the preface fitly records; but it was not, in the commercial sense of the word, *published*; and, therefore, the information it gives may not be generally accessible. The following is the list of the collections which were "safe in the custody of the corporation about thirty years ago (say between 1800 and 1810), when M. de Hague held the office of town-clerk."

"1. A thick volume of the early history and jurisdiction of the city; date 1720.
2. A similar folio volume, being an account of the military state of the city, its walls, towns, ponds, pits, wells, pumps, &c.; date 1722.
3. A thick quarto.
4. Several large bundles, foolscap folio; Annals of Norwich.
5. A fasciculus, foolscap folio; origin of charities and wills relating thereto, in each parish.
6. Memorandum books of monuments.
7. Ditto of merchants' marks.
8. Ditto of plans of churches.
9. Paper containing drawings of the city gates, and a plan of Norwich.
10. Drawings of all the churches.
11. An immense number of small pieces of paper, containing notes of the tenures of each house in Norwich."

No portion of these collections remains at present in the hands of the legatees, and the greater number of them is not so much as known to be in existence. The "thick quarto," marked "3" in the list, is that which Mr. Gurney's zeal has caused to be printed; and it is now the property of the representatives of the late Mr. William Herring of Hethersett, whose father purchased it many years ago of a bookseller. The paper marked "9" was "said to have been in the possession of the Friars' Society," which was discovered some twenty years ago. My father had tracings of the "Drawings of the City Gates;" but I am not sure that they are made from Kirkpatrick's original. The collection marked "10," my father saw "in the possession of Mr. William Matthews, Mr. De Hague's clerk." And "a portion of the papers included under the last number" was said to be existence in 1845; but Mr. Dawson Turner, who compiled the "Preface," was "not fully informed" respecting them, and I can throw no light upon the subject. It is very remarkable that the Norfolk and Norwich Archæological Association has done nothing for the recovery or *dis*covery of the remainder of this invaluable bequest; perhaps the inquiry of T. A. T. may incite them to attempt both, and in this hope I trouble you with this reply.

B. B. WOODWARD.

Bungay, Suffolk.

In the year 1845, one of the MSS. of Mr. John Kirkpatrick was printed at Yarmouth, edited by Mr. Dawson Turner, at the expense of Mr. Hudson Gurney. This MS. is the *History of the Religious Orders and Communities, and of the Hospital and Castle of Norwich*, and filled a quarto of 258 folios in the handwriting of the author. In a very interesting preface, the editor states that no portion of Kirkpatrick's bequest remains at present in the hands of the corporation of Norwich, or is even known to be in existence, except the volume thus edited, and perhaps some fragments of the "small pieces of paper," described in the will as "containing notes of the tenure of each house in Norwich," which, if such do exist, are, it is to be feared, so scattered and injured as to be useless. The editor enumerates and describes eleven MSS. which, he says, were safe in the custody of the corporation about forty years ago from the present time: but, he adds, they have now disappeared, with the exception of the volume which he has edited. This MS. is the property of the representatives of the late Mr. William Herring, of Hethersett, whose father purchased it of a bookseller. F. C. H.

EARLY GERMAN COLOURED ENGRAVINGS.

(Vol. ix., p. 57.)

H.'s prints are probably cut from a work on Alchemy, entitled

"Lambspring, das ist ein herzlichen Teutscher Tractat vom philosophischen Steine, welchen für Jahren ein adelicher Teutscher Philosophus so Lampert Spring geheissen, mit schönen Figuren beschreiben hat. Frankfurt-am-Main, bey Lucca Jennis zu finden." 1625, 4to. pp. 36.

The series of plates extends to fifteen, among which are those described by H. Some are remarkable for good drawing and spirited expression, and all are good for the time. The verses which belong to Plate 2. are printed on the back of Plate 1., and so on, which rendered transcription necessary on mounting them. Each represents, figuratively, one of the steps towards the philosopher's stone. Some have Latin explanations at the foot. Not understanding alchemy, I can appreciate them only as works of art. An account of one as a specimen may be of some interest, so I select the least unintelligible.

Plate 6. A dragon eating his own tail.

Above:

"Das ist gross Wundr und seltsam list,
Die höchst Artzney im Drachen ist."

Below:

"Mercurius recte et chymice præcipitatus, vel sublimatus, in sua propria aqua resolutus et rursum coagulatus."

On the opposite page:

"Ein Drach im Walde wohnend ist
Am Gifft demselben nichts gebrisst;
Wenn er die Sonn sieht und das Fewr,
So speüsst er Gifft, fleugt ungehewr
Kein lebend Thier für ihm mag gnesn
Der Basilisc mag ihm nit gleich wesn,
Wenn diesen Wurmb wol weiss zu tödtn
Der Kömpt auss allen seinen nöthn,
Sein Farbn in seinem Todt sich vermehrn
Auss seiner Gifft Artzney thut werden
Sein Gifft verzehrt er gar und gans,
Und frisst sein eign vergifften Schwanz.
Da muss er in sich selbst volbringen
Der edlst Balsam, auss ihm thut tringen.
Solch grosse Tugend wird mann schawen,
Welches alle Weysn sich hoch erfrawen."

The three persons in Plate 13. appear first in Plate 11. The superscription is—

"Vater, Sohn, Führer, haben sie beym Handen:
Corpus, spiritus, anima, werden verstanden."

In Plate 13. the father's mouth may well be "of a preternatural wideness" as he swallows the son; and in Plate 14. undergoes a sudorific in a curiously-furnished bedchamber. In Plate 15. the three are seated upon one throne. The stone is found. They also will find it who strictly follow Dr. Lambspring's directions, as given in a rhyming preface. Only one ingredient is left out of the prescription:

"Denn es ist nur ein Ding allein,
Drinn alls verborgn ist ins gemein.
Daran solt ihr gar nicht verzagen,
Zeit und Geduld müst ihr dran wagen."

What is it? H. B. C.

U. U. Club.

THE BELLMAN AT NEWGATE.

(Vol. i., p. 152.; Vol. iii., pp. 324. 377. 451. 485.: and see *Continental Watchmen*, Vol. iv., pp. 206. 356.)

Formerly it was, according to a very ancient custom, the practice on the night preceding the execution of condemned criminals, for the bellman of the parish of St. Sepulchre to go under Newgate, and, ringing his bell, to repeat the following verses, as a piece of friendly advice, to the unhappy wretches under sentence of death:

"All you that in the condemn'd hold do lie,
Prepare you, for to-morrow you shall die.
Watch all and pray, the hour is drawing near,
That you before the Almighty must appear.
Examine well yourselves, in time repent,
That you may not to eternal flames be sent.
And when St. Sepulchre's bell to-morrow tolls,
The Lord have mercy on your souls!
Past twelve o'clock!"

The following extract from Stowe's *Survey of London*, p. 125. of the quarto edition, printed 1618, will prove that the above verses ought to be repeated by a clergyman instead of a bellman:

"Robert Doue, citizen and merchant taylor, of London, gave to the parish of St. Sepulchre's the sum of 50*l.* That after the several sessions of London, when the prisoners remain in the gaole, as condemned men to death, expecting execution on the morrow following; the clarke (that is the parson) of the church shoold come in the night time, and likewise early in the morning, to the window of the prison where they lye, and there ringing certain tolls with a hand-bell appointed for the purpose, he doth afterwards (in most Christian manner) put them in mind of their present condition, and ensuing execution, desiring them to be prepared therefore, as they ought to be. When they are in the cart, and brought before the wall of the church, there he standeth ready with the same bell. And after certain tolls rehearseth an appointed prayer, desiring all the people there present to pray for them. The beadle also of Merchant Taylors' Hall hath an honest stipend allowed to see that it is duely done."

This note is an extract from the *Romance of the Forum*, vol. ii. p. 268. J. W. FARRER.

HERBERT'S "CHURCH PORCH."

(Vol. ix., p. 173.)

I venture the following as the meaning of the curious stanza in George Herbert's *Church Porch*, referred to by your correspondent S. SINGLETON:

"God made me one man; love makes me no more,
Till labor come and make my weakness score."

If you are single, give all you have to the service of God. But do not be anxious to make the gift larger by toil: for God only requires that which is suitable to the position in which He has placed you. He bestows a certain "estate" upon every man as He bestows life: let both be dedicated to Him. For if you give first yourself, and then what He has given you, this is sufficient; you need not try to be more rich, that you may be more charitable. But if you choose a life of labour to gain an "estate" beyond the original position assigned to you in the providence of God, then you must reckon yourself responsible for the "one man" which God "made" you, and for *the other* which you make yourself besides.

I conceive the stanza to be a recommendation of the contemplative life with poverty, in preference to the active life with riches. J. H. B.

ANCIENT USAGES OF THE CHURCH.

(Vol. ix., pp. 127. 257.)

As your well-known correspondent from Clyst St. George has addressed an inquiry to you on this subject, it may not be uninteresting to some of your readers to learn that the practice of kneeling at funerals still exists in this neighbourhood. On a cold December day have I seen men, women, and children bend the knee on the bare sod, during the Lord's and the other prayers used in the outdoor portion of our service, not rising till the valedictory grace concluded the service. Indeed, I have never known (at least the *majority* of) those attending our funerals here, omit this old custom.

That of dressing graves with flowers, at Easter and Whitsuntide, prevails here as in Wales: and the older folks still maintain the ancient practice of an obeisance as often as the Gloria occurs during the ordinary services. The last railful of communicants are also in the habit of remaining in their place at the altar rails till the service is concluded; but whether these observances are widely spread, or merely local, I have not had sufficient opportunity to judge. J. T. P.

Dewchurch Vicarage.

At the church of South Stoke, near Arundel, I have heard the clerk respond after the Gospel: "Thanks be to God for the Holy Gospel."

At Southwick, near Brighton, the rector was wont (about four years since) to stand up at the "Glory" in the Litany.

The Bishop of London believes bowing the head when the doxology, or ascription of praise, is pronounced, to be a novelty in our Church (Letter to the Knightsbridge Churchwarden, March 28, 1854). I remember an old woman regularly attending the services of Exeter Cathedral, who was wont always to curtsy at the "Glory." And in *The Guardian* of April 25, W. G. T. alludes to a parish in Staffordshire where the custom prevails. And A. W. says:

"In the western counties of England there are many parishes where the custom of bowing at the 'Gloria' has been universally observed by the poor from time immemorial. I could mention parishes in Worcestershire or Herefordshire where it has always prevailed."

It should be observed, that the custom is not to bow at the "Glory" only, but whenever, in the course of the service, the names of the Three Persons of the Blessed Trinity are mentioned. See Isaiah, vi. 2, 3.

I have heard sermons commenced in the name of the Holy Trinity, and ended with "the Glory," the preacher repeating the former part and the congregation the latter. I believe this is agreeable to very ancient use. Can any one say whether it has anywhere been retained in our own Church? J. W. HEWETT.

The custom of Lincolnshire mentioned by MR. ELLACOMBE as observed by his two parishioners at Bitton had its origin doubtless in the first rubric to the Order for the Administration of the Lord's Supper in our Book of Common Prayer, which enjoins that—

"So many as intend to be partakers of the Holy Communion, shall signify their names to the Curate at least some time the day before."

On this Bishop Wilson remarks:

"It is with great reason that the Church has given this order; wherefore do not neglect it."

"You will have the comfort of knowing, either that your Pastor hath nothing to say against you, or, if he has, you will have the benefit of his advice: and a good blessing will attend your obedience to the Church's orders."

GEORGE E. FREERE.

Reverence to the Altar (Vol. vi., p. 182.).—Statute XI. Such obeisance was always made in the college to which I belonged, at Oxford, to the Provost by every scholar, and by the Bible clerks when they proceeded from their seats to the eagle lectern, to read the lessons of the day.

I. R. R.

Separation of the Sexes in Church.—It was the custom a few years ago (and I have every reason

to believe it to be so at present), for the men to sit on one side of the aisle, and the women on the other, in the church of Grange, near Armagh, in the north of Ireland. No one remembered the introduction of the custom. ABHBA.

Standing while the Lord's Prayer is read (Vol. ix., pp. 127. 257.).—The congregation of the English Episcopal Chapel at Dundee stood during the reading of the Lord's Prayer, the Ten Commandments, and the Song of the Angels at the birth of Christ, when these occur in the order of morning lessons. This congregation joined that of the Scottish Episcopalians several years ago, and whether the practice is continued in the present congregation I cannot say.

In St. Paul's Chapel, Edinburgh, York Place, the congregation stand at the reading of the Ten Commandments in the fifth chapter of Deuteronomy, and they chant "Glory be to thee, O God," on the giving out of the Gospel, and "Thanks be to thee, O God," &c., after the reading of it. In the Communion they sit during the reading of the Exhortation, "Dearly Beloved in the Lord;" and it is but very lately that they have stood when repeating "Glory be to God on high," &c., in the Post Communion. HENRY STEPHENS.

In Durham Cathedral, on Sept. 5, 1850, at the Anniversary of the Sons of the Clergy, the congregation rose simultaneously on the occurrence of the Lord's Prayer in the lesson. I remember also that the same custom was observed at Trinity Church, Chelsea, during the incumbency of the Rev. Henry Blunt. Where the Bidding Prayer enjoined by the 55th Canon is used (that, by-the-way, being the only authorised pulpit prayer), it is usual I believe for the people to stand during the Lord's Prayer; the preacher then teaching us to pray as our Lord taught His disciples. The short doxology at the end of the Gospel, to which MR. ELLACOMBE refers at p. 257., is common in the north of England. E. H. A.

This custom prevails generally in the Episcopalian churches in Scotland; and our congregations also stand up while the Commandments are read in course of the lessons. We have also the practice of singing, after the Gospel: "Thanks be to thee, O Lord, for this thy Holy Gospel!"

BALIVUS.

Edinburgh.

This is the practice on the reading of this prayer in the second lesson at the parish church of Edgbaston, near Birmingham. It is probably a remanet of the ancient practice in the Church, not only to stand up during the reading of the Gospel, but throughout the whole service, as symbolic of the resurrection of Christ—the Lord's Day; which still exists in the Greek Church, and may be witnessed any Sunday in London, on visiting the recent edifice in London Wall. T. J. BUCKTON.

Birmingham.

The custom is observed in St. Thomas' Church.

W. HAZEL.

Portsmouth.

At Exeter Cathedral the people *kneel* whenever the Lord's Prayer is read in the lesson.

J. W. HEWETT.

Tolling the Bell on leaving Church (Vol. ix., pp. 125. 311, 312.).—In this parish a bell is always rung on the conclusion of the morning service, to give notice that a sermon will be given at the evening service. This bell, which a very respectable old man, who was parish clerk here for fifty-four years, called the "sermon bell," is never tolled unless there is a second service. If at any time the morning service is not performed, the bell is tolled at twelve o'clock at noon to inform the parishioners that an evening service will take place. A bell is also rung at eight and nine o'clock on Sunday, or any other morning when morning prayer is said.

The custom of ringing the church bell on Shrove Tuesday, as mentioned by NEWBURIENSIS (Vol. ix., p. 324.), is observed here too, and is generally called "the pancake bell." C. F. P.

Normanton-upon-Soar, Notts.

I am disposed to agree in opinion with E. W. I. as to this custom, not only as regards the priests, but the people also, for in most country parishes it is the signal for the baker—who usually cooks the Sunday's dinner of the humbler classes—to open his oven: and I have often heard old folks speak of it as "the pudding bell." G. TAYLOR.

Reading.

The object is to announce that another service is to follow, either in the afternoon or evening, as the case may be. Here the tolling is, not as the congregation are leaving the church, but at one o'clock. WM. HAZEL.

Portsmouth.

E. W. I., in his answer to this Query in Vol. ix., p. 312., refers to the custom of tolling the church bell at eight o'clock on Sunday morning, and again at nine. This custom is followed at the chapel of ease (at Maidenhead) to the parishes of Bray and Cookham. NEWBURIENSIS.

"The pudding bell," as country folks sometimes call it (under the impression that its use is to warn those at home to get the dinner ready), is still rung in some of the old Lancashire parish churches as the congregation go out. But as in this county parish churches are scarce, and two full services quite a matter of course, W. S.'s

reason cannot apply here. I remember well the custom of the congregations *kneeling* when the Lord's Prayer occurred in the lesson; it was left off in my own church about thirty years since, this custom, curtseying at the "Gloria," and some others, being considered *ignorant*, and therefore discountenanced by those who knew better. P. P.

Arch-priest in the Diocese of Exeter (Vol. ix., pp. 105. 185.).—A question has been asked: "Does a dignity or office, such as rector of Haccombe, exist in the Anglican Church?" I find something similar in the case of the vicar of Newry, who is entirely free from ecclesiastical control; he holds his appointment from the ex-officio rector (Lord Kilmony), who derives his title from the original patent granted by Edward VI. to his Irish Marshal Sir Nicholas Pagnall, who, on the dissolution of the "Monasterium Nevoracense," obtained possession of the land attached, and was farther granted:

"That he shall have all and singular, and so many and the like courts leet, frank pledge, law days, rights, jurisdictions, liberties, privileges, &c. &c., in as large, ample, and beneficial a manner as any abbot, prior, convent, or other chief, head, or governor of the late dissolved monastery heretofore seized, held or enjoyed," &c.

The seal of the ancient charter, on which is inscribed the legend, "Sigillum exemptæ jurisdictionis de virido ligno alias Newry et Mourne," is still used in the courts. A mitred abbot in his albe, sitting in his chair, supported by two yew-trees, is also engraved on it; to perpetuate (it is said) the tradition that these trees had been planted by St. Patrick in the vicinity of the convent. N. C. Atkinson.

85. Waterloo Road, Dublin.

Holy-loaf Money (Vol. ix., pp. 150. 256.).—In Normandy and Brittany, and probably in other Roman Catholic countries, bread is blessed by the officiating priest during the performance of high mass, and handed round in baskets to the congregation by the inferior officers of the church. On inquiring into the meaning of this custom, I was told that it represented the *agapæ* of the primitive church; and that, before the first revolution, every substantial householder in the parish was bound in turn to furnish the loaves, or a money equivalent. It is now, I believe, a voluntary gift of the more devout parishioners, or furnished out of the ordinary revenues of the church.

Honoré de Mareville.

Guernsey.

POPIANA.

(Vol. ix., p. 445.)

In Mr. Harry Leroy Temple's *Popiana*, allusion is made to Pope's *Imitation of Horace*, Second Satire, Book I., and the question is asked, In what modern editions of Pope is this Imitation to be found? It is in Warton's edition, and also in the Aldine edition published by Pickering. It appeared to me (as to Bowles, Roscoe, Mr. Cary, and others) too glaringly indecent for a popular edition of Pope. The poet never acknowledged it; he published it as "Imitated in the manner of Mr. Pope," but it is a genuine production. See note in my edition of Pope, vol. iv. p. 300.

Mr. Temple says,—

"Roscoe and Croly give *four* poems on *Gulliver's Travels*. Why does Mr. Carruthers leave out the third? His edition appears to contain (besides many additions) all that all previous editors have admitted, with the exception of the *third* Gulliver poem, the sixteen additional verses to Mrs. Blount on leaving town, the verses to Dr. Bolton, and a fragment of eight lines (perhaps by Congreve); which last three are to be found in Warton's edition."

The *third* Gulliver poem was not published with the others by Pope in the *Miscellanies*. It should, however, have been inserted, as it is acknowledged by Pope in his correspondence with Swift. The omission must be set down as an editorial oversight, to be remedied in the next edition. The verses on Dr. Bolton are assuredly *not* Pope's; they are printed in Aaron Hill's *Works*, 1753. See a copious note on this subject in "N. & Q.," Vol. vii., p. 113. The two other omissions noticed by Mr. Temple (with others unnoticed by him, as the parody on the First Psalm, &c.) were dictated by the same feeling that prompted the exclusion of the *Imitation of Horace*. In several of Pope's letters, preserved at Maple Durham, are grossly indecent and profane passages, which he omitted himself in his printed correspondence, and which are wholly unfit for publication. The same oblivion should be extended to his unacknowledged poetical sins. R. Carruthers.

Inverness.

CATHOLIC FLORAL DIRECTORIES (Vol. viii., p. 585.): *Anthologia Borealis et Australis; Florilegium Sanctarum Aspirationum.*

Since I last wrote, I have not succeeded in unravelling the mystery which envelops these two works; but I have gotten some clue to it, for which I am indebted to the extreme courtesy and kindness of two correspondents.

One of these gentlemen informs me that the *Anthologia* is quoted at p. 280. of Dr. Forster's work on the Atmosphere: London, 1823. My

second correspondent writes to say, "If you can procure the *Circle of the Seasons*, by Dr. Forster, published in 1830, you will there find very copious extracts from the books in question." Before we go any farther I would ask, *is* Dr. Forster the author of this book? The copy I have met with in a public library is anonymous, and is thus entitled: *The Circle of the Seasons, and Perpetual Key to the Calendar and Almanac:* London, Thomas Hookham, 1828, pp. 432. 12mo. It is a valuable book, and forms a complete Catholic Floral Directory. Though the *Anthologia* and the *Florilegium* are lavishly quoted, no references are given save the bare names.

It is easy to see why Mr. Weale, the "compiler" of the *Catholic Florist*, declined giving the information requested. The quotations in question are all *second-hand* from the *Circle of the Seasons*. The very preface of the *Florist* is not original; the most valuable part of it (commencing at p. 11.) I have discovered to be a verbatim reprint from *The Truthteller*, or, rather, from Hone's *Every-Day Book*, vol. i. pp. 103. 303., where some extracts are given from the contributions to this periodical from a correspondent with the signature *Crito*. These quotations in Hone first drew my attention to *The Truthteller*, and I advertised for it, but without success. It was edited, I believe, by Thomas Andrews. I have met with the second series of this periodical, published in London in 1825, and I should be glad to get the whole of it.*

[* *The Truthteller* was discontinued at the end of vol. i. The first number was published Sept. 25, 1824, and the last on Sept. 17, 1825. The publisher and editor, W. A. Andrews, closes his labours with the following remarks: "Having given *The Truthteller* a year's trial, we feel ourselves called upon, as a matter of justice to our family, to discontinue it as a newspaper. The negligence of too many of our subscribers, in not discharging their engagements to us, and the indifference of others of the Catholic body, to support the vindicator of their civil and religious principles, leave us no alternative but that of dropping it as a newspaper, or carrying it on at a loss." Only two of Crito's papers on Botany were given in *The Truthteller*, viz. in No. 15., p. 115., and No. 16., p. 123. He probably continued them in *The Catholic Friend*, also published by W. A. Andrews.

The following extract from a letter signed F., and dated Jan. 4, 1825, given in *The Truthteller*, vol. i. No. 16. p. 126., recommends the publication, among other works, of a "CATHOLIC CALENDAR. There should also be a Catholic Calendar, something like *The Perennial Calendar*, but more portable, and fuller of religious information, in which, under each saint, his or her particular virtues, intelligence, good works, or martyrdom, should be succinctly set forth, so as to form a sort of calendar of human triumphs, such as is recommended by Mr. Counsellor Basil Montagu in his Essays." In a note the writer adds, "This I believe will soon be undertaken." This letter seems to have been written by Dr. Forster. — ED.]

In Forster's *Perennial Calendar*, London, 1824, the *Anthologia* is quoted at pp. 101. 108. 173. 211. 265. 295.: one of these passages is requoted in Hone, vol. i. p. 383. I may here remark that this work of Hone's is furnished with a *Floral Directory*.

I feel rather piqued, both on my own account and for the honour of "N. & Q.," at being baffled by two English books, and I am somewhat surprised that thirty years should have elapsed without any inquiry having been made respecting the remarkable quotations adduced by Dr. Forster. The Queries I now propose are: Who was the compiler of the *Circle of the Seasons?* Are the *Anthologia* and the *Florilegium* quoted in any works previous to Forster's time? EIRIONNACH.

P. S.—Can I get a copy of the *Catholic Friend*, which is referred to in the preface of the *Catholic Florist* as a scarce and valuable work; and also a copy of the *Catholic Instructor:* London, 1844?

March, 1854.

Thanks to MR. PINKERTON, I am enabled to turn my surmise into certainty, and have the pleasure of clearing up a literary *hoax*, which has, it seems, passed without challenge till my note of interrogation appeared in these pages. The *Anthologia* and the *Florilegium* are purely imaginary titles for certain pieces in prose and verse, the production of Dr. Forster, and have no existence save in the *Circle of the Seasons*.

In the Autobiography of the eccentric Doctor—which is entitled *Recueil de ma Vie, mes Ouvrages et mes Pensées: Opuscule Philosophique*, par Thomas Ignace Marie Forster: Bruxelles, 1836—at p. 55. he enumerates the *Anthologia* and *Florilegium* among his "Pièces Fugitives," and ends the list in the following words:

"Encore je me confesse d'avoir écrit toutes ces essais détachés dans le *Perennial Calendar*, auxquels j'ai attaché quelques signatures, ou plus proprement des lettres, comme A. B. S. R. etc."

In the solitude of his garden at Hartwell he conceived the idea of making a Floral Directory, which he eventually carried out, and published under the title of the *Circle of the Seasons*. See p. 21.

MR. PINKERTON has most kindly lent me a rare and privately-printed book of Forster's, entitled *Harmonia Musarum, containing Nugæ Cantabrigenses, Florilegium Sanctæ Aspirationis, and Anthologia Borealis et Australis*, chiefly from a College Album, edited by Alumnus Cantabrigensis (N.B. Not published): 1843, pp. 144, 8vo.

The preface is signed T. F., and is dated "Bruges, Sept. 15, 1843." In it he says:

"The harmony of the Muses has been divided into three parts—the first being the *Nugæ Cantab.* The

second contains the sacred subjects, hymns, &c., written chiefly by a relation, and formerly collected under the title of *Florilegium Sanctæ Aspirationis.* The third consists merely of a small collection of Latin verses selected by some student, with occasional notes from the rest, and called *Fragments from North and South:* they have, many at least, been printed before."

It is impossible to give an idea of this extraordinary Olla; we have in it pieces of Porson, Gray, and Byron, &c., Cowper's *John Gilpin*, and Coleridge's *Devil's Walk;* at p. 19. we have "Spring Impromptu, found among some old papers," with the signature "N." attached, which turns out to be Gray on the "Pleasures of Vicissitude." I regret to say that this volume contains much that is coarse and offensive, which is the less excusable, and the more surprising, as coming from the author of the very beautiful and devotional pieces published in the *Circle of the Seasons.*

The *Florilegium* and the *Anthologia* of the *Circle* have little in common with their namesakes in the *Harmonia*, which latter contain poems by Southwell, Byron, Gray, Hogg, Porson, Jortin, &c., but none of Forster's prose pieces, which form so large a portion of the other *Florilegium* and *Anthologia.* Dr. Forster's life would make a very entertaining biography, and I should be glad to know more about him, whether he be yet alive, what books he printed at Bruges, &c.*

In concluding this matter, I beg to return my best thanks to Mr. Pinkerton for the valuable information he so freely imparted to me, and the handsome manner in which he placed it at my disposal.

PHOTOGRAPHIC CORRESPONDENCE.

Mr. Lyte's New Instantaneous Process.—I beg to communicate to you a new process in photography, which is by far the most rapid I believe yet discovered, and combines at the same time great stability. It has been the result of a great many experiments on my part, and even now I am hardly prepared to say that it is brought to its fullest perfection; but it suffices to say that it is sufficiently rapid to give pictures of the waves of the sea in motion with perfect sharpness, and ships sailing at ten knots an hour, and puttling up and down at the same time, and all with a landscape lens. By it also, and by the same lens, we may take instantaneous portraits. The process is as follows:—After the plate, prepared with the collodion and sensitised with the nitrate bath, as I have described in one of your former Numbers, is taken from the bath, I pour over it a solution composed as follows:

1. Take—

Nitrate of silver . - - -	200 grains.
Distilled water - - -	6 ounces.
Iodide of silver, as much as will dissolve.	

Mix and filter.

2. Take—

Grape sugar or honey - -	8 ounces.
Water - - - - -	6 ounces.
Alcohol - - - -	1 ounce.

Mix, dissolve, and filter.

And when required for use, mix equal parts of these solutions, and pour them over the plate. The plate is to be allowed to drain; and then, when placed in the frame, is ready for the camera, and is easily impressed as a deep negative by a Ross's landscape lens instantaneously. To develop, I use always the same agents as I have before specified. One or two cautions are to be observed in this process. First, the grape-sugar or honey must be quite pure, and free from any *strong* acid re-action; and, secondly, these substances are much improved by a long exposure to the air, by which the oxidation of them is commenced, and the result made much more certain and effective. However, I find that the addition of the least possible quantity of nitric acid has the same effect; but nothing is so good as long exposure of the sugar or honey, so as to become completely candied before mixing. The sugar may as conveniently of course be mixed in the collodion as in the bath, but in that case the keeping properties are lost, as the plate is not thus kept longer moist than usual. If, however, the former process be used and well conducted, the plate when sensitised may be kept for four hours at least without injury.

The grape sugar should be made with oxalic, and the acid removed by lime as usual, and not with sulphuric acid, as is often done; as in the latter case sulpho-saccharic acid is formed, which much injures the result.

I have been trying numerous experiments in this line, and I think I have almost hit upon another and quite new and instantaneous process; but as it is only in embryo, I will not give it to you till perfect. There are of course many other substances to be yet mixed in the bath or the collodion, *e.g.* all the alkaloids, or indeed any of the deoxidating agents known, and probably with good results. I am still continuing my experiments on this head, and if I make any farther improvements I will lose no time in communicating them to you. Some negatives taken by this means were exhibited on Friday evening at the Royal Institution, and were much admired.

F. Maxwell Lyte.

[By Mr. Lyte's kindness, who has shown us a number of the pictures taken by this new process, we

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* Dr. Forster was born in London in 1789, of an ancient Catholic family; he was himself a Protestant until the year 1835, when it appears that he became a convert to the Church of Rome: at the same time he received the additional names of Ignatius Maria. It is most probable that he is yet alive and in Belgium, where he has resided for many years. The Editor of "N. & Q." has kindly sent me a list from the Catalogue of the British Museum, of some four and thirty works by Dr. Forster. There is, however, another book by Dr. Forster not contained in the Museum list, *Onthophilos, ou Les Derniers Entretiens d'un Philosophe Catholique* (Brussels?), 1836.

are enabled to bear our testimony to its beautiful results. We are glad to learn also, that there is a probability that the admirers of photography may soon be enabled to purchase specimens of the productions of this accomplished amateur, who is about to return to the Pyrenees for the purpose of securing photographic views of the splendid scenery and various objects of interest which are to be found there.—ED. "N. & Q."]

Photographs, &c. of the Crystal Palace. — All who have visited the Photographic Institution, in New Bond Street, must have admired the large photographic views of the Crystal Palace, from collodion negatives taken by MR. DELAMOTTE, who, combining the taste of the artist with the skill of the photographer, has succeeded in producing some most effective views of this new Temple of Education. At Lord Rosse's soirée on Saturday last, the closing one unfortunately of those most agreeable reunions, Mr. Williams exhibited three daguerreotypes, taken that morning, of the ceremony of opening the Crystal Palace, which, although only about three inches by five, contained some hundreds of figures. The portraits of the Queen and the brilliant cortege which surrounded her at the moment were strikingly effective.

Soluble Cotton. — In answer to the observations of H. U. (Vol. ix., p. 548.), I should imagine that the nitrate of potash used was not thoroughly dried; and consequently, the amount of water used was in excess of that directed. The temperature should be from 120° to 130° Fahr. And thermometers of a proper construction (with the lower part of the scale to bend up from the bulb) can be obtained in abundance at from 1*s.* to 2*s.* 6*d.* at several of the makers in Hatton Garden or elsewhere. GEO. SHADBOLT.

Cameras. — At one of the earliest meetings of the Photographic Society, I suggested the use of papier maché as a material for the construction of cameras, as possessing *nearly* all the requisite qualities; but there is one serious objection to its application to this purpose, its *brittleness*, as a smart blow is apt to snap it like a biscuit. I think, however, upon the whole, that if a peculiar kind of *Honduras* mahogany, such as is used for coach panels, is adopted, the possessor would never desire a change. It should be as plain as a piece of deal, without the slightest beauty of grain, which is a positive detriment to a camera, from the accompanying liability to warping. GEO. SHADBOLT.

Replies to Minor Queries.

Shakspeare Portrait (Vol. viii., p. 438.).—J. S. Smith, in his *Nollekins and his Times* (vol. i. p. 26.), has a passage referring to the portrait mentioned by your correspondent:

"Clarkson, the portrait painter, was originally a coach-panel and sign painter; and he executed that most elaborate one of Shakspeare, which formerly hung across the street at the north-east corner of Little Russell Street, in Drury Lane. The late Mr. Thomas Grignon informed me, that he had often heard his father say, that this sign cost *five hundred pounds!* In my boyish days it was for many years exposed for sale for a very trifling sum, at a broker's shop in Lower Brook Street, Grosvenor Square. The late Mr. Crace, of Great Queen Street, assured me that it was in his early days a thing that country people would stand and gaze at, and that that corner of the street was hardly passable."

Edwards, in his *Anecdotes of Painters* (p. 117.), assigns the portrait to a different painter, Samuel Wale, R.A. His account, however, being more minute than Smith's, is worth transcribing:

"Mr. Wale painted some signs; the principal one was a whole-length of Shakspeare, about five feet high, which was executed for, and displayed before the door of a public-house, the north-west corner of Little Russell Street, in Drury Lane. It was enclosed in a most sumptuous carved gilt frame, and suspended by rich iron work; but this splendid object of attraction did not hang long before it was taken down, in consequence of the act of parliament which passed for paving, and also for removing the signs and other obstructions in the streets of London. Such was the total change of fashion, and the consequent disuse of signs, that the above representation of our great dramatic poet was sold for a trifle to Mason the broker, in Lower Grosvenor Street; where it stood at his door for several years, until it was totally destroyed by the weather and other accidents."

EDWARD F. RIMBAULT.

"*Aches*" (Vol. ix., pp. 351. 409.).—*Aches*, as a dissyllable, may be heard any day in Shropshire: "My yead *eaches*" (my head aches) is no uncommon complaint in reply to an inquiry about health.

WM. FRASER, B.C.L.

"*Waestart*" (Vol. ix., p. 349.).—The querist, I humbly presume, is not a Yorkshireman himself; or, probably, he would have at once resolved *waestart* into the ungrammatical but natural inquiry, "Where ist' 'art?"—*ist'* meaning *are you*, *thou* being vulgarly used for you; the *h* is elided in *hurt*, the *u* in *'urt* being pronounced as *a*, changing the vowel, as is very common among the illiterate. For instance, church is often called *charch* by those who live a little to the north-west; and person, where the *e* is almost equivalent to the soft *u* in sound, is made into *parson!* L. J.

Willow Bark in Ague (Vol. ix., p. 452.).—In the *Philosophical Transactions* (1835?) is a memoir by the Rev. E. Stone, of Chipping Norton, of the salutary effects of the bark of the Duck Willow in agues and intermittent fevers. The author states, that being dried in an oven, and pounded, and administered in doses of one drachm every four hours in the intervals of the paroxysms, it soon reduces the distemper; and, except in very severe cases, removes it entirely. With the addition of one fifth part of Peruvian bark, it be-

comes a specific against these disorders, and never fails to remove them. One advantage it possesses of influencing the patient beneficially immediately it is adopted, without the necessity of preparation previously. It is a safe medicine, and may be taken in water or tea.

I copy the above from an entry in an old note-book. I imagine the Duck Willow to be the Common White Willow (*Salix albæ vulgaris*) of Ray.

SHIRLEY HIBBERD.

See Pereira's *Materia Medica:* SALIX. He refers to a paper by the Rev. Mr. Stone in the *Phil. Trans.* vol. liii. p. 195., on the efficacy of the bark of the *Salix alba* as a remedy for agues. See also A. T. Thomson's *London Dispensatory*, in which is given an account of Mr. Stone's mode of administration. H. J.

Lord Fairfax (Vol. ix., p. 380.).—I apprehend that there is nothing in the reply of A FAIRFAX KINSMAN at all calculated to shake the opinion which I expressed touching the barony of Fairfax of Cameron. The case of the earldom of Newburgh, which your correspondent does not even mention, is, I submit, of greater weight than all the "Peerages," and even than the Roll of Scottish Peers. As to the Irish case—that of the Earl of Athlone—I can but repeat my Query. Whether right or wrong, it is not binding on the British House of Lords. The cases of the King of Hanover, the Duke of Wellington, and Earl Nelson, are not in point. His Hanoverian Majesty is not an alien; and though some British subjects may be recognised as peers by foreign states, it does not follow that a foreigner can be a peer of Britain. H. G.

The Young Pretender (Vol. ix., pp. 177. 231.)—The wife of the Young Pretender was Louisa Maximiliene, the daughter of Gustavus Adolphus, Prince of Scholberg, who was born in 1752, and married in 1772. As a widow, she lived in Paris as the Countess of Albany, but in her drawing-room called herself Queen of Great Britain. She was alive at the time of the death of the Princess Charlotte (Nov. 1817). See Fisher's *Companion and Key to History of England*, p. 333. O. S.

Dobney's Bowling-green; Wildman; Sampson, (Vol. ix., p. 375.).—Dobney's, or, more correctly, *D'Aubigney's* Bowling-green, ceased to be a place of public amusement about the year 1810. It is now occupied by a group of houses called *Dobney's Place*, near the bottom of Penton Street. The late Mr. Upcott had a drawing of Prospect House (as the building was called), taken about 1780. A hand-bill of the year 1772 (in a volume formerly belonging to Lysons) thus describes the nature of Wildman's performance:

"*The Bees on Horseback.*—Daniel Wildman rides, standing upright, one foot on the saddle, and the other on the horse's neck, with a curious mask of bees on his face. He also rides standing upright on the saddle, with the bridle in his mouth, and, by firing a pistol, makes one part of the bees march over a table, and the other part swarm in the air, and return to their proper places again."

Sampson, Price, Johnson, and Coningham were celebrated equestrian performers towards the close of the last century. Astley was the pupil of Sampson, and his successor in agility. Bromley, in his *Catalogue of Engraved Portraits*, mentions a folio engraving of Sampson, without date or engraver's name. It is hardly likely that any life of him was published. EDWARD F. RIMBAULT.

Palæologus (Vol. ix., p. 312.).—Your readers will find, in Oldmixon's *West Indies*, a later notice of the strange descent and fortunes of this once illustrious family. From Cornwall they appear to have settled in Barbadoes, where it is very possible that with mutilated name the family may yet be found among the "poor whites" (many among them of ancient lineage) of that island. B.

Children by one Mother.—In Vol. ix., p. 186., I. R. R., in reply to a Query in Vol. v., p. 126.—"If there be any well-authenticated instance of a woman having had more than twenty-five children?"—sends an account of a case, which he "firmly believes" to be authenticated, of a farmer's wife who had thirty. I now send you a much better authenticated case of *polyprogenitiveness*, which utterly throws the farmer's wife into the shade.

In Palazzo Frescobaldi, in this city, the ancient residence of the old Florentine family of that name, there is, among many other family portraits, one full-length picture of a tall and good-looking lady with this inscription beneath it: "Dianora Salviati, moglie di Bartolomeo Frescobaldi, fece cinquantadue figli, mai meno che tre per parto" (Dianora Salviati, wife of Bartolomeo Frescobaldi, gave birth to fifty-two sons, and never had less than three at a birth). The case is referred to by Gio. Schenchio, in his work *Del Parto*, at p. 144.

The Essex lady, as well as I should suppose all other ladies whatsoever, must hide their diminished heads in presence of this noble dame of Florence.

T. A. T.

Florence.

Robert Brown the Separatist (Vol. ix., p. 494.).—MR. CORNER will probably find an answer to his question in the *History of Stamford*, by W. Harrod (1785), and in Blore's *History of the County of Rutland*, 1813, fol.; Bawden's *Survey*, 1809, 4to.; Wright's *History of Rutlandshire*, 1687 and 1714. The last descendant of Robert Brown died on Sept. 17, 1839, æt. sixty-nine, widow of George, third Earl of Pomfret; and as she had no issue, her house and estate at Toltrop

(*i. e.* Tolthorp), in Rutlandshire, about two miles from Stamford in Lincolnshire, probably passed to his heir and brother Thomas William, the fourth earl.

At the time of her marriage, her servants (as was believed by orders from their mistress) *persevered* in chiming the only *two* bells of the parish church, to the hazard and annoyance of the vicar's wife, just confined of her first child in a room hardly a stone's throw from it. His pupils were so indignant, that they drove away the offenders and took the clappers out of the bells: and the son of a near neighbour, then a member of St. John's College, Cambridge (Thos. Foster, A.B., 1792), made it the subject of a mock-heroic poem of some merit, called the *Brunoniad* (London, 1790, printed by Kearsley). So few copies were printed, that the queen and princesses could not procure one; and a lady employed at Court requested a young friend of hers, resident at Stamford, to make a transcript of it for their use. This your present note-writer can aver, as the transcriber was a sister of ANAT.

Hero of the "Spanish Lady's Love" (Vol. ix., p. 305.).—Concerning the origin of this interesting old ballad, the following communication appeared in *The Times* of May 1, 1846. It is dated from Coldrey, Hants, and signed Charles Lee:

"The hero of this beautiful ballad was my ancestor, Sir John Bolle of Thorpe Hall, Lincolnshire, of most ancient and loyal family, and father of that Colonel Bolle who fell in Alton Church, whilst fighting against the rebels in December, 1643. Of the truth of this I am prepared to give the curious in these matters the most abundant evidence, but the space which the subject would occupy would necessarily exclude it from your columns.

"The writer of the paper in the *Edinburgh* says:—'Had the necklace been still extant, the preference would have been due to Littlecot.' The necklace is still extant, in the possession of a member of my family, and in the house whence I write. In Illingworth's *Topographical Account of Scampton, with Anecdotes of the Family of Bolles*, it is stated: 'The portrait of Sir John, drawn in 1596, at the age of thirty-six years, having on the gold chain given him by the Spanish Lady, &c., is still in the possession of his descendant, Capt. Birch.'

"That portrait is now in the possession of Capt. Birch's successor, Thomas Bosvile Bosvile, Esq., of Ravensfield Park, Yorkshire, my brother, and may be seen by any one. I will only add another extract from Illingworth's *Scampton*:—'On Sir John Bolle's departure from Cadiz, the Spanish Lady sent as presents to his wife, a profusion of jewels and other valuables, amongst which was her portrait drawn in green; plate, money, and other treasure. Some articles are still in possession of the family; though her picture was unfortunately, and by accident, disposed of about half a century since. This portrait being drawn in green, gave occasion to her being called, in the neighbourhood of Thorpe Hall, the Green Lady; where, to this day, there is a traditionary superstition among the vulgar, that Thorpe Hall was haunted by the Green Lady, who used nightly to take her seat in a particular tree near the mansion.' In Illingworth there is a long and full account of the Spanish Lady, and the ballad is given at length."

EDWARD F. RIMBAULT.

Niagara (Vol. vii., pp. 50. 137.).—Let me add one other authority of comparatively recent date on Goldsmith's side of the *vexata quæstio*, about the pronunciation of this name:

"And we'd take verses out to Demerara,
To New South Wales, and up to Niagara."
Proëme to *The Monks and the Giants*, by William and Robert Whistlecraft, *i. e.* John Hookham Frere.

BALLIOLENSIS.

Hymn attributed to Handel (Vol. ix., p. 303.).—I do not understand whether MR. STORER'S Query refers to the *words* or *music* of this hymn. If to the former, it is most assuredly not Handel's. It is strange that the church does not possess one *genuine* psalm or hymn tune of this mighty master, although he certainly composed several. The popular melody called *Hanover*, usually attributed to Handel, was printed in the *Supplement to the New Version of Psalms* (a collection of tunes) in 1703. Handel did not arrive in England till 1710. It is improbable, from many circumstances, that he composed this grand melody. It was probably the work of Dr. Croft.

D'Almaine, the eminent music-seller of Soho Square, published some years back—

"Three Hymns, the Words by the late Rev. Charles Wesley, A.M., of Christ Church College, Oxon; and set to music by George Frederick Handel, faithfully transcribed from his autography in the Library of the Fitzwilliam Museum, Cambridge, by Samuel Wesley, and now very respectfully presented to the Wesleyan Society at large."

Among my musical autographs is one which, as it relates to the foregoing publication, I transcribe:

"The late comedian Rich, who was the most celebrated harlequin of his time, was also the proprietor of Covent Garden Theatre, during the period that Handel conducted his oratorios at that house. He married a person who became a serious character, after having formerly been a very contrary one; and who requested Handel to set to music the *Three Hymns* which I transcribed in the Fitzwilliam Library from the autography, and published them in consequence.

S. WESLEY.

Monday, March 30, 1829."

The first lines of the hymns are as follows: 1. Sinners, obey the Gospel Word. 2. O Love divine, how sweet thou art! 3. Rejoice! the Lord is King. EDWARD F. RIMBAULT.

Marquis of Granby (Vol. ix., pp. 127. 360.). — In a critique which appeared in the *Quarterly Review* for January or April, 1838, on Dickens's earlier works, it is stated that Sumpter, a discharged soldier of the royal regiment of Horse Guards, opened a public-house at Hounslow, having as its sign "The Marquis of Granby," which was the first occasion of the marquis's name appearing on the sign-board of a public-house. This note appeared in reference to the public-house kept at Dorking by Mrs. Weller, the "second wentur" of Tony Weller, father of the immortal Samivel, of that ilk.

John, Marquis of Granby, was colonel of the royal regiment of Horse Guards from May 13, 1758, to his decease, which occurred Oct. 19, 1770, and was justly considered the soldier's friend. (See Captain Packe's *History of the Royal Regiment of Horse Guards*, p. 95.) Mr. Dickens, in his description of the sign-board at Dorking, has arrayed the marquis in the uniform, not of the regiment, but of a general officer: he states, —

"On the opposite side of the road was a sign-board representing the head and shoulders of a gentleman with an apoplectic countenance, in a red coat, with deep blue facings, and a touch of the same over his three-cornered hat for a sky. Over that, again, were a pair of flags, and beneath the last button of his coat were a couple of cannon; and the whole formed an expressive and undoubted likeness of the Marquis of Granby of glorious memory."

Witty, I admit, but that "touch of the same" (blue *facings?*) for a sky is ambiguous. *Brevis esse laboro, obscurus fio.*

The uniform of the royal regiment of Horse Guards, from 1758 to 1770, consisted of a dark blue coatee, with red facings, red breeches, jacked boots, and three-cornered hats bound with gold lace. G. L. S.

Convocation and the Society for the Propagation of the Gospel (Vol. viii., p. 100.). — The Archdeacon of Stafford, in his last visitation charge, at Stafford, May 23, 1854, said of Convocation:

"He was not aware that the two venerable societies, The Society for the Propagation of the Gospel in Foreign Parts, and The Society for Promoting Christian Knowledge, owed their existence to it."

Atterbury, writing to Bishop Trelawny, March 15, 1700–1, says:

"We appointed another committee, for considering the methods of Propagating the Christian Religion in Foreign Parts, who sat the first time this afternoon in the Chapter House of St. Paul's."—Atterbury's *Correspondence*, vol. i. p. 88.

Though the venerable Society for the Propagation of the Gospel in Foreign Parts does not owe, strictly speaking, its *existence* to Convocation, yet it certainly is indebted to it, both for the general outline of its operations, and also for its name. Wm. Fraser, B.C.L.

Cassie (Vol. ix., p. 396.). — With regard to W. T. M. about *cassie*, he will find an approximation to that word as used for *causeway*, in the old editions of Ludlow's *Memoirs*, and others, where causeway is always spelt *causey*. A. (1)

"*Three cats sat*," *&c.* (Vol. ix., p. 173.). — I am delighted to say that a long course of laborious research among the antiquities of nurserydom have enabled me to supply Julia R. Bockett (I dare not venture on any prefix to the name, for fear of doing grievous wrong in my ignorance of the lady's civil status) with the missing canto of the poem her ancient friend is so desirous of completing. It will be seen to convey a charming lesson of amiable sociality — admirably adapted *d'ailleurs* to the pages of a work which seeks to encourage "intercommunications." It runs thus:

"Said one little cat,
To the other little cat,
If you don't speak, I must;
I must.
If you don't speak, I must."

Julia R. Bockett will doubtless feel with me, that though the antithesis requires that the "I" should be strongly emphasised in the first case, the sentiment expressed imperatively demands an intense force to be given to the "must" in the second repetition. T. A. T.

Florence.

P. S. — By-the-bye, talking of cats, there is a story current, that a certain archbishop, who sits neither at Canterbury nor York, having once, in unbending mood, demanded of one of his clergy if he could decline "cat," corrected the reverend catechumen, when, having arrived at the vocative case, he gave it, "Vocative, O cat!" and declared such declension to be wrong, and that the vocative of "cat" was "*puss*." Of course, it will be henceforth considered so in the diocese presided over by the prelate in question, as the gender of "carrosse" was changed throughout *la belle France*, by a blunder of the *grand monarque*. But surely the archbishop was as palpably wrong as the king was. At least, if he was not, we have only the alternative of considering Shakspeare to have blundered. For, have we not Stefano's address to poor Caliban:

"Open your mouth; here is that which will give language to you, *cat*."

And again, does not Lysander, somewhat ungallantly, thus apostrophise Hermia:

"Hang off, thou *cat*, thou burr!"

Moreover, will not the pages of our nursery literature furnish on the other hand abundance of in-

stances *passim* of *puss* used in every one of the oblique cases, as well as in the nominative?

Tailless Cats (Vol. ix., pp. 10. 111.).—It may be interesting to your correspondent SHIRLEY HIBBERD to know, that the Burmese breed of cats is, like that of the Isle of Man, tailless; or, if not exactly without tails, the tails they have are so short as to be called so merely by the extremest courtesy. This is the only respect, however, in which they differ from other cats.

S. B.

Lucknow.

Franchlyn Household Book (Vol. ix., p. 422.).—*Bay-salt to stop the barrels.*—Before heading down a cask of salted meat, the vacant spaces are filled up with salt.

Giggs and scourge-sticks. — Whip-tops, and whips for spinning them.

Jumballs.—A kind of gingerbread.

JOHN P. STILWELL.

Dorking.

"*Violet-crowned*" *Athens* (Vol. ix., p. 496.). — I have always understood that the adoption of the *violet* as the heraldic flower of old Athens involved, as heraldry so often does, a pun. As you well know, the Greek for violet is ἴον, and thence its adoption as the symbolical flower of the chief city in Europe of the *Ion*ian race. CANTAB.

Smith of Nevis and St. Kitt's (Vol. ix., p. 222.). —I find by some curious letters from an old lady, by birth a Miss Williams of Antigua, and widow of the son of the Lieut.-Governor of Nevis, now in the possession of a friend of mine connected with the West Indies, that the arms of that family were—Gules, on a chevron between three bezants or, three cross crosslets sable. And the crest, from a ducal coronet or, an Indian goat's head argent.

This may facilitate the search of your correspondent for the affiliation of that family to the United Kingdom. B.

Hydropathy (Vol. ix., p. 395.). —"John Smith, C.M." (*i. e.* clock-maker), of the parish of St. Augustin, London, was the author of several pamphlets. He published in the year 1723 a treatise in recommendation of the medicinal use of water as "a universal remedy," as well by drinking as by applying it externally to the body. In the British Museum there is a French translation of it, which appeared in Paris, A.D. 1725. This is a proof of the notoriety which the treatise obtained. The tenth edition, dated "Edinburgh, 1740," contains additions communicated by Mr. Ralph Thoresby, F.R.S., and others. In the year 1695 he published a short treatise entitled *A designed End to the Socinian Controversy; or, a rational and plain Discourse to prove, that no other Person but the Father of Christ is God Most High.* This attracted the notice of the civil power, and by order of parliament it was burnt, and the author prosecuted. (See Wallace's *Anti-Trinitarian Biography*, vol. iii. p. 398., London, 1850.) N. W. S.

Leslie and Dr. Middleton (Vol. ix., p. 324.).—

"Middleton was one of the men who sought for twenty years some historical facts that might conform to Leslie's four conditions, and yet evade Leslie's logic." —*Blackwood's Magazine*, July, 1842, p. 5.

J. O. B.

Lord Brougham and Horne Tooke (Vol. ix., p. 398.). —I have not Lord Brougham's book before me, but I have no doubt but that Q. has missed the meaning of his lordship. The reference would probably be to Horne Tooke's anticipation of the strange immoral reveries of Emerson and others, that *truth* is entirely subjective; because the word bears etymological relation to "to trow," to think, or believe: and so *truth* has no objective existence, but is merely what a man troweth. If that be an argument, Lord Brougham would say then the law of libel would be unjust, merely because "libel" means primarily a little book; he might have added that, according to Horne Tooke and Mr. Emerson, if a man had been killed by falling against a post at Charing Cross, a jury might deny the fact of the violent death, because "post" means a place for depositing letters, and he had not been near St. Martin's-le-grand. The remark of Lord Brougham is not as to a fact, but is a *reductio ad absurdum.*

W. DENTON.

It is suggested to Q. (Bloomsbury), that Lord Brougham meant not to say that Horne Tooke *had ever held* or *maintained* this strange doctrine, "that the law of libel was unjust and absurd, because libel means a little book," but that he *would* have done so, or might have done so consistently with his etymological theory, namely, that the *present* sense of words is to be sought in their primitive signification: *e.g.*, in the *Diversions of Purley*, vol. ii. p. 403., Horne Tooke says, —

"*True*, as we now write it, or *trew*, as it was formerly written, means simply and merely that which is *trowed*; and, instead of its being a rare commodity upon earth, except only in words, there is nothing but truth in the world."

If we ought *now* to use the word truth only in this sense, then, *pari ratione*, we ought to mean only a little book when we use the word libel.

J. O. B.

Thorpe.

Irish Rhymes (Vol. viii., p. 250.).—A. B. C. asks, "Will any one say it was through ignorance

that he (Swift) did not sound the *g* in dressing?" Now I cannot tell whether or not I shall raise a nest of hornets about my ears, but my private impression is that in doing so Swift meant to be "more *English* and less nice." I think it invariably strikes an Irishman as one of the most remarkable peculiarities of the English people, the almost constant omission of that letter from every word ending (I should have said, if I was an Englishman, "endin'") with it. The fair sex, I fear I must add, are, of the two, rather more decided in clippin' (*g*) the Queen's English.

Y. S. M.

Cabbages (Vol. ix., p. 424.). — I was aware of the passage in Evelyn's *Acetaria*, and am anxious to know whether there is any confirmation of that statement. Is there any other information extant as to the first introduction of cabbages into England? C. H.

Sir William "Usher," not "Upton" (Vol. viii., p. 328.), was appointed Clerk of the Council in Ireland, March 22, 1593. He was knighted by Sir George Carey, Law Deputy, on St. James' Day, 1603; and died in 16—, having married Isabella Loftus, eldest daughter of Adam Loftus, Archbishop of Dublin. Of what family was he?

Y. S. M.

"*Buckle*" (Vol. viii., pp. 127. 304. 526.).—An awkward person, working incautiously with a saw, will probably, to use a carpenter's phrase, *buckle* it; that is, give it a bend or twist which will injure its working. Y. S. M.

Cornwall Family (Vol. ix., p. 304.). — John Cornwall, Esq., a director of the Bank of England, 1769, bore the arms and crest of the ancient family of that name of Burford, in Shropshire, of which he was a member. A full account of this distinguished family is now preparing under their sanction. E. D.

John of Gaunt (Vol. ix., p. 432.).—Perhaps the best method of explaining to Y. S. M. the unmistakeable nose of the descendants of John of Gaunt, will be to refer him to the complete series of portraits at Badminton, concluding with the late Duke of Beaufort. He will then comprehend what is difficult to describe in the physiognomy of

> "That mighty line, whose sires of old
> Sprang from Britain's royal blood;
> All its sons were wise and bold,
> All its daughters fair and good!"

E. D.

"*Wellesley*" *or* "*Wesley*" (Vol. viii., pp. 173. 255.).—Your readers will find, in Lynch's *Feudal Dignities*, the name spelt *Wellesley* in Ireland, so long ago as the year 1230, and continued so for several centuries at least subsequent to that date. The Public Records also bear evidence of the high position and great influence of the Wellesleys, not *Wesleys*, for a lengthened period in Irish history.

Y. S. M.

Mantel-piece (Vol. ix., pp. 302. 385.). — In old farm-houses, where the broad, open fireplace and hearth still exist, a small curtain, or rather valance, is often suspended from below the mantle-shelf, the object apparently being the exclusion of draughts and smoke. May not the use of this sort of *mantel* have caused the part of the fireplace from which it hangs to be called the mantel-piece?

EDGAR MACCULLOCH.

Guernsey.

"MANTEL, *n. s.* (*mantel*, old French, or rather the German word *mantel*, 'Germanis *mantel* non pallium modo significat, sed etiam id omne quod aliud circumdat: hinc murus arcis, atque structura quæ focum invertit, *mantel* ipsis dicitur.' V. Ducange in v. Mantum). Work raised before a chimney to conceal it, whence the name, which originally signifies a cloak." — Todd's *Johnson*.

Richardson gives the two following quotations from Wotton:

"From them (Italians) we may better learn, both how to raise fair *mantles* within the rooms, and how to disguise gracefully the shafts of chimneys abroad (as they use) in sundry forms." — *Reliquiæ Wottonianæ*, p. 37.

"The Italians apply it (plastick) to the *mantling* of chimneys with great figures, a cheap piece of magnificence." — Id. p. 63.

ZEUS.

"*Perturbabantur*," *&c.* (Vol. ix., p. 452.). — When I first learned to scan verses, somewhere about thirty years ago, the lines produced by your correspondent P. were in every child's mouth, with this story attached to them. It was said that Oxford had received from Cambridge the first line of the distich, with a challenge to produce a corresponding line consisting of two words only. To this challenge Oxford replied by sending back the second line, pointing out, at the same time, the false quantity in the word "Constantinŏpolitani."

J. SANSOM.

The story connected with these lines current at Cambridge in my time was, that the University of Oxford challenged the sister university to match the first line; to which challenge the second line was promptly returned from Cambridge by way of reply. At Oxford, I believe, the story is reversed, as neither university is willing to own to the false quantity in "Constantinŏpolitani."

J. EASTWOOD, M.A.

The classic legend attached to these two lines (and there are only two in the legend) is that the Oxonians sent a challenge to the Cantabs to make

a binomial pentameter corresponding to "Perturbabantur Constantinopolitani." The Cantabs immediately returned the challenge by sending "Innumerabilibus sollicitudinibus." Perhaps it is worthy of remark, though not evident except to a Greek scholar, that the first line contains at least *one* false quantity, for "Constantinopolĭtani" must have the antepenultima long, as being derived from πολῖτης. The lengthening of the fourth syllable may perhaps have been considered as a compensation, though rather a *præ-posterous* one.

CHARLES DE LA PRYME.

I remember to have heard that the history of these two lines is as follows:—The head of one of our public schools having a talent for composing extraordinary verses, sent the first line, "Perturbabantur Constantinopolitani," to a friend of his, who was at the time the captain of another public school, asking him at the same time whether he could compose anything like it. The answer returned was the second line, "Innumerabilibus sollicitudinibus,"—a line, in my opinion, much superior to the former, as well for other reasons as that it is free from any false quantity; while, as any Greek scholar will at once find out, the antepenultimate syllable of "Constantinopolitani" must be long, being derived from the Greek word πολίτης.

I never heard of any more lines of the same description. P. A. H.

I have always understood that once upon a time the Eton boys, or those of some other public school, sent the hexameter verse, "Perturbabantur Constantinopolitani," to the Winchester boys, challenging them to produce a pentameter verse consisting of only two words, and making sense. The Winchester boys added, "Innumerabilibus sollicitudinibus." WICCAMICUS.

Edition of "Othello" (Vol. ix., p. 375.).—The work inquired for, with the astrological (the editor would have called them hieroglyphic) notes, forms part of the third volume of the lunatic production of Mr. Robert Deverell, which I described in "N. & Q.," Vol. ii., p. 61., entitled *Discoveries in Hieroglyphics and other Antiquities*, 6 vols. 8vo., Lond. 1813. J. F. M.

In case it would be of any use to M. A., Mr. Cole, the late lessee of the Theatre Royal, Dublin, is now reader of plays (I think) to Mr. Kean at the Princesses Theatre; at all events he is connected with that establishment. L. M. N.

Dublin.

Perspective (Vol. ix., pp. 300. 378.).—I shall be glad of a reference to any work on Perspective which treats satisfactorily of that part of the subject on which I made my Note. I think if MR. FERREY will draw a lofty building on either side of a landscape, he will not be satisfied with its appearance, if he makes that side of it which is in the plane of the picture perfectly rectangular. I often meet with instances in which it is so drawn, and they produce the effect on me of a note out of time. MR. STILWELL's observation is only partially correct. There is one position of the eye, at a fixed distance from the picture, at which all the lines subtend equal angles at the eye with the corresponding lines of the original landscape. But a picture is not to be looked at from one point, and that at, probably, an inconvenient proximity to the eye. I have before me a print (in the *Ill. Lond. News*) of the interior of St. Paul's, of which the dome gives about as good an idea of proportion to the building, as the north part of Mercator's projection of the World. The whole building is depressed and top-heavy, simply because the perspective of lines in the plane of the picture is rectangular throughout. I have another interior (of Winchester Cathedral, by Owen Carter), which, being drawn on the same plan, gives the idea of a *squat tunnel*, unless looked at from one point of view, about eight inches from the picture. I feel that drawing these interiors so as not to offend the eye by either the excess or deficiency of perspective, is a great difficulty. But I think something may be done in the way of "humouring" the perspective, and approximating in our drawing to that which we know we see. The camera has thrown light upon the subject. We ought not to despise altogether the hints it gives us by its perhaps exaggerated perspective, in the case of parallel lines in the plane of the picture. I hope I may at least be able to draw out some more remarks upon a subject which I cannot help thinking, with MR. INGLEBY, is in an unsatisfactory and defective state. G. T. HOARE.

Tandridge.

"*Go to Bath*" (Vol. ix., p. 421.).—I have little doubt but that this phrase is connected with the fact of Bath's being proverbially the resort of beggars; and what more natural, to one acquainted with this fact, than to bid an importunate applicant betake himself thither to join his fellows? See also Fuller's *Worthies* (co. Somerset).

I transcribe the passage for the benefit of those who have not the book at hand:

"*Beggars of Bath.*—Many in that place; some natives there, others repairing thither from all parts of the land; the poor for alms, the pained for ease. Whither should fowl flock in a hard frost, but to the barn-door? Here, all the two seasons, being the general confluence of gentry. Indeed laws are daily made to restrain beggars, and daily broken by the connivance of those who make them; it being impossible when the hungry belly barks, and bowels sound, to keep the tongue silent. And although oil of whip

be the proper plaister for the cramp of laziness, yet some pity is due to impotent persons. In a word, seeing there is the Lazar's-bath in this city, I doubt not but many a good Lazarus, the true object of charity, may beg therein."

J. Eastwood, M.A.

R. R. inquires the origin of the above saying, but has forgotten the context, viz. "and get your head shaved." I have often heard it explained as an allusion to the fact, that, in former days, persons who showed symptoms of insanity were sent to Bath to drink the medicinal waters; the process of shaving the head being previously resorted to. The saying is applied to those who either relate "crack-brained" stories, or propose undertakings that raise a doubt as to their sanity.

N. L. T.

Ridings and Chaffings (Vol. ix., p. 370.).—Though unable to give Mr. Thomas Russell Potter any information respecting the "Ridings and Chaffings" of Nottinghamshire and Leicestershire, I send the following note of a somewhat similar custom prevalent in Oxfordshire (I never heard of it elsewhere), thinking it may perhaps interest him and others of your correspondents.

I remember once, about three years ago, I was walking in Blenheim Park, with a friend then resident at Woodstock, when suddenly the stillness of a summer evening was broken by strange and inharmonious sounds, coming to us across the water from the old town. The sounds grew louder and louder, and in great surprise I appealed to my friend for an explanation; when I learned that it was a custom in that part of the country, whenever it was discovered that a man had been beating his wife, for the neighbours to provide themselves with all sorts of instruments, fire-irons, kettles, and pots, in fine, anything capable of making a noise, and proceed *en masse* to the house of the offender, before whose door they performed in concert, till their indignation subsided or their arms grew weary; and that the noise we then heard was the distant sound of such music.

I do not know if my friend gave any name to this practice; if he did, I have since forgotten it. Doubtless, some of your Oxford readers can assist me.

R. V. T.

Mincing Lane.

At Marchington, in Staffordshire, the custom exists of having what is called a "Rantipole Riding" for every man who beats his wife. The ceremony is performed with great care and solemnity. A committee is formed to examine into the case. Then the village poet is employed to give a history of the occurrence in verse. The procession goes round in the evening with a cart, which serves as a stage on which the scene is acted and from which the verses are recited. The custom has been there observed, with so much judgment and discretion, that it has been productive of much good, and has now almost entirely put a stop to this disgraceful practice. I can remember several "ridings" in my younger days.

H. B.

Mr. Potter will find, upon referring to Vol. i., p. 245., that this custom prevails in Gloucestershire, with the substitution of *straw* for *chaff*. I have seen the Gloucestershire version both in Kent and Sussex, and have received an explanation of it similar to Mr. Potter's own supposition.

G. William Skyring.

Somerset House.

Faithful Commin (Vol. ix., p. 155.).—Your correspondent W. H. Gunner will find a detailed account of Faithful Commin in *Foxes and Firebrands*, a tract of which mention has been made in various Numbers of "N. & Q." It is there said to be extracted from the Memorials of Cecil Lord Burleigh, from whose papers it was transmitted to Archbishop Ussher. "The papers of the Lord Primate coming to the hands of Sir James Ware, his son, Robert Ware, Esq., has obliged the public by the communication of them."

Ἁλιεύς.

Dublin.

Heraldic Anomaly (Vol. ix., p. 430.).—The Bee's description of the arms on St. John's Gate is somewhat defective. They are engraved, and more completely described, in Cromwell's *History of Clerkenwell* [1828], p. 128.

W. P. Storer.

Olney, Bucks.

Odd Fellows (Vol. ix., p. 327.).—C. F. A. W. will find some of the Odd Fellows' secrets disclosed in a small volume entitled *A Ritual and Illustrations of Free Masonry, &c.*, by a Traveller in the United States (third thousand): published by James Gilbert, 49. Paternoster Row, 1844. The Odd Fellows date from Adam, who was the odd and solitary representative of the human race before the creation of Eve.

Kennedy M'Nab.

"*Branks*" (Vol. ix., p. 336.).—The word *branks* does occur in Burns, and signifies "wooden curb," but it is not in that sense it is used by Wodrow. The *branks* of the Covenanters was an iron collar and chain firmly fixed to a tree, or post, or pillar, about three feet from the ground. This was locked round the neck of the luckless offender, who was thus obliged to remain in a most inconvenient and painful crouching posture, being neither able to stand nor lie. Many of these are still to be seen in the neighbourhood of the residences of old Highland families who, ere Lord Hardwicke's Jurisdiction Act, exercised the powers of pit and gallows. There is one at the entrance to Culloden House, near Inverness.

Kennedy M'Nab.

Miscellaneous.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

THE TRIALS OF ROBERT POWELL, ENWARD BURCH, AND MATTHEW MARTIN, FOR FORGERY, AT THE OLD BAILEY. London. 8vo. 1771.

Wanted by *J. N. Chadwick, Esq.*, King's Lynn.

AYRE'S LIFE OF POPE. 2 Vols. 1741.
POPE AND SWIFT'S MISCELLANIES. 1727. 2 Vols. (Motte), with two Vols. subsequently published, together 4 Vols.
FAMILIAR LETTERS TO H. CROMWELL BY MR. POPE. Curl, 1727.
POPE'S LITERARY CORRESPONDENCE. Curl, 1735-6. 6 Vols.
POPE'S WORKS. 4to. 1717.
POPE'S CORRESPONDENCE WITH WYCHERLEY. Gilliver, 1729.
NARRATIVE OF DR. ROBERT NORRIS CONCERNING FRENZY OF J. D. Lintot, 1713.
THE NEW REHEARSAL, OR BAYES THE YOUNGER. Roberts, 1714.
COMPLETE ART OF ENGLISH POETRY. 2 Vols.
GAY'S MISCELLANEOUS WORKS. 4 Vols. 12mo. 1773.
RICHARDSONIANA, OR REFLECTIONS ON MORAL NATURE OF MAN. 1776.
A COLLECTION OF VERSES, ESSAYS, &c., occasioned by Pope and Swift's Miscellanies. 1728.

Wanted by *Mr. Francis*, 14. Wellington Street North, Strand.

A TRUE ACCOUNT OF THE VOYAGE OF THE NOTTINGHAM-GALLEY OF LONDON, &c., by Captain John Dean. 8vo. London, 1711.
A Falsification of the above, by Longman, Miller, and White. London, 1711. 8vo.
A LETTER FROM MOSCOW TO THE MARQUIS OF CARMARTHEN, relating to the Czar of Muscovy's Forwardness in his great Navy since his return home, by J. Deane. London, 1699. Fol.
HOURS OF IDLENESS, LORD BYRON. 8vo. Newark, 1807.
BACON'S ESSAYS IN LATIN.

Wanted by *S. F. Creswell*, King's College, London.

THE CHURCH OF ENGLAND MAGAZINE. Vol. XXI. 1846. In good order, and in the cloth case.

Wanted by the *Rev. B. H. Blacker*, 11. Pembroke Road, Dublin.

FATHER BRIDOUL'S SCHOOL OF THE EUCHARIST. Trans. by Claget. London, 1687.
FREITAGHII MYTHOLOGIA ETHICA, with 138 Plates. Antv. 1579. 4to.

Wanted by *J. G.*, care of Messrs. Ponsonby, Booksellers, Grafton Street, Dublin.

Notices to Correspondents.

Owing to the number of Replies to Minor Queries waiting for insertion, we have this week omitted our NOTES ON BOOKS, *&c.*

SALOP *will find an interesting article on* Bostal *or* Borstal Road, *a winding way up a hill, in Cooper's* Sussex Glossary, *s. v.*

A SUBSCRIBER. *The passage "Music hath charms," &c. is from Congreve's* Mourning Bride, *Act I. Sc.* 1.

J. L. (Edinburgh) *will find the line*

"Dan Chaucer (well of English undefiled)"

in Spenser's Faerie Queene, *b. iv. canto ii. stanza* 32.

B. B. *is referred to Chapter IV. of Ferriar's* Illustrations of Sterne, 2 *vols.*, 1812, *for some notice of Sterne's obligations to Burton's* Anatomy of Melancholy.

H. C. C. (Devizes). *The failure in the picture sent has the appearance of having been caused by air-bubbles in the solution when exciting the albumenized paper.*

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LONDON, SATURDAY, JUNE 24, 1854.

Notes.

MEMOIRS OF GRAMMONT.

(Vol. viii., pp. 461. 549.; Vol. ix., pp. 3. 204. 356.)

"Des gens qui écrivent pour le Comte de Grammont peuvent compter sur quelque indulgence."—Vide Introduction to the Memoirs.

Grammont's first visit to England may have been in Nov. 1655, when Bordeaux, the French ambassador, concluded a treaty with Cromwell, whereby France agreed totally to abandon the interests of Charles II.; and Cromwell, on his part, declared war against Spain, by which we gained Jamaica. Another opportunity occurred in 1657, when Cromwell's son-in-law, Lord Fauconberg, was sent to compliment Louis XIV. and Cardinal Mazarin, who were near Dunkirk. The ambassador presented some horses to the King and his brother, and also to the Cardinal. They made the ambassador handsome presents, and the King sent the Duke de Crequi as his ambassador extraordinary to the Protector, accompanied by several persons of distinction.

Grammont was at the siege of Montmedi, which surrendered on the 6th August, 1657.

He accompanied his brother, the Marshal, to Madrid in 1660, to demand the hand of the Infanta for his sovereign. On the King's entry into Paris the same year with his Queen, Madame de Maintenon writes:

"The Chevalier de Grammont, Rouville, Bellefont, and some other courtiers, followed the household of Cardinal Mazarin, which surprised everybody: it was said it was out of flattery. The Chevalier was dressed in a flame-coloured suit, and was very brilliant."

In 1662 he was disgraced on account of Madlle de la Motte Houdancourt, aggravated also, it is said, by his having watched the King getting over the tiles into the apartments of the maids of honour, and spread the report about.

The writer of the notes to the *Memoirs* supposes that the Count's circumstances were not very flourishing on his arrival in England, and that he endeavoured to support himself by his literary acquirements. A scarce little work in Latin and French on King Charles's coronation was attributed to him, the initials to which were P. D. C., which it was said might stand for Philibert de Cramont. There seems no reason for this supposition: his finances were no worse in England than they had been in France; and there is no doubt he made his appearance at the Court of England under the greatest advantages. His family were specially protected by the Duke and Duchess of Orleans, the favourite sister of King Charles; and the Count was personally known to the King and to the Duke of York; and from a letter of Comminges', dated 20th Dec. 1662, it may be almost inferred that the Duke sent his own yacht to fetch the Count to London. Bussi-Rabutin writes of the Count, that he wrote almost worse than any one, and therefore not very likely to recruit his finances by authorship.

The exact date of Grammont's marriage has yet to be fixed: probably a search at Doctors' Commons for the licence, or in the Whitehall Registers, if such exist, would determine the day. The first child, a boy, was born on the 28th August, O. S., 7th September, 1664, but did not live long. This would indicate that the marriage took place in December, 1663. From Comminges' letters, dated in that month, it must have been on a day subsequent to the 24th December. Their youngest child, who was afterwards an abbess, was born on the 27th December, 1667.

It has been stated that Grammont was the hero of Molière's *Mariage forcée*, which was performed before the Court at Versailles in 1664. Comminges' letter of May 19–24, 1664, may allude to the Count's conduct to Miss Hamilton. He was twenty years older than the lady.

Under date of October 24—November 3, 1664, Comminges announces the departure from London of the Count and Countess de Grammont.

The Count was present with the King at the conquest of Franche Comte in 1660, and in particular at the siege of Dôle in February, 1668. The Count and Countess were subsequently in England, as King Charles himself writes to the Duchess of Orleans on the 24th October, 1669, that the Count and Countess, with their family, were returning to France by way of Dieppe.

In 1668, according to St. Evremond, the Count was successful in procuring the recall of his nephew, the Count de Guiche.

Evelyn mentions in his *Diary* dining on the 10th May, 1671, at Sir Thomas Clifford's, "where dined Monsieur de Grammont and several French noblemen."

Madame de Sévigné names the Count in her letter of 5th January, 1672.

He was present at the siege of Maestricht, which surrendered to the King in person on the 29th June, 1673.

Madame de Sévigné names the Count again in her letter of the 31st July, 1675.

The Duchess of Orleans (the second) relates the great favour in which the Count was with the King.

He was present at the sieges of Cambray and Namur in April, 1677, and February, 1678.

We obtain many glimpses of the Count and Countess in subsequent years in the pages of Madame de Sévigné, Dangeau, and others, which may be consulted in preference to filling your columns with extracts.

In 1688, Grammont was sent by the Duke of Orleans to congratulate James II. on the birth of his son; in the *Ellis Correspondence*, under the date of 10th July, 1688, it appears there was to have been an exhibition of fire-works, but it was postponed, and the following intimation of the cause was hinted at by a person behind the scenes:

"The young Prince is ill, but it is a secret; I think he will not hold. The foreign ministers, Zulestein and Grammont, stay to see the issue."

Grammont died on the 30th January, 1707, aged eighty-six years; his Countess survived him only until the 3rd June, 1708, when she expired, aged sixty-seven years. They only left one child, namely, Claude Charlotte, married on the 6th April, 1694, to Henry Howard, Earl of Stafford; Marie Elizabeth de Grammont, born the 27th December, 1667, Abbess of Sainte Marine de Poussey, in Lorraine, having died in 1706, previous to her parents.

Maurepas says that Grammont's eldest daughter was maid of honour to the second Duchess of Orleans, who suspected her of intriguing with her son, afterwards the celebrated Regent. The Duchess, he adds, married her to Lord Stafford.

Another writer says, that although Grammont's daughters were not handsome, yet they caused as much observation at Court as those who were.

W. H. LAMMIN.

Fulham.

Count Hamilton is little to be trusted to in his chronology, from a mischievous custom that he has of, whenever he has to record a marriage or love affair between two parties considerably different in age, adding to that difference extravagantly, to make the thing more ridiculous. Sir John Denham is a well-known instance of this; but another, which is not noticed by the editor of Bohn's edition, nor any other that I have seen, is his making out Col. John Russell, a younger brother of the first Duke of Bedford, to have been seventy years of age in 1664, although his eldest brother was born in 1612, and the colonel could have been little older than, if as old as, De Grammont himself.

J. S. WARDEN.

BOHN'S REPRINT OF WOODFALL'S "JUNIUS."

When a publisher issues a series of such works as are comprised in *Bohn's Standard Library*, and thereby brings expensive publications within the reach of the multitude, he is entitled to the gratitude and the active support of the reading portion of the public; but, if he wish to be ranked amongst the respectable booksellers, he ought to see to the accuracy of his reprints. Bohn's edition of Woodfall's *Junius*, in two volumes, purports to contain "the entire work, as originally published." This it does not. Some of the notes are omitted; and the text is, in many instances, incorrect. I have examined the first volume only; and I shall state some of the errors which I have found, on comparing it with Woodfall's edition, three volumes 8vo., 1814. The pages noted are those of Bohn's first volume.

P. 87. In his Dedication, Junius says: "If an honest, and, I may truly affirm, a laborious zeal." Bohn turns it into nonsense, by printing it: "If an honest *man*, and I may truly," &c.

P. 105. In Letter I., Junius speaks of "distributing the *offices* of state, by rotation." Bohn has it "*officers*."

P. 113. In Letter II., Sir W. Draper says that "all Junius's *assertions* are false and scandalous." Bohn prints it "*exertions*."

P. 206. In Letter XXII., Junius says, "it may be advisable to *gut* the resolution." Bohn has it "to *put*."

P. 240. In Letter XXX., Junius says: "And, if possible, to perplex *us with* the multitude of their offences." Bohn omits the words "*us with*."

P. 319. In Letter XLII., Junius speaks of the "future *projects*" of the ministry. Bohn prints it "future *prospects*."

P. 322. In the same letter, Junius says: "How far people may be animated *to resistance*, under the present administration." Bohn omits "*to resistance*."

P. 382. In Letter LIII., Horne says: "And in case of refusal, *threaten* to write them down." Bohn omits "*threaten*."

P. 428. In Letter LXI., Philo-Junius says, "his view is to change a court of *common law into a court of* equity." Bohn omits the words "*common law into a court of*."

P. 437. In Letter LXIII., Junius writes, "love *and kindness* to Lord Chatham." Bohn omits "*and kindness*."

P. 439. In Letter LXIV., Junius speaks of "a multitude of *prerogative writs*." Bohn has it "a multitude of *prerogatives*."

P. 446. In Letter LXVIII., Junius says to Lord Mansfield: "If, on your part, you should have no plain, substantial *defence*." Bohn substitutes "*evidence*" for "*defence*."

These are the most important errors, but not all that I have found in the text. I now turn to the reprint of Dr. Mason Good's Preliminary Essay. The editor says: "The omission of a quotation or two, of no present interest, and the correction of a few inaccuracies of language, are the only alterations that have been made in the Preliminary Essay." We shall see how far this is true. Such alterations as "arrogance" for "insolence," p. 2.; "classic purity" for "classical chastity," p. 3.; "severe" for "atrocious," p. 15., I shall not particularise farther; but merely observe that, so far from being merely "corrections

of inaccuracies of language," they are frequently changes of meaning.

At pp. 4. and 5., extracts from speeches by Burke and North are introduced into the text. In Woodfall, they are given in a note, so as not to interrupt the writer's argument.

Occasionally, a sentence is partly rewritten. I take one specimen. Dr. Good says that, "But for the Letters of Junius, the Commons of England might still . . . . have been exposed to the absurd and obnoxious harassment of parliamentary arrests, upon a violation of privileges undefined and incapable of being appealed against—defrauded of their estates upon an arbitrary and interested claim of the crown." In Bohn, p. 5., the words are altered to "have been exposed to arbitrary violations of individual liberty, under undefined pretexts of parliamentary privileges, against which there *were* (?) no appeal—defrauded of their estates upon capricious and interested claims of the crown."

Dr. Good, to show that Burke could not be Junius, cites several passages from his works; and then proves, by quotations from Junius, that the opinions of the one were opposed to those of the other. In Bohn's edition all these quotations, which occupy twelve octavo pages in Woodfall, are omitted as unnecessary, although the writer's argument is partly founded upon them; and yet the editor has retained (evidently through carelessness), at p. 66., Dr. Good's subsequent reference to these very quotations, where, being about to give some extracts from General Lee's letters, he says: "They may be compared with those of Junius, *that follow the preceding extracts from Mr. Burke.*" This reference is retained, but the extracts spoken of are omitted.

Some of Woodfall's notes are wholly left out; but I will not lengthen these remarks by specially pointing them out. The new notes of Bohn's editor offer much matter for animadversion, but I confine myself to one point. In a note to Sir W. Draper's first letter (p. 116.), we are told that Sir William "married a Miss De Lancy, who died in 1778, *leaving him a daughter.*" In another note relating to Sir William (p. 227.), it is stated that "he married a daughter of the second son of the Duke of St. Alban's. Her ladyship died in 1778, *leaving him no issue.*" How are we to reconcile these statements? H. MARTIN.

Halifax.

[The work professes to be edited by Mr. Wade. Mr. Wade therefore, and not Mr. Bohn, is responsible for the errors pointed out by our correspondent.—ED.]

Minor Notes.

Mutilating Books.—Swift, in a letter to Stella, Jan. 16, 1711, says, "I went to Bateman's the bookseller, and laid out eight-and-forty shillings for books. I bought three little volumes of Lucian in French, for our Stella." This Bateman would never allow any one to look into a book in his shop; and when asked the reason, he would say, "I suppose you may be a physician, or an author, and want some recipe or quotation; and if you buy it I will engage it to be perfect before you leave me, but not after; as I have suffered by leaves being torn out, and the books returned, to my very great loss and prejudice." ABHBA.

The Plymouth Calendar.—To your collection of verses (Vol. vii. *passim*) illustrative of local circumstances, incidents, &c., allow me to add the following:

"The West wind always brings wet weather,
The East wind wet and cold together;
The South wind surely brings us rain,
The North wind blows it back again.
If the Sun in red should set,
The next day surely will be wet;
If the Sun should set in grey,
The next will be a rainy day."

BALLIOLENSIS.

Divinity Professorships.—In the last number of *The Journal of Sacred Literature* (April, 1854), there is a well-deserved eulogium on the biblical labours of Dr. Kitto; who, though in the enjoyment of the title of D.D. (conferred on him some years ago by a Continental University), is nevertheless a layman, and not, as is very commonly imagined, in orders. The article, however, to which I refer, contains a curious mistake. Michaelis is cited (p. 122.) as an instance of a layman being able, on the Continent, to hold a professorship relating to theology and biblical science, in contrast to what is assumed to be the invariable sytem at the English Universities. It is true, indeed, that for the most part such professorships are here held by clergymen; but from several of them laymen are not excluded by any law. At Cambridge, the Norrisian Professor of Divinity, for example, may be a layman.

With respect to the degree of D.D., it is observed by the writer of the article, p. 127.:

"In Germany this degree is given to laymen, but in England it is exclusively appropriated to the clergy. This led to the very general impression among strangers, that Dr. Kitto is a clergyman."

ABHBA.

[We have frequently seen the celebrated Nonjuror Henry Dodwell noticed as in orders, perhaps from his portrait exhibiting him in gown and bands as Camden Professor of History at Oxford. Miss Strickland, too, in her *Lives of the Queens of England*, vol. vii. p. 202., and vol. viii. p. 352., edit. 1853, speaks of that worthy layman, Robert Nelson, both as a *Doctor* and a clergyman!—ED.]

Queries.

SEPULCHRAL MONUMENTS.

(*Concluded from* p. 539.)

A divine, reasoning philosophically with a lady on the possibility of the appearance of ghosts, was much perplexed by her simple inquiry as to where the clothes came from. If then the mediæval effigies are alive, how can the costume be reconciled with their position? Where do their clothes come from? The theory advanced in the two preceding Numbers seems to offer a ready solution. Another corroborative fact remains to be stated, that when a kneeling attitude superseded the recumbent, the brasses were placed upon the wall, testifying, in some degree at least, that the horizontal figures were not traditionally regarded as living portraits. In anticipation of objections, it can only be said that "they have no speculation in their eyes;" that out of the thousands in existence, a few exceptions will only prove the rule; and that their incongruities were conventional.

It is now my purpose to offer a few more reasons for releasing the sculptors of the present day from a rigid adherence to the uplifted hands and the straight head. That there is grace, dignity, and pious serenity occasionally perceptible in these interesting relics of bygone days, which so appropriately furnish our magnificent cathedrals, and embellish numbers of our parochial churches, is freely admitted; but that they are formal, conventional, monotonous, and consequently unfitted for modern imitation, cannot reasonably be denied by a person with pretensions to taste. From the study of anatomy, the improvement in painting, the invention of engraving, our acquaintance with the matchless works of Greece, and other causes, this branch of art has made considerable advance. Why, then, should a sculptor be now "cabin'd, cribb'd, confined, bound in," by such inflexible conditions? If some variation is discoverable in the ancient types, why should he not have the advantage of selection, and avail himself of that attitude best adapted to the situation of the tomb and the character of the deceased? Not to multiply examples of deviation—the Queen of Henry IV., in Canterbury Cathedral, has one arm reposing at her side, and the other upon her breast. The arms of Edward III., in Westminster Abbey, are both stretched at his side. An abbot of Peterborough, in that cathedral, holds a book and a pastoral staff. The hands of Richard Beauchamp, Earl of Warwick, in his beautiful chapel, are raised, but separate. Several have the arms crossed, expressive of humility and resignation. Others (lay as well as clerical) press a holy book to their bosom; and some place the right hand upon the heart, denoting the warmth of their love and faith. In his description of Italian monuments, Mr. Ruskin remarks, that "though in general, in tombs of this kind, the face of the statue is slightly turned towards the spectator, in one case it is turned away" (*Stones of Venice*, vol. iii. p. 14.); and instances are not unfrequent of similar inclinations of the head at home. Why then should this poor choice be denied? Why should he be fettered by austere taskmasters to this stereotyped treatment, to the proverbial stiffness of "our grandsires cut in alabaster." Indignation has been excited in many quarters against that retrograde movement termed "pre-Raphaelism," yet what in fact is this severe, angular, antiquated style, but identically the same thing in stone? What but pre-Angeloism? Upon the supposition that the effigies have departed this life, or even that the spirit is only about to take its flight, anatomical and physiological difficulties present themselves, for strong action would be required to hold the hands in this attitude of prayer. The drapery, too, hanging in straight folds, has been always apparently designed from upright figures, circumstances evincing how little the rules of propriety were then regarded. Their profusion occasions a familiarity which demands a change, for the range is here as confined as that of the sign-painter, who could only depict lions, and was therefore precluded from varying his signs, except by an alteration in the colour. Such is the yearning of taste for diversity, that in the equestrian procession on the frieze of the Parthenon, out of about ninety horses, not two are in the same attitude; yet to whatever extent our churches may be thronged with these sepulchral tombs, all must be, as it were, cast in the same mould, till by repetition their beauty

> "Fades in the eye and palls upon the sense."

It is evidently imitating the works of antiquity under a disadvantage, inasmuch as modern costume is far inferior in picturesque effect to the episcopal vestments, the romantic armour, and numerous elegant habiliments of an earlier day. Every lesser embellishment and minuteness of detail are regarded by an artist who has more enlarged views of his profession as foreign to the main design; yet the robes, millinery, jewellery, and accoutrements usually held a place with the carvers of that time of equal importance with the face, and engaged as large a share of their attention.

The comparative easiness of execution forms another argument. Having received the simple commission for a monument (specifications are needless), the workmen (as may be imagined) fixes the armour of the defunct knight upon his table, places a mask moulded from nature on the helmet-pillow, fits on a pair of hands with which, like an

assortment of gloves, his studio is provided, diligently applies his compasses to insure exact equality by means of a receipt, perchance imparts some devotional expression, and the work is ready to be transferred to stone.

Mr. Petit, in the preface (page x.) to his *Architectural Studies*, after due praise, asserts—

"That no sculptor anxious to advance his own reputation and art will ever set up a mediæval statue as his model. He may acknowledge its merits, and learn much from a careful examination of it, but still he will not look up to its designer as his master and guide."

Again, the efforts of genius are cramped by such uncompromising terms. The feet must unavoidably be directed towards the east; still, whatever the situation of the tomb may chance to be, from whatever point it may be viewed, or whether the light may fall on this side or on that, no way of escape is open, and no ingenuity can be employed to grapple with the uncontrollable obstruction. Portrait painters can choose the position most favourable to the features, but the monumental sculptor of the nineteenth century may only exhibit what is generally shunned, the direct profile; the contour of the face, and the wide expanse of brow, which might probably give the most lively indications of intellectual power, amiability of disposition, and devout tranquillity of soul, must be sacrificed to this unbending law "which altereth not." Sculptors, we are told, should overcome difficulties; but here they are required to "strive with impossibilities, yea, get the better of them." Whether painted windows, or some other ornament, or a tomb alone in harmony with the architecture (the form and features of the individual being elsewhere preserved), may constitute a more desirable memorial, is a separate question, but as statues are only admissible in a recumbent posture, some little latitude must be allowed. Like our reformers in higher things, it behoves us to discard what is objectionable in art, while we cherish that which is to be admired. Instead of treading in the footsteps of those lofty spirits, we should endeavour to follow the same road. Fully appreciating their excellences, let us avoid the distorted drawing of their brilliant glass, their irregularities in architectural design, the irreverence of their carving, and the conventionalism of their monumental sculpture.

C. T.

I agree with C. T. in thinking that the usual recumbent figure on mediæval tombs was intended to represent a dead body, and more particularly to represent the body as it had lain in state, or had been borne to the grave; and I will add one or two additional reasons for this opinion. In the description in Speed, of the intended monument of Henry VIII., taken from a MS. given to Speed by that industrious herald master, Charles Lancaster, the following direction occurs:—

"Item, upon the same basement shall be made two tombes of blacke touch, that is to say, on either side one, and upon the said tombes of blacke touch shall be made the image of the King and Queen, on both sides, not as death [dead], but as persons sleeping, because to shewe that famous princes leaving behind them great fame never doe die, and shall be in royall apparels after the antique manner."—Speed's *Hist. of Great Brit.*, p. 1037. ed. 1632.

The distinction here taken between a dead and a sleeping figure, and the reason assigned for the latter, show, I think, that at that time a recumbent figure generally was supposed to represent death. In a monument of Sir Roger Aston, at Cranford, Middlesex, in Lysons' *Environs of London*, the knight and his two wives are represented praying, and by the side of the knight *lies* the infant son who had died in his lifetime. In the monument of Pope Innocent VIII. (Pistolesi, *Il Vaticano*, vol. i. plate 63.), the Pope is in one part represented in a living action, and in another as lying on his tomb, and from the contrast which would thus be afforded between life and death, the latter representation seems to indicate death.

The hands raised in prayer are accounted for by C. T. Open eyes, I think, may be intended to express, by their direction towards heaven, the hope in which the deceased died. This is suggested by the description of the funeral car of Henry V.

"Preparations were made to convey the body of Henry from Rouen to England. It was placed within a car, on which reclined his figure made of boiled leather, elegantly painted. A rich crown of gold was on its head. The right hand held a sceptre, and the left a golden ball. *The face seemed to contemplate the heavens.*"—Turner's *Hist. of Eng.*, vol. ii. p. 465.

I must, however, add that on referring to Monstrelet, I doubt whether Turner does not go too far in this last particular. Monstrelet merely says, "le visage vers le ciel." (Monst. *Chron.* vol. i. 325. ed. 1595.) Speed adds an additional circumstance: "The body (of this figure) was clothed with a purple roabe furred with ermine." From the mutilated state of the tomb it is impossible to say how far the recumbent effigy resembled this boiled figure, but it is evidently just such a representation of the king as might have been laid on his tomb, and so far it tends to support the opinion that the effigy on a tomb represents the deceased as he had lain in state, or was borne to and placed in his tomb, an opinion fully borne out by the agreement which, in some cases, has been found to exist between the effigy on a tomb and the body discovered within it, or between the effigy and the description of the body as it had lain in state. See the tombs of King

John, Robert Lord Hungerford, and Henry II., in Stothard's *Monumental Effigies of Great Britain*, and the Introduction to that work.

I think it is not irrelevant to remark that at a very early period a recumbent figure was sometimes placed on a tomb as in a state of death. The recumbent Etruscan figures generally represent a state of repose or of sensual enjoyment; but there is one given by Micali (*Monumenti inediti a Illustrazione degli Antichi Popoli Italiani*, Tav. 48. p. 303.), which is, undoubtedly, that of a dead person. In his description of it, Micali says, "On the first view of it one would say it was a sepulchral monument of the Middle Ages, so greatly does it resemble one." Mrs. Gray, too (*Tour to the Sepulchres of Etruria*, p. 264.), mentions a sepulchral urn, "very large, with a woman robed, and with a dog upon it, exactly like an English monument of the Middle Ages." If it were not for the dog, I should suppose this to be the one given by Micali. Though it may be too much to suppose that this form of representation may have been not uncommon, and may have passed into early Christian monuments, the instance in Micali at least shows that the idea of representing a dead body on a tomb is a very ancient one. It may be added, perhaps, that it is an obvious one.

Though the reasons for thinking that the ordinary mediæval figure represents death may not be conclusive, still that opinion is, I think, entitled to be looked upon as the more probable one, until some satisfactory reason is given why a *living* person should be represented outstretched, and lying on his back — a position, as it seems to me, more inconsistent with life than the open eyes and hands joined in prayer are with death. For too much weight is not to be attached to slight inconsistencies. These would probably be disregarded for the sake of expressing some favourite idea or sentiment. Thus, in the proposed monument of Henry VIII., though the king and queen are directed to be represented as living, their souls are to be represented in the hand of "the Father."

In modern tombs the mediæval idea has been entirely departed from, and the recumbent position sometimes expresses neither death, nor even sleep, but simple repose, or contemplation, resignation, hope, &c. If it is proper or desirable to express these or other sentiments in a recumbent figure, it seems unreasonable to exclude them for the sake of a rigid adherence to a form, of which the import is either obscure, or, if rightly conjectured, has, by the change of customs, become idle and unmeaning. F. S. B. E.

ROGER ASCHAM AND HIS LETTERS.

To the epistles of Roger Ascham, given in Elstob's edition, have since been added several to Raven and others*, two to Cecil†, and several to Mrs. Astley, Bp. Gardiner, Sir Thos. Smith, Mr. Callibut, Sir W. Pawlett, Queen Elizabeth, the Earl of Leicester, and Mr. C. H. [owe].‡ Some of your correspondents will, doubtless, be able farther to enlarge this list of printed letters.

In a MS. volume, once belonging to Bp. Moore, now in the University Library, Cambridge, is a volume of transcripts§, containing, amongst other documents, letters from Ascham to Petre‖ and to Cecil; one (p. 44.) "written by R. A., for a gent to a gentlewoman, in waie of marriage," and one to the B. of W.[inchester], which, though without a signature, is certainly Ascham's. In another MS. volume, in the same collection (Ee. v. 23.), are copies of Ascham's letter to his wife on the death of their child¶, and of a letter to Mr. Richard Goodrich. Lastly, Ascham's College (St. John's) possesses his original letter to Cardinal Pole, written on the fly-leaf of a copy of Osorius *De nobilitate civili***; and also the original MS. of the translation of Œcumenius, accompanied by a Latin letter to Seton.††

These unpublished letters will shortly be printed for the Cambridge Antiquarian Society. Early information respecting any other MS. works of Ascham, or collations of his published letters with the originals, will be thankfully acknowledged.

J. E. B. Mayor.

St. John's College, Cambridge.

P. S.—I may add that we have at St. John's a

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* In *The English Works of Roger Ascham*, London, 1815, 8vo.: this edition is reprinted from Bennet's, with additions. Bennet took these letters from Baker's extracts (in his MSS. xiii. 275—295., now in the Harleian Collection), "from originals in Mr. Strype's hands." One letter is more fully given by Mr. Tytler, *England under Edward VI. and Mary*, vol. ii. p. 124.

† In Sir H. Ellis's *Letters of Eminent Literary Men*, Camden Soc. Nos. 4 and 5. Correcter copies than had before appeared from the Lansdowne MSS.

‡ Most incorrectly printed in Whitaker's *History of Richmondshire*, vol. i. p. 270. seq. The letters themselves are highly important and curious.

§ Dd. ix. 14. Some of the letters are transcribed by Baker, MSS. xxxii. p. 520. seq.

‖ This letter has many sentences in common with that to Gardiner, of the date Jan. 18 [1554], printed by Whitaker (p. 271. seq.)

¶ Whitaker, who prints this (p. 289. seq.) says that it had been printed before. Where?

** This, I believe, unpublished letter is referred to by Osorius, in a letter to Ascham (*Aschami Epistolæ*, p. 397.: Oxon. 1703).

†† Both of these have been printed, the letter in *Aschami Epistolæ*, lib. i. ep. 4. p. 68. seq. Compare on the commentary, ibid. pp. 70. and 209.

copy of Ascham's Letters (ed. Elstob), with many dates and corrections in Baker's hand. There may be something new in Kennett's biographical notice of Ascham (Lansdowne MSS. 981. art. 41.)

Minor Queries.

Symbolism in Raphael's Pictures.—In some of the most beautiful pictures of "The Virgin and Child" of Raphael, and other old masters, our Lord is represented with His right foot placed upon the right foot of the blessed Virgin. What is the symbolism of this position? In the Church of Rome, the God-parent at Holy Confirmation is, if I remember right, directed by a rubric to place his or her right foot upon the right foot of the person confirmed. Is this ceremony at all connected with the symbolism I have noticed?

WM. FRASER, B.C.L.

"*Obtains.*"—Every one must have observed the frequent recurrence of this word, more especially those whose study is the law: "This practice on that principle *obtains.*" How did the word acquire the meaning given to it in such a sentence?

Y. S. M.

Army Lists for Seventeenth and Eighteenth Centuries.—Where are they to be found? Not at the Horse Guards, as the records there go back only to 1795. I want particulars of many officers in both centuries; some of them who came to Ireland temp. Charles I., and during Cromwell's Protectorate, and others early in the last century.

Y. S. M.

Anonymous Poet.—

"It is not to the people of the west of Scotland that the energetic reproach of the poet can apply. I allude to the passage in which he speaks of—

'All Scotia's weary days of civil strife—
When the poor Whig was lavish of his life,
And bought, stern rushing upon Clavers' spears,
The freedom and the scorn of after years.'"

Peter's Letters to his Kinsfolk, vol. iii. p. 263. Edin. 1819.

Who is "the poet?"

ANON.

John Bale.—Strype, in his *Life of Parker*, book iv. sec. 3. p. 539. edit. 1711, speaking of Bale, says: "He set himself to search many libraries in Oxford, Cambridge," &c.

Bale himself, in the list of his own writings, enumerates "ex diversis bibliothecis."

Did this piece contain any account of his researches in libraries alluded to? If so, has it ever been published? Tanner makes no mention of it in his *Bibliotheca Britannico-Hibernica.* H. F. S.

Cambridge.

A short Sermon.—In an essay on Benevolence, by the Rev. David Simpson of Macclesfield, it is reported of Dean Swift, that he once delivered in his trite and laconic manner the following short sermon, in advocating the cause of a charitable institution, the text and discourse containing thirty-four words only:

"He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will He pay him again. Now, my brethren, if you like the security, down with your money."

When and where did this occur, and what was the result?

HENRY EDWARDS.

Minor Queries with Answers.

Quakers' Calendar.—What month would the Quakers mean by "12th month," a century and a half since?

D.

[Before the statute 24 Geo. II., for altering the Calendar in Great Britain, the Quakers began their year on the 25th of March, which they called the *first* month; but at the yearly meeting for Sufferings in London, Oct. 1751, a Committee was appointed to consider what advice might be necessary to be given to the Friends in relation to the statute in question. The opinion of the Committee was, "That in all the records and writings of Friends from and after the last day of the month, called December, next, the computation of time established by the said act should be observed; and that, accordingly, the first day of the eleventh month, commonly called January, next, should be reckoned and deemed by Friends the first day of the *first* month of the year 1752." Consequently the twelfth month, a century and a half since, would be *February.* See Nicolas's *Chronology*, p. 169.]

"*Rodondo, or the State Jugglers.*"—Who was the author of this political squib, three cantos, 1763–70; reproduced in *Ruddiman's Collection*, Edinburgh, 1785? In my copy I have written Hugh Dalrymple, but know not upon what authority. It is noticed in the *Scots Mag.*, vol. xxv., where it is ascribed to "a Caledonian, who has laid about him so well as to vindicate his country from the imputation of the *North Briton*, that there is neither wit nor humour on the other side the Tweed."

J. O.

[A copy of this work in the British Museum contains the following MS. entry: "The author of the three Cantos of *Rodondo* was Hugh Dalrymple, Esq. He also wrote *Woodstock*, an elegy reprinted in Pearch's *Collection of Poems.* At the time of his death he was Attorney-General for the Grenades, where he died, March 9, 1774. His daughter married Dr., afterwards Sir John Elliott, from whom she was divorced, and became a celebrated courtezan."]

Rathlin Island.—Has any detailed account of this island, which is frequently called Rahery,

and is a few miles from the northern coast of Ireland, appeared in print? The locality is most interesting in many particulars, historical and geological, and might therefore be made the subject of an instructive paper. A brief account was inserted, I think, a few years ago in an English periodical. ABHBA.

[An interesting and detailed account of this island, which he calls Raghery, is given in Hamilton's *Letters concerning the Northern Coast of the County of Antrim*, 1790, 8vo., pp. 13—33. Consult also Lewis's *Topographical History of Ireland*, vol. ii. p. 501.]

Parochial Registers.—When and where were parochial registers first established? The earliest extant at the present day? ABHBA.

[We fear our correspondent has not consulted that useful and amusing work, Burn's *History of Parish Registers in England, also of the Registers of Scotland, Ireland, the East and West Indies, the Fleet, King's Bench, Mint, Chapel Royal, &c.*, 8vo. 1829, which contains a curious collection of miscellaneous particulars concerning them.]

"*Trevelyan*," *&c.*—Who was the author of two novels, published about twenty years ago, called *A Marriage in High Life* and *Trevelyan*: the latter the later of the two? UNEDA.

Philadelphia.

[These works are by the Hon. Caroline Lucy Scott, at present residing at Petersham, in Surrey.]

Grammar School of St. Mary de Crypt, Gloucester.—Can you give me the name of the master of the Grammar School of St. Mary de Crypt in 1728? SIGMA (1).

[Daniel Bond, B.A., was elected master March 25, 1724, and was also vicar of Leigh. He died in 1750.]

Replies.

CRANMER'S MARTYRDOM.

(Vol. ix., pp. 392. 547.)

I thank G. W. R. for his courteous remarks on my note on Cranmer. Perhaps I have overstated the effect of pain on the nervous system; certainly I was wrong in making a wider assertion than was required by my case, which is, that no man could hold his hand over unconfined flame till it was "entirely consumed" or "burnt to a coal." "Bruslée à feu de souphre" does not go so far as that, nor is it said at what time of the burning Ravaillac raised his head to look at his hand.

J. H. has mistaken my intention. I have always carefully avoided everything which tended to religious or moral controversy in "N. & Q." I treated Cranmer's case on physiological grounds only. I did not look for "cotemporaneous evidence against that usually received," any more than I should for such evidence that St. Denis did not walk from Paris to Montmartre with his head in his hand. If either case is called a miracle, I have nothing to say upon it *here*; and for the same reason that I avoid such discussion, I add, that in not noticing J. H.'s opinions on Cranmer, I must not be understood as assenting to or differing from them. J. H. says:

"It would surely be easy to produce facts of almost every week from the evidence given in coroners' inquests, in which persons have had their limbs burnt off—to say nothing of farther injury—without the shock producing death."

If favoured with one such fact, I will do my best to inquire into it. None such has fallen within my observation or reading.

The heart remaining "entire and unconsumed among the ashes," is a minor point. It does not seem impossible to J. H., "in its plain and obvious meaning." Do the words admit two meanings? Burnet says:

"But it was no small matter of astonishment to find his heart entire, and not consumed among the ashes; which, though the reformed would not carry so far as to make a miracle of it, and a clear proof that his heart had continued true, though his hand had erred; yet they objected it to the Papists, that it was certainly such a thing, that if it had fallen out in any of their church, they had made it a miracle."—Vol. ii. p. 429.

H. B. C.

U. U. Club.

Permit me to offer to H. B. C.'s consideration the case of Mutius Scævola, who, failing in his attempt to kill Porsenna in his own camp, and being taken before the king, thrust his right hand into the fire, and held it there until burnt; at the same time declaring that he knew three hundred men who would not flinch from doing the same thing. To a certain extent, I am inclined to think with ALFRED GATTY (Vol. ix., p. 246.), "that an exalted state of feeling may be attained;" which, though it will not render the religious or political martyr insensible to pain, it will yet nerve him to go through his martyrdom without demonstration of extreme suffering.

This ability to endure pain may be accounted for in either of the following ways:

1. An exalted state of feeling; instance Joan of Arc.
2. Fortitude; instance Mutius Scævola.
3. Nervous insensibility; which carries the vanquished American Indian through the most exquisite tortures, and enables him to fall asleep on the least respite of his agony.

Should these three be united in one individual, it is needless to say that he could undergo any bodily pain without a murmur.

JOHN P. STILWELL.

COLERIDGE'S UNPUBLISHED MANUSCRIPTS.

(Vol. ix., pp. 496. 543.)

Every admirer of Coleridge's writings must feel, as I do, grateful to MR. GREEN for the detailed account he has rendered of the manuscripts committed to his care. A few points, however, in his reply call for a rejoinder on my part. I will be as brief as possible.

I never doubted for an instant that, had I "sought a private explanation of the matters" comprised in my Note, MR. GREEN would have courteously responded to the application. This is just what I did *not* want: a public explanation was what I desired. "N. & Q." (Vol. iv., p. 411.; Vol. vi., p. 533.; Vol. viii., p. 43.) will bear witness to the fact that the public required to know the reason why works of Coleridge, presumed to exist in manuscript, were still withheld from publication: and I utterly deny the justice of MR. GREEN's allegation, that because I have *explicitly* stated the charge *implied* by Mr. Alsop (the editor of *Letters, Conversations, and Recollections of Coleridge*) in his strictures, I have made an inconsiderate, not to say a coarse, attack upon him (MR. GREEN). When a long series of appeals to the fortunate possessor of the Coleridge manuscripts (whoever he might turn out to be) had been met with silent indifference, I felt that the time was come to address an appeal personally to MR. GREEN himself. That he has acted with the approbation of Coleridge's family, nobody can doubt; for the public (thanks to Mr. Alsop) know too well how little the greatest of modern philosophers was indebted to that family in his lifetime, to attach much importance to their approbation or disapprobation.

No believer in the philosophy of Coleridge can look with greater anxiety than I do for the forthcoming work of MR. GREEN. That the pupil of Coleridge, and the author of *Vital Dynamics*, will worthily acquit himself in this great field, who can question? But I, for one, must enter my protest against the publication of MR. GREEN's book being made the pretext of depriving the public of their right (may I say?) to the perusal of such works as do exist in manuscript, finished or unfinished. Again I beg most respectfully to urge on MR. GREEN the expediency, not to say paramount duty, of his giving to the world *intact* the *Logic* (consisting of the *Canon* and other parts), the *Cosmogony*, and, as far as possible, the *History of Philosophy*. If his plea, that these works are not in a finished state, had been heretofore held good in bar of publication, we should probably have lost the inestimable privilege of reading and possessing those fragmentary works of the great philosopher which have already been made public.

C. MANSFIELD INGLEBY.

Birmingham.

LIFE.

(Vol. vii., pp. 429. 560. 608.; Vol. viii., pp. 43. 550.)

Your correspondent H. C. K. (Vol. vii., p. 560.) quotes a passage from Sir Thomas Browne's *Religio Medici*, sect. xlii. The following passage from the same writer's *Christian Morals* is much more to the point:

"When the Stoic said ('Vitam nemo acciperet, si daretur scientibus'—*Seneca*) that life would not be accepted if it were offered unto such as knew it, he spoke too meanly of that state of being which placeth us in the form of men. It more depreciates the value of this life, that *men would not live it over again*; for although they would still live on, yet *few or none can endure to think of being twice the same men upon earth, and some had rather never have lived than to tread over their days once more.* Cicero, in a prosperous state, had not the patience to think of beginning in a cradle again. ('Si quis Deus mihi largiatur, ut repuerascam et in cunis vagiam, valdè recusem.'—*De Senectute.*) Job would not only curse the day of his nativity, but also of his renascency, if he were to act over his disasters and the miseries of the dunghill. But the greatest underweening of this life is to undervalue that unto which this is but exordial, or a passage leading unto it. The great advantage of this mean life is thereby to stand in a capacity of a better; for the colonies of heaven must be drawn from earth, and the sons of the first Adam are only heirs unto the second. Thus Adam came into this world with the power also of another; not only to replenish the earth, but the everlasting mansions of heaven."—Part III. sect. xxv.

"Looking back we see the dreadful train
Of woes anew, which, were we to sustain,
We should refuse to tread the path again."
Prior's *Solomon*, b. iii.

The crown is won by the cross, the victor's wreath in the battle of life:

"This is the condition of the battle* which man that is born upon the earth shall fight. That if he be overcome he shall suffer as thou hast said, but if he get the victory, he shall receive the thing that I say."—2 *Esdr.* vii. 57.

Our grade in the other world is determined by our probation here. To use a simile of Asgill's, this life of time is a university in which we take our degree for eternity. Heaven is a pyramid, or ever-ascending scale; the world of evil is an inverted pyramid, or ever-descending scale. Life is motion. There is no such thing as stagnation: everything is either advancing or retrograding. Corruption itself is an activity, and evil is ever growing. According to the *habits* formed within us, we are ascending or descending; we cannot stand still.

A man, then, in whom the higher life predominates, were he to live life over again, would

* "A field of battle is this mortal life!"
Young, N. viii.

grow from grace to grace, and his status in the spirit world would be higher than in the first life, and *vice versâ;* an evil man* would be more completely evil, and would rank in a darker and more bestial form. They who hear not the good tidings will not be persuaded though one rose from the dead; and those with whom the experience of one life failed would not repent in the second.

The testimony of the Shunamite's son, Lazarus, and of those who rose from the dead at the crucifixion, is not recorded; but they who have escaped from the jaws of death, by recovery from sickness or preservation from danger, may in a certain sense be said to live life over again. After the fright is over the warning in most cases loses its influence, and we have a verification of the two proverbs, "Out of sight out of mind," and —

"The devil was sick, the devil a monk would be;
The devil was well, the devil a monk would he."

In a word, this experiment of a second life would best succeed with him whose habits are formed for good, and whose life is already overshadowed by the divine life. Even of such an one it might be said, "Man is frail, the battle is sore, and the flesh is weak; even a good man may fall and become a castaway." The most unceasing circumspection is ever requisite. The most polished steel rusts in this corrosive atmosphere, and purest metals get discoloured.

Finally, it is very probable that God gives every man a complete probation; that is to say, He cuts not man's thread of life till he be at the same side of the line he should be were he to live myriads of years. Every man is made up of a mixture of good and evil: these two principles never become soluble together, but ever tend each to eliminate the other. They hurry on in circles, alternately intersecting and gaining the ascendancy, till one is at last precipitated to the bottom, and pure good or evil remains. In the nature of things there are critical moments and tides of circumstances which become turning-points when time merges into eternity and mutability into permanence: and such a crisis may occur in the course of a short life as well as in many lives lived over again. EIRIONNACH.

Life and Death (Vol. ix., p. 481.).—The following is on a monument at Lowestoft, co. Suffolk, to the memory of John, son of John and Anne Wilde, who died February 9, 1714, aged five years and six months:

"Quem Dii amant moritur Juvenis."

SIGMA.

The following may be added to the parallel passages collected by EIRIONNACH. Chateaubriand says, in his *Memoirs*, that the greatest misfortune which can happen to a man is to be born, and the next greatest is to have a child. As Chateaubriand had no children, the most natural comment on the last branch of his remark is "sour grapes."

UNEDA.

Philadelphia.

* See a recent novel by Frederick Souillet, entitled *Si Jeunesse savait, Si Vieillesse pouvait.*

INSCRIPTIONS ON BELLS.

(Vol. ix., p. 109.)

St. Nicholas Church, Sidmouth.—Having, on October 21, 1850, taken intaglios in pressing-wax of the inscription forwarded by MR. GORDON, from which plaster casts were made, the writer is able to speak of it with some degree of confidence. The inscription, however, is not peculiar to Sidmouth: it is found at other places in the county of Devon, and perhaps elsewhere. In Harvey's *Sidmouth Directory* for March, 1851, there is an article descriptive of all the six bells at this place, in which there is a fac-simile, engraved on wood, of the inscription in question. The words run all round the bell; and each word is placed on a cartouche. The Rev. Dr. Oliver of Exeter, in his communication to the writer on this subject, calls the bell the "Jesus Bell." The *Directory* observes:

"It was formerly the practice to christen bells with ceremonies similar to, but even more solemn than, those attending the naming of children; and they were frequently dedicated to Christ (as this is), to the Virgin, or some saint."

Dr. Oliver to the writer says:

"I have met with it at Whitstone, near this city [Exeter], at East Teignmouth, &c.; *michi* for *mihi;* ihc, the abbreviation for Jesus. Very often the word *veneratum* occurs instead of *amatum*, and *illud* instead of *istud.*"

The ihc stands thus: ihc. The *Directory*, on this abbreviated word, remarks,—

"The IHS, as an abbreviation for Jesus, is a blunder. Casley, in his *Catalogue of the King's MSS.*, observes, p. 23., that 'in Latin MSS. the Greek letters of the word Christus, as also Jesus, are always retained, except that the terminations are changed according to the Latin language. Jesus is written IHS, or in small characters ihs, which is the Greek IHΣ or ιης, an abbreviation for ιησους. However, the scribes knew nothing of this for a thousand years before the invention of printing, for if they had they would not have written ihs for ιησους; but they ignorantly copied after one another such letters as they found put for these words. Nay, at length they pretended to find *Jesus Hominum Salvator* comprehended in the word IHS, which is another proof that they took the middle letter for *h*, not η. The dash also over the word, which is a sign of abbreviation, some have changed to the sign of the cross' [Hone's *Mysteries*, p. 282.]. The old way of

spelling Jhesus with an *h* may perhaps be referred to the same mistake. The inscription, then, runs thus: Est mihi collatum Jesus istud nomen amatum, which may be rendered, Jesus, that beloved name, is given to me. The bell bears no date, but is of course older than the period of the Reformation. But it remains to be observed that the last letter of the three is not an *s* but a *c*. It seems that in the old Greek inscriptions the substitution of the *c* for the *s* was common. Several examples are given in Horne's Introduction, vol. ii. pt. I. ch. iii. sect. 2., but we have not room to quote them. Suffice it to say that at p. 100., in speaking of the MSS. of the Codex Vaticanus, he says, 'The abbreviations are few, being confined chiefly to those words which are in general abbreviated, such as θc̄, κc̄, ιc̄, χc̄, for Θεος, Κυριος, Ιησους, Χριστος, *God, Lord, Jesus, Christ.*' At the end of these words, in the abbreviations, the *c* is used for the *s*.—*Peter.*"

This fourth bell is the oldest in the tower. The third, dated 1667, has quite a modern appearance as compared with it. The second, fifth, and sixth are all dated 1708, and the first, or smallest, was added in 1824. PETER ORLANDO HUTCHINSON.

Sidmouth.

An appropriate inscription is to be found on the bell of St. John's Cathedral in this colony, date London, 1845. It is in the words of St. Paul's mission, Acts xxii. 21.: "I will send thee far hence unto the Gentiles." W. T. M.

Hong Kong.

Here is a modern achievement in this kind of literature. It exists on one of the eight bells belonging to the church tower of Pilton, Devon:

"Recast by John Taylor and Son,
Who the best prize for church bells won
At the Great Ex-hi-bi-ti-on
In London, 1 — 8— 5 and 1."

R. W. C.

I continue (from Vol. viii., p. 248.) my Notes of inscriptions on bells.

Mathon, Worcestershire. A peal of six bells:

1. "Peace and good neighbourhood."
2. "Glory to God."
3. "Fear God and honour the King."
4. "God preserve our Church and State."
5. "Prosperity to the town."
6. "The living to the church I call,
And to the grave do summon all."

Bromsgrove, Worcestershire. Ten bells; the inscriptions on two are as follows, the rest merely bearing the names of churchwardens, &c.:

5. "God prosper the parish. A. R. 1701."
10. "I to the church the living call,
And to the grave do summon all. 1773."

The latter seems to be a favourite inscription. The REV. W. S. SIMPSON mentions it (Vol. viii., p. 448.) on a bell in one of the Oxfordshire churches.

Fotheringay, Northamptonshire. Four bells:

1. "Thomas Norris made me. 1634."
2. "Domini laudem, 1614, non verbo sed voce resonabo."

The two others respectively bear the dates 1609, 1595, with the initials of the rector and churchwarden, and (on the fourth bell) the words "Praise God." On a recent visit to this church I copied the following inscription from a bell, which, being cracked, is no longer used, and is now placed within the nave of the church. This bell is not mentioned by Archdeacon Bonney in his *Historic Notices of Fotheringay*, though he gives the inscriptions on the four others.

"Non clamor sed amor cantat in aure Dei. A. M. R. R. W. W. I. L. 1602."

The inscription is in Lombardic characters. MR. SIMPSON notes the same at Girton, Cambridgeshire (Vol. viii., p. 108.).

Godmanchester, Hunts. Eight bells:

1. "Thomas Osborn, Downham, *fecit*, 1794.
Intactum sillo. Percute dulce cano."
4. "T. Osborn *fecit*. { Our voices shall with joyful sound / Make hills and valleys echo round. } 1794."
8. "Rev. Castel Sherard, rector; Jno. Martin, Robert Waller, bailiffs; John Scott, Richard Mills, churchwardens; T. Osborn *fecit*. 1794."

Morborne, Hunts. Two bells:

1. "Cum voco ad ecclesiam, venite."
2. "Henry Penn *fusore*. 1712."

Stilton, Hunts. Two bells:

1. "Thomas Norris made me. 1639."

CUTHBERT BEDE, B.A.

At Bedale, in Yorkshire, is a bell weighing by estimation twenty-six hundredweight, which is probably of the same date, or nearly so, as the Dyrham bell. It measures four feet two inches and a half across the lip, and has the following inscription round the crown:

"✠ IOU : EGO : CUM : FIAM : CRUCE : CUSTOS : LAUDO : MARIAM : DIGNA : DEI : LAUDE : MATER : DIGNISSIMA : GAUDE ;"

the commencement of which I do not understand. There are five smaller bells belonging to the peal at Bedale, and a prayer bell. They bear inscriptions in the following order:

The prayer bell:

"Voco . Veni . Precare . 1713."

S. S.

The first, or lightest of the peal:

"Gloria in excelsis Deo. 1755. Edwd Place, rector;
E.
Seller,
Ebor.
Jno Pullein, churchwarden."

The second:

"Iesus be ovr speed. P. S., T. W., H. S., I. W., M. W. 1664."

The third:

"Deo Gloria pxa Hominibus. 1627."

The fourth:

"Jesus be our speed. 1625."

The fifth:

"Soli Deo Gloria Pax Hominibus. 1631."

The letters P. S., on the second bell, are the initials of Dr. Peter Samwaies, who died April 5, 1693, having been thirty-one years rector of Bedale.

On the fly-leaf of one of the later registers at Hornby, near Bedale, is written the following memorandum:

"Inscription on the third bell at Hornby:

'When I do ring,
God's praises sing;
When I do toll,
Pray heart and soul.'

This bell was given to the parish church of Hornby by the Lord Conyers in the reign of Henry VII., but, being broken, was recast by William Lord D'Arcy and Conyers, the second of the name, 1656."

PATONCE.

Charwelton Church, Northants:

1. Broken to pieces: some fragments in the vestry. On one piece, "Ave Maria."
2. "Jesus Nazarenus rex Judeorum fili Dei miserere mei. 1630."
3. appears a collection of Saxon letters put together without connexion.
4. "Nunquam ad preces cupies ire,
Cum sono si non vis venire. 1630."

Heyford Church, Northants:

1. "God saue the King. 1638."
2. "Cum cum Praie. 1601."
3. "Henry Penn made me. 1704.
John Paine, Thmoas [*sic*] Middleton, churchwardens."
4. "Thomas Morgan, Esquier, gave me
To the Church of Heford, frank and free. 1601."

With coat of arms of the Morgans on the side.

Floore Church, Northants:

1. "Russell of Wooton, near Bedford, made me. 1743.
James Phillips, Thomas Clark, churchwardens."
2. "Cantate Domino cantum novum. 1679."
3. "Henry Bagley made mee. 1679."
4. "Matthew Bagley made mee. 1679."
5. "John Phillips and Robert Bullocke, churchwardens. 1679."
6. "To the church the living call,
And to the grave do summonds [*sic*] all.
Russell of Wooton made me,
In seventeen hundred and forty-three."

Three coins inserted round the top.

Slapton Church, Northants:

1. [The Sancte bell] "Richard de Wambis me fesit" [*sic*].
2. "Xpe audi nos."
3. "Ultima sum trina campana vocor Katerina."

All in Saxon letters. No dates.

Inscription cut on the frame of Slapton bells:

"BE . IT . KNO
WEN . UN
TO . ALL . TH
AT . SEE . TH
IS . SAME . TH
AT . THOMAS
COWPER . OF
WOODEND .
MADE . THIS . FRAME.
1634."

Hellidon Church, Northants:

1. "God save the King. 1635."
2. "IHS Nazarenus rex Judæorum fili Dei miserere mei. 1635."
3. "Celorum Christe platiat [*sic*] tibi rex sonus iste. 1615."
4. Same as 2.

Dodford Church, Northants:

1. "Matthew Bagley made me. 1679."
2. "Campana gravida peperit filias. 1674."
3. "IHS Nazarenus [&c., as before]. 1632."
4. "Ex Dono Johannis Wyrley Armiger. 1614."

And five coins round the lip.

5. Inscription same as 3. Date 1626.
6. Ditto ditto Date 1624.

Wappenham Church, Northants:

1. "Henry Bagley made me. 1664."
2. "R. T. 1518. ✠"
3. "Praise the LORD. 1599."
4. "GOD SAVE KING JAMES. R. A. 1610."

Three coins on lip and bell-founder's arms.

The Sancte bell was recast in 1842, and hangs now in the north window of belfry.

Brackley, St. Peter's Church, Northants:

1. "Jesus Nazarenus [&c., as before]. 1628."
2. "God save the King. 1628."
3. Same as 1.
4. "Celorum Christe platiat [*sic*] tibi rex sonus iste. 1628."
5. "Cum sono si non vis venire, Nunquam ad preces cupies ire } 1628."

Dunton Church, Leicestershire:

1. "IHS Nazarenus [&c., as before]. 1619."
2. "Be it knone to all that doth me see,
   That Clay of Leicester made me.
   Nick. Harald and John More, churchwardens. 1711."
3. Same as 1. Date 1621.

Leire Church, Leicestershire:

1. "Jesus be oure good speed. 1654."
2. "Henricus Bagley *fecit*. 1675."
3. "Recast A.D. 1755, John Sleath, C.W.; Thos Eyre de Kettering *fecit*."

Frolesworth Church, Leicestershire:

1. "Jesus Nazarenus [&c., as before]. 1635."
2. In Old English characters (no date):
   "Dum Rosa precata mundi Maria vocata."
3. Same as 1.

J. R. M., M.A.

The legend noted from a bell at Sidmouth (Vol. ix., p. 109.), namely,—

"Est michi collatum
Ihc istud nomen amatum,"

is not an unusual inscription on mediæval black-letter bells, if I may use the expression. The characters are small. It is on two bells at Teignmouth, and is on one of the bells in this tower:

1. "✠ Voce mea viva depello cuncta nociva."
2. "✠ Est michi collatum Ihc istud nomen amatum."
3. "Embrace trew museck."

A correspondent, MR. W. S. SIMPSON (Vol. viii., p. 448.), asks the date of the earliest known examples of bells.

Dates on mediæval bells are, I believe, very rare in England. I have but few notes of any. My impression is that such bells are as old as the towers which contain them, judging from the character of the letter, the wear and tear of the iron work, aye, of the bell itself. Many old bells have been recast, and on *such* there is often a record of the date of its prototype. For instance, at St. Peter's, Exeter:

"Ex dono Petri Courtenay," &c., "1484;" "renovat," &c., "1676."

At Chester-le-Street:

"Thomas Langley dedit," &c., "1409;" "refounded," &c., "1665."

I will add two or three with dates.

Bruton, Somerset:

"Est Stephanus primus lapidatus gracia plenus. 1528."

At St. Alkmond's, Derby:

"Ut tuba sic resono, ad templa venite pii. 1586."

At Lympey Stoke, Somerset:

"W. P., I. A. F. 1596."

Hexham. Old bells taken down 1742:

1. "Ad primos cantus pulsat nos Rex gloriosus."
2. "Et cantare . . . . faciet nos vox Nicholai."
3. "Est nobis digna Katerine vox benigna."
4. "Omnibus in Annis est vox Deo grata Johannis. A.D. MCCCCIIII."
5. "Andrea mi eare Johanne consociare. A.D. MCCCCIIII."
6. "Est mea vox orata dum sim Maria vocata. A.D. MCCCCIIII."

Any earlier dates would be acceptable.

On the Continent bells are usually dated. I will extract, from Roccha *De Campanis*, those at St. Peter's at Rome.

The great bell:

"In nomine Domini, Matris, Petriq., Pauliq.
Accipe devotum, parvum licet, accipe munus,
Quod tibi Christe datū Petri, Pauliq. triūphum,
Explicat, et nostram petit, populiq. salutem
Ipsorum pietate dari, meritisq. refundi
Et verbum caro factum est.
Anno milleno trecento cum quinquageno
Additis et tribus Septembris mense colatur;
Ponderat et millia decies septiesq. librarum."

2. "In nomine Patris, et Filii, et Spiritus Sancti. Amē.
Ad honorem Dei, et Beatæ Mariæ Virginis,
Et Beatorum Apostolorum Petri et Pauli,
Verbum Caro factum est,
Solve jubente Deo terrarū Petre cathenas, qui facis,
Ut pateant cœlestia Regna beatis,
Hæc campana cum alia majore ponderante $\frac{M}{XVI}$.
Post consumptionem ignito fulgure, anno precedente imminente, fusa est, anno Domini MCCCLIII.
Mense Junii, et ponderat hæc MX et centena librarum.
Amen."

3. "Nomine Dominico Patris, prolisq. spirati
Ordine tertiam Petri primæ succedere noscant.
Per dies paucos quotquot sub nomine dicto
Sanctam Ecclesiam colunt in agmine trino. Amen."

4. "Anno Domini MCCLXXXVIIII. ad honorem Dei, et Beatæ Mariæ Virginis, et Sancti Thomæ Apostoli Tempore Fratris Joannis de Leodio Ministri, factum fuit hoc opus de legato quondam Domini Ri-

kardi Domini Papæ Notarii. Guidottus Pisanus me fecit."

On a small bell:

"Mentem Sanctam Spontaneam, honorem Deo,
Et Patris liberationem.
Ave Maria gratia plena Dominus tecum;
Benedicta tu in mulieribus
Et benedictus fructus ventris tui."

In the Church of St. John Lateran was a bell with a mutilated inscription; but the date is plain, 1389. The name of Boniface IX. is on it, who was Sum. Pont. in that year.

In the Church of St. Mariæ Majoris were two bells dated anno Dom. 1285; and another 1291.

In the Church of the Jesuits was a bell with this inscription, brought from England:

"Facta fuit A. Dom. 1400, Die vi Mēsis Septēbris.
Sancta Barbara, ora pro nobis."

Roccha, who published his *Commentary* 1612, says:

"In multis Campanis *fit mentio de Anno, in quo facta est Campana*, necnon de ipsius Ecclesiæ Rectore, vel optime merito, et Campanæ artifice, *ut ego ipse vidi Romæ*, ubi præcipuarum Ecclesiarum, et Basilicarum inscriptiones Campanis incisas perlegi."—P. *55*.

So that it would appear that the practice of inscribing dates on bells was usual on the Continent, though for some reason or other it did not generally obtain in England till after the Reformation. I have a Note of another foreign bell or two with an early date.

At Strasburg:

"✠ O Rex gloriæ Christe, veni cum pace! MCCCLXXV. tertio Nonas Augusti."

On another:

"Vox ego sum vitæ, voco vos, orate, venite. 1461."

On a bell called St. D'Esprit:

"Anno Dom. MCCCCXXVII mense Julio fusa sum, per Magistrum Joannem Gremp de Argentina.
Nuncio festa, metum, nova quædam flebile lethum."

A bell called the Magistrates:

"Als man zahlt 1475 Jahr
War Kaiser Friedrick hier offenbar:
Da hat mich Meister Thomas Jost gegossen,
Dem Rath zu laüten ohnverdrossen."

On another:

"Nomen Domini sit benedictum. 1806."

I would beg to add a Note of one more early and interesting bell which was at Upsala:

"✠ Anno . Domini . MDXIIII . fusa . est . ista . Campana . in . honorem . Sancti . Erici . Regis . et . Martiris . Rex . erat . Ericus . humilis . devotus . honestus . prudens . V."

What V. means is rather a puzzle.

I fear I have already extended this reply to a length beyond all fair limit. I may at some future time (if desirable) send you a long roll of legends on mediæval bells without dates, and others of the seventeenth and eighteenth centuries, some of a devotional character, and others of the style of unseemly and godless epitaphs. But it is to be hoped that in these, as in other like matters, a better taste is beginning to predominate; and it must be a subject of congratulation that

"Jam nova progenies cœlo demittitur alto."

H. T. Ellacombe.

Rectory, Clyst St. George.

In the steeple of Foulden Church, South Greenhoe Hd., Norfolk, are six bells with inscriptions as under:

1. "Thos. Osborn *fecit*. 1802.
Peace and good neighbourhood."
2. "The laws to praise, my voice I raise."
3. "Thos. Osborn *fecit*, Downham, Norfolk."
4. "Our voices shall with joyful sound
Make hill and valley echo round."
5. "I to the church the living call,
And to the grave I summon all."
6. "Long live King George the Third.
Thomas Osborn *fecit*, 1802."

Goddard Johnson.

DE BEAUVOIR PEDIGREE.

(Vol. ix., p. 349.)

Your correspondent Mr. Thomas Russell Potter inquires whether any descendants of the De Beauvoirs of Guernsey are still existing. The family was, at one time, so numerous in that island that there are few of the gentry who cannot claim a De Beauvoir among their ancestors; but the name itself became extinct there by the death of Osmond de Beauvoir, Esq., in 1810. Some few years later, the last of a branch of the family settled in England died, leaving a very large property, which was inherited by a Mr. Benyon, who assumed the name of De Beauvoir.

The name is also to be found in the Irish baronetcy; a baronet of the name of Brown having married the daughter and heiress of the Rev. Peter de Beauvoir, the widow I believe of an Admiral M'Dougal, and thereupon taking up his wife's maiden name.

With respect to the pedigree which Mr. Potter quotes, and of which many copies exist in this island, it is without doubt one of the most impudent forgeries in that way ever perpetrated. From internal evidence, it was drawn up at the latter end of the reign of Elizabeth, or at the beginning

of the reign of James I., as the compiler speaks of Roger, Earl of Rutland, as being living. This nobleman succeeded to the title in 1588, and died in 1612. The pedigree ends in the Guernsey line with Henry de Beauvoir; whom we may therefore presume to have been still alive, or but recently deceased; and whose great-grandfather, according to the pedigree, was the first of the name in the island. Allowing three generations to a century, this would throw back the arrival of the first of the De Beauvoirs to some part of the sixteenth century; but we have proof that they were settled here long before that time. In an authentic document, preserved among the records of the island, the extent of the crown revenues drawn up by order of Edward III. in 1331, the names of Pierre and Guillaume de Beauvoir are found. Another Pierre de Beauvoir, apparently the great-grandson of the above-mentioned Pierre, was Bailiff of Guernsey from 1470 to 1480. As for the family of Harryes, no such I believe ever existed in Guernsey; but a gentleman of the name of Peter Henry, belonging to a family of very ancient standing in the island, bought property in Salisbury in the year 1551, where the name seems to have been Anglicised to Harrys or Harris; as the name of his son Andrew, who was a jurat of the Royal Court of Guernsey, appears as often on the records of the island in the one form as in the other. One of Peter Henry's or Harris's daughters was married at Salisbury to a Henry de Beauvoir; and I have no doubt this is the marriage with which the pedigree ends. If I am right, the Harryes' pedigree has no more claim to authenticity than the De Beauvoir. If MR. POTTER wishes for farther information, and will communicate with me, I shall be happy to answer his inquiries as far as I am able.

The pedigree itself, however, suggests two or three Queries which I should like to see answered.

The heading is signed Hamlet Sankye or Saukye. Is anything known of such a person?

The pedigree speaks of Sir Robert de Beauveir of Tarwell, Knt., *now living*. Was there ever a family of the name of De Beauveir, De Beauvoir, or Beaver, of Tarwell, in Nottinghamshire? And if there was, what arms did they bear?

If there was such a family, was it in any way connected with any of the early proprietors of Belvoir Castle?

Is anything known of a family of the name of Harryes or Harris of Orton, and what were their arms? EDGAR MACCULLOCH.

Guernsey.

RIGHT OF REFUGE IN THE CHURCH PORCH.

(Vol. ix., p. 325.)

The following entry appears in a Corporation Book of this city, under the year 1662:

"Thomas Corbold, who hath a loathesome disease, have, with his wife and two children, layne in the Porch of St. Peters per Mountegate above one year; it is now ordered by the Court that he be put into some place in the Pest-houses during the pleasure of the Court, untill the Lazar-houses be repaired."

How they were supported during the year does not appear, or if he belonged to the parish; nor is it said that it was considered he gained settlement on the parish by continuing in the porch one year.

I have heard of similar instances under an idea that any person may lodge in a church porch, and are not removable; but I believe it is an erroneous idea. GODDARD JOHNSON.

In proof of the idea being current among the lower orders, that the church porch is a place of refuge for any houseless parishioners, I beg to state that a poor woman of the adjoining parish of Langford, came the other day to ask whether I, as a magistrate, could render her any assistance, as, in consequence of her husband's father and mother having gone to America, she and her family had become houseless, and were obliged to take up their abode in the church porch. A. S.

West Tofts Rectory, Brandon, Norfolk.

I know an instance where a person found a temporary, but at the same time an involuntary, home in a church porch. There was a dispute between the parishes of Frodingham and Broughton, co. Lincoln, some twelve months ago, as to the settlement of an old woman. She had been living for some time in, and had become chargeable to the latter parish, but was said to belong to the former. By some means or other the woman's son was induced to convey his mother to the parish of Frodingham, which he did; and as he knew quite well that the overseer of the parish would not receive her at his hands, he adopted the somewhat strange course of leaving her in the church porch, where she remained until evening, when the overseer of Frodingham took her away, fearing that her life might be in danger from exposure to the cold, she being far advanced in years. Until I saw CHEVERELLS' Query, I thought the depository of the old woman in the church porch was, so far as the *place* of deposit was concerned, more accidental than designed; but after all it may be the remnant of some such custom as that of which he speaks, and I, for one, should be glad to see farther inquiry made into it. To which of J. H. Parker's *Parochial Tales* does CHEVERELLS allude? W. E. HOWLETT.

Kirton-in-Lindsey.

FERDINAND CHARLES III., DUKE OF PARMA.

(Vol. ix., p. 417.)

The late Duke of Parma was not the first lineal representative of the Stuarts, as stated by E. S. S. W. Victor Emanuel, King of Sardinia, who succeeded in 1802, left by his wife Maria Theresa of Austria four daughters. The eldest of these four, Beatrix, born in 1792, married, in 1812, Francis IV., Duke of Modena, and by him (who died on the 21st of January, 1846) had issue two sons and two daughters. The eldest of these sons, Francis V., the present reigning Duke of Modena, is therefore the person who would be now sitting on the English throne had the Stuarts kept the succession. He has no children, I believe, by his wife Adelgonda of Bavaria; and the next person in succession would therefore be Dorothea, the infant daughter of his deceased brother Victor.

Victor Emanuel's *second* daughter was Maria Theresa, who married Charles Duke of Parma, as stated by E. S. S. W.

The present Countess of Chambord is Maria Theresa Beatrice-Gaëtana, the eldest of the two sisters of Francis V., Duke of Modena. She is therefore wife of the representative of the House of Bourbon, and sister to the representative of the House of Stuart. S. L. P.

Oxford and Cambridge Club.

Allow me to correct the statement made by your correspondent, that the Duke of Parma represented the Royal House of Stuart. The mother of the late Duke of Parma had an elder sister, Maria Beatrice, who married Francis IV., late Duke of Modena, and upon her death, in 1840, the *representation* devolved upon her son, Francis V., the present Duke of Modena, who was born in 1819. P. V.

Allow me to remark on the article of E. S. S. W. (Vol. ix., p. 417.) respecting the House of Stuart, that he is in error in assigning that honour to the late Duke of Parma, and, as a consequence, to his infant son and successor, Robert, now Duke of Parma. The late Duke was undoubtedly a descendant of Charles I. through his mother; but his mother had an *elder* sister, Beatrice, late Duchess of Modena, whose son, Francis V., now Duke of Modena, born 1st June, 1819, is the unquestionable heir to the House of Stuart, and, as a Jacobite would say, if any such curiosity there be in existence, legitimate King of Great Britain and Ireland.

J. Reynell Wreford.

Bristol.

PHOTOGRAPHIC CORRESPONDENCE.

Mr. Townsend's Wax-paper Process.—At the last meeting of the Photographic Society a paper was read by Mr. Townsend, giving the results of a series of experiments instituted by him in reference to the wax-paper process. One of the great objections hitherto made to this process has been its slowness, as compared with the original calotype process, and its various modifications; and another, that its preparation involved some complexity of manipulation. Mr. Townsend has simplified the process materially, having found that the use of the fluoride and cyanide of potassium, as directed by Le Gray, in no way adds to the efficiency of the process, either in accelerating or otherwise. The iodide and bromide of potassium with free iodine give a paper which produces rapid, sure, and clean results. He discards whey, sugar of milk, grape sugar, &c., hitherto deemed essential, but which his experience shows to be unnecessary. He exhibited three negatives of the same view taken consecutively at eight o'clock in the morning, with the respective exposures of thirty seconds, two and a half minutes, and ten minutes, each of which was good and perfect. The formula he adopts is:

Iodide of potassium - - -	600 grs.
Bromide of potassium, from	150 to 250 „
Re-sublimed iodine - - -	6 „
Distilled water - - - -	40 oz.

The waxed papers are wholly immersed in this solution, and left to soak at least two hours, and are then hung to dry in the usual way. The papers are made sensitive by wholly immersing them in aceto-nitrate of silver of the following proportions:

Nitrate of silver - - - -	30 grs.
Acetic acid - - - - -	30 minims.
Distilled water - - - -	1 oz.

The papers remaining in this solution not less than eight minutes. They are washed in two waters for eight minutes each, and then blotted off in the ordinary manner. Mr. Townsend states that there is no need to fear leaving the paper in the sensitive bath too long. He has left it in the bath fourteen hours without any injury. The paper thus prepared will keep ten or twelve days; it may be longer, but his experience does not extend beyond that time. With paper thus prepared a portrait was exhibited, taken in fifty-five seconds, in a room with a side light; but it must be added, that in this instance the paper was not washed, but was blotted off immediately on its leaving the sensitive bath, though not used until two hours had elapsed. Mr. Townsend uses for developing a saturated solution of gallic acid with a drachm of aceto-nitrate to every four ounces of it, but he considers that this proportion of aceto-nitrate may be beneficially lessened. He finds that by this process he is certain of success, and is never troubled with that browning over of the paper which so often attends the use of the other methods of preparation. Besides the rapidity of action which he states, there is the farther advantage that a lengthened exposure is not injurious. The proportion of bromide may vary from 150 grs. to 250 grs.; less than 150 is not sufficient to produce a maximum of rapidity, whilst more than 250 adds nothing to the effect.

Photographic Litigation.—Will you allow me, through the medium of "N. & Q.," to suggest to those who

take an interest in the collodion process, the desirableness of making a subscription to aid Mr. Henderson in his defence against the proceedings commenced by Mr. Talbot, to restrain him (and through him, no doubt, all others) from taking collodion portraits.*

It does not appear just that one person should bear the whole expense of a defence in which so many are interested; and I have no doubt that if a subscription be set on foot, many photographers will willingly contribute. A subscription, besides its material aid to Mr. Henderson, would also serve to show that public opinion is opposed to such absurd and unjust attempts at monopoly.

It is difficult to imagine how a claim can be established to a right in an invention made many years subsequent to the date of the patent under which the claim is made—not only made by another person, but differing so widely in principle from the patent process. The advertisement in the *Athenæum* of Saturday last (June 10) shows plainly that it is intended, if possible, to prevent the production of portraits on collodion by any person not licensed by Mr. Talbot; and the harshness of this proceeding, after the process has been in public use for several years, needs no comment. H. C. SANDS.

30. Spring Gardens, Bradford.

[We insert this communication, because we believe it gives expression to a sentiment shared by many. Subscriptions in favour of M. La Roche, whose case stands first for trial, are received by Messrs. Horne and Thornthwaite. Our correspondent does not, however, accurately represent the caution issued by Mr. F. Talbot's solicitors, which is against "making *and selling*" photographic portraits by the collodion process. When giving up his patent to the public, Mr. Fox Talbot reserved "in the hands of his own licensees the application of the invention to the taking photographic portraits for sale," and we have always regretted that Mr. F. Talbot should have made such reservation, founded, as it is, upon a very questionable right.—ED. "N. & Q."]

Replies to Minor Queries.

Vandyking (Vol. ix., p. 452.).—Your correspondent P. C. S. S. asks the meaning of the term *Vandyking*, in the following passage of a letter from Secretary Windebanke to the Lord Deputy Wentworth, dated Westminster, Nov. 20, 1633, the Lord Deputy being then in Ireland:—

"Now, my Lord, for my own observations of your carriage since you had the conduct of affairs there [in Ireland], because you press me so earnestly, I shall take the boldness to deliver myself as freely.

"First, though while we had the happiness and honour to have your assistance here at the Council Board, you made many ill faces with your pen (pardon, I beseech your Lordship, the over free censure of your Vandyking), and worse, oftentimes, with your speeches, especially in the business of the Lord Falconberg, Sir Thomas Gore, Vermuyden, and others; yet I understand you make worse there in Ireland, and there never appeared a worse face under a cork upon a bottle, than your Lordship hath caused some to make in disgorging such church livings as their zeal had eaten up."—*Strafford's Letters*, vol. i. p. 161.

This passage, as well as what follows, is written in a strain of banter, and is intended to compliment the great Lord Deputy under the pretence of a free censure of his conduct. The first part of the second paragraph evidently alludes to Wentworth's habit of drawing faces upon paper when he was sitting at the Council Table, and the word *Vandyking* is used in the sense of *portrait-painting*. Vandyck was born in 1599; he visited England for a short time in 1620, and in 1632 he came to England permanently, was lodged by the king, and knighted; in the following year he received a pension of 200*l.* for life, and the title of painter to his Majesty. It was therefore quite natural that Windebanke should, in November, 1633, use the term *Vandyking* as equivalent to *portrait-painting*.

In the latter part of the same paragraph, the allusion is to the wry faces, which the speeches of this imperious member of council sometimes caused. Can any of your correspondents explain the expression, "a worse face under a cork upon a bottle?" L.

Monteith (Vol. ix., p. 452.).—The Monteith was a kind of punch-bowl (sometimes of delf ware) with scallops or indentations in the brim, the object of which was to convert it into a convenient tray for bringing in the glasses. These were of wine-glass shape, and being placed with the brims downwards, and radiating from the centre, and with the handles protruding through the indentations in the bowl, were easily carried, without much jingling or risk of breakage. Of course the bowl was empty of liquor at the time. P. P.

A.M. and M.A. (Vol. ix., p. 475.).—JUVERNA, M.A., is certainly wrong in stating that "Masters of Arts of Oxford are styled 'M. A.,' in contradistinction to the Masters of Arts in every other university." A.B., A.M., are the proper initials for *Baccalaureus* and *Magister Artium*, and should therefore only be used when the name is in Latin. B.A. and M.A. are those for Bachelor and Master of Arts, and are the only ones to be used where the name is expressed in English. Thus John Smith, had he taken his first degree in Arts at any university, might indicate the fact by signing John Smith, B.A., or Johannes S., A.B. If he put John Smith, A.B., a doubt might exist whether he were not an *able-bodied* seaman, for that is implied by A.B. attached to an English name. The editor of Farindon's *Sermons*, who is, I believe, a Dissenter, styles himself the Reverend T. Jackson, S.T.P., *i. e.* Sacrosanctæ Theologiæ

* The words of the advertisement are "making *and selling*."

Professor. He might as well have part of his title in Sanscrit, as part in English and part in Latin.

I believe this mistake is made more frequently by graduates of Cambridge than by those of Oxford. Indeed, they have now created a new degree, Master of Laws, with the initials LL.M. (Legum Magister). But they are usually infelicitous in their nomenclature, as witness their *voluntary* theological examination, now made *compulsory* by all the bishops. E. G. R., M.A.

Cambridge.

Greek denounced by the Monks (Vol. ix., p. 467.). — In his *History of the Reformation* (b. I. ch. iii.), D'Aubigné says, —

"The monks asserted that all heresies arose from those two languages [Greek and Hebrew], and particularly from the Greek. 'The New Testament,' said one of them, 'is a book full of serpents and thorns. Greek,' continued he, 'is a new and recently-invented language, and we must be upon our guard against it. As for Hebrew, my dear brethren, it is certain that all who learn it immediately become Jews.' Heresbach, a friend of Erasmus and a respectable author, reports these expressions."

Had there been more authority, probably D'Aubigné would have quoted it. B. H. C.

In Lewis's *History of the English Translation of the Bible*, edit. London, 1818, pp. 54, 55., the following passage occurs:

"These proceedings for the advancement of learning and knowledge, especially in divine matters, alarmed the ignorant and illiterate monks, insomuch that they declaimed from the pulpits, that 'there was now a *new language* discovered called Greek, of which people should beware, since it was that which produced all the heresies; that in this language was come forth a book called the *New Testament*, which was now in everybody's hands, and was full of thorns and briers: that there was also another language now started up which they called Hebrew, and that they who learnt it were termed Hebrews.'"

The authority quoted for this statement is Hody, *De Bibliorum Textibus*, p. 465.

See also the rebuke administered by Henry VIII. to a preacher who had "launched forth against Greek and its new interpreters," in Erasmus, *Epp.*, p. 347., quoted in D'Aubigné's *Reformation*, book XVIII. 1. C. W. BINGHAM.

Caldecott's Translation of the New Testament (Vol. viii., p. 410.). — J. M. Caldecott, the translator of the New Testament, referred to by your correspondent S. A. S., is the son of the late —— Caldecott, Esq., of Rugby Lodge, and was educated at Rugby School, where I believe he obtained one or more prizes as a first-class Greek and Hebrew scholar. After completing his studies at this school, his father purchased for him a commission in the East India Company's service; but soon after his arrival in India, conceiving a dislike to the army, he sold his commission and returned to England. Being somewhat singular in his notions, and altogether eccentric both in manner and appearance, he estranged himself from his family and friends, and, as I have been informed, took up his temporary abode in this city about the year 1828. Although his income was at that time little short of 300*l.* per annum, he had neither house nor servant of his own; but boarded in the house of a respectable tradesman, living on the plainest fare (so as he was wont to say), to enable him to give the more to feed the hungry and clothe the naked. In this way, and by being frequently imposed upon by worthless characters, he gave away, in a few years, nearly all his property, leaving himself almost destitute: and, indeed, would have been entirely so, but for a weekly allowance made to him by his mother (sometime since deceased), on which he is at the present time living in great obscurity in one of our large seaport towns; but may be occasionally seen in the streets with a long beard, and a broad-brimmed hat, addressing a group of idlers and half-naked children. I could furnish your correspondent S. A. S. with more information if needful. T. J.

Chester.

Blue Bells of Scotland (Vol. viii., p. 388. Vol. ix., p. 209.). — Surely ☙. of Philadelphia is right in supposing that the Blue Bell of Scotland, in the ballad which goes by that name, is a bell painted blue, and used as the sign of an inn, and not the flower so called, as asserted by HENRY STEPHENS, unless indeed there be an older ballad than the one commonly sung, which, as many of your readers must be aware, contains this line, —

"He dwells in merry Scotland,
At the *sign* of the Blue Bell."

I remember to have heard that the popularity of this song dates from the time when it was sung on the stage by Mrs. Jordan.

Can any one inform me whether the air is ancient or modern? HONORÉ DE MAREVILLE.

Guernsey.

"*De male quæsitis gaudet non tertius hæres*" (Vol. ii., p. 167.). — The quotation here wanted has hitherto been neglected. The words may be found, with a slight variation, in *Bellochii Praxis Moralis Theologiæ, de casibus reservatis, &c.*, Venetiis, 1627, 4to. As the work is not common, I send the passage for insertion, which I know will be acceptable to other correspondents as well as to the querist:

"Divino judicio permittitur ut tales surreptores rerum sacrarum diu ipsis rebus furtivis non lætentur, sed imo ab aliis nequioribus furibus præfatæ res illis

abripiantur, ut de se ipso fassus est ille, qui in suis ædibus hoc distichon inscripsit, ut refert Jo. Bonif., lib. de furt., § contrectatio, num. 134. in fin. :

> 'Congeries lapidum variis constructa rapinis,
> Aut uret, aut ruet, aut raptor alter habebit.'

Et juxta illud :

'De rebus male acquisitis, non gaudebit tertius hæres.'

Lazar (de monitorio), sect. 4. 9. 4., num. 16., imo nec secundus, ut ingenuè et perbellè fatetur in suo poemate, nostro idiomate Jerusalem celeste acquistata, cant. x. num. 88. Pater Frater Augustinus Gallutius de Mandulcho, ita canendo :

> 'D'un' acquisto sacrilego e immondo,
> Gode di rado il successor secondo,
> Pero che il primo e mal' accorto herede
> Senza discretion li da di piedi.'"

BIBLIOTHECAR. CHETHAM.

Mawkin (Vol. ix., pp. 303. 385.).—Is not *mawkin* merely a corruption for *mannikin?* I strongly suspect it to be so, though Forby, in his *Vocabulary of East Anglia*, gives the word *maukin* as if peculiar to Norfolk and Suffolk, and derives it, like L., from *Mal*, for Moll or Mary. F. C. H.

This word, in the Scottish dialect spelt *maukin*, means a hare. It occurs in the following verse of Burns in *Tam Samson's Elegy :*

> "Rejoice, ye birring paitricks a';
> Ye cootie moorcocks, crousely craw;
> Ye *maukins*, cock your fud fu' braw,
> Withouten dread;
> Your mortal fae is now awa',
> Tam Samson's dead!"

KENNEDY M'NAB.

"*Putting a spoke in his wheel*" (Vol. viii., pp. 269. 351. 576.).—There is no doubt that "putting a spoke in his wheel" is "offering an obstruction." But I have always understood the "spoke" to be, not a radius of the wheel, but a bar put between the spokes at right angles, so as to prevent the turning of the wheel; a rude mode of "locking," which I have often seen practised. The correctness of the metaphor is thus evident.

WM. HAZEL.

Dog Latin (Vol. viii., p. 523.).—The return of a sheriff to a writ which he had not been able to serve, owing to the defendant's secreting himself in a swamp, will be new to English readers. It was "Non come-at-ibus in swampo."

Since the adoption of the Federal Constitution, the motto of the United States has been "E pluribus unum." A country sign-painter in Bucks county, Pennsylvania, painted "E pluribur unibus," instead of it on a sign. UNEDA.

Philadelphia.

Swedish Words current in England (Vol. vii., pp. 231. 366.).—Very many Swedish words are current in the north of England, *e. gr. barn* or *bearn* (Scotticè *bairn*), Sw. *barn; bleit* or *blate*, bashful, Sw. *blöd;* to *cleam*, to fasten, to spread thickly over, Sw. *klemma; cod*, pillow, Sw. *kudde;* to *gly*, to squint, Sw. *glo;* to *lope*, to leap, Sw. *löpa;* to *late* (Cumberland), to seek, Sw. *leta; sackless*, without crime, Sw. *saklös; sark*, shirt, Sw. *särk;* to *thole* (Derbyshire), to endure, Sw. *tala;* to *walt*, to totter, to overthrow, Sw. *wälta;* to *warp*, to lay eggs, Sw. *wärpa; wogh* (Lancashire), wall, Sw. *wägg*, &c. It is a fact very little known, that the Swedish language bears the closest resemblance of all modern languages to the English as regards grammatical structure, not even the Danish excepted. SUECAS.

Mob (Vol. viii., p. 524.).—I have always understood that this word was derived from the Latin expression *mobile vulgus*, which is, I believe, in Virgil. UNEDA.

Philadelphia.

"*Days of my Youth*" (Vol. viii., p. 467.).—In answer to the inquiry made a few months since, whether Judge St. George Tucker, of Virginia, was the author of the lines beginning —

> "Days of my youth."

the undersigned states that he was a friend and relative of Judge Tucker, and knows him to have been the author. They had a great run at the time, and found their way not only into the newspapers, but even into the almanacs of the day.

G. T.

Philadelphia.

Encore (Vol. viii., pp. 387. 524.).—A writer in an English magazine, a few years ago, proposed that the Latin word *repetitus* should be used instead of *encore*. Among other advantages he suggested that the people in the gallery of a theatre would pronounce it *repeat-it-us*, and thus make English of it. UNEDA.

Philadelphia.

Richard Plantagenet, Earl of Cambridge (Vol. ix., p. 493.).—Your correspondent will find his question answered by referring to the *History of the Royal Family*, 8vo., Lond., 1741, pp. 119. 156. For an account of this book, which is founded upon the well-known Sandford's *Genealogical History*, see Clarke's *Bibliotheca Legum*, edit. 1819, p. 174. T. E. T.

Islington.

Right of redeeming Property (Vol. viii., p. 516.).—This right formerly existed in Normandy, and, I believe, in other parts of France. In the bailiwick of Guernsey, the laws of which are based on the ancient custom of Normandy, the right is still exercised, although it has been abolished for some years in the neighbouring island of Jersey.

The law only applies to real property, which, by the Norman custom, was divided in certain proportions among all the children; and this right of "retrait," as it is technically termed, was doubtless intended to counteract in some measure the too minute division of land, and to preserve inheritances in families. It must be exercised within a year of the purchase. For farther information on the subject, Berry's *History of Guernsey*, p. 176., may be consulted.

HONORÉ DE MAREVILLE.

Guernsey.

Latin Inscription on Lindsey Court-house (Vol. ix., pp. 492. 552.). — I cannot but express my surprise at the learned (?) trifling of some of your correspondents on the inscription upon Lindsey Court-house. Try it thus:

"Fiat Justitia,
1619,
Hæc domus
*O*dit, amat, punit, conservat, honorat,
*N*equitiam, pacem, crimina, jura, bonos."

which will make two lines, an hexameter and a pentameter, the first letters, *O* and *N*, having perhaps been effaced by time or accident.

NEGLECTUS.

[That this emendation is the right one is clear from the communication of another correspondent, B. R. A. Y., who makes the same, and adds in confirmation, "The following lines existed formerly (and do, perhaps, now) on the Market-house at Much Wenlock, Shropshire, which will explain their meaning:

'Hic locus
*O*dit, amat, punit, conservat, honorat,
*N*equitiam, pacem, crimina, jura, bonos.'

The *O* and *N*, being at the beginning of the lines as given by your correspondent, were doubtless obliterated by age."]

The restoration of this inscription proposed by me is erroneous, and must be corrected from the perfect inscription as preserved at Pistoia and Much Wenlock, cited by another correspondent in p. 552. The three inscriptions are slightly varied. Perhaps "amat pacem" is better than "amat leges," on account of the tautology with "conservat jura." L.

Myrtle Bee (Vol. ix., p. 205. &c.). — I have carefully read and reread the articles on the myrtle bee, and I can come to no other conclusion than that it is not a bird at all, but an insect, one of the hawkmoths, and probably the humming-bird hawkmoth. We have so many indefatigable genuine *field naturalists*, picking up every straggler which is blown to our coasts, that I cannot think it possible there is a bird at all common to *any* district of England, and yet totally unknown to science. Now, insects are often exceedingly abundant in particular localities, yet scarcely known beyond them. The *size* C. BROWN describes as certainly not larger than *half* that of the common wren. The humming-bird (*H. M.*) is scarcely so large as this, but its vibratory motion would make it look somewhat larger than it really is. Its breadth, from tip to tip of the wings, is twenty to twenty-four lines. The myrtle bee's "short flight is rapid, steady, and direct," exactly that of the hawkmoth. The tongue of the myrtle bee is "round, sharp, and pointed at the end, appearing capable of penetration," not a bad *popular* description of the suctorial trunk of the hawkmoth, from which it gains its generic name, *Macroglossa*. Its second pair of wings are of a rusty yellow colour, which, when closed, would give it the appearance of being "tinged with yellow about the vent." It has also a tuft of scaly hairs at the extremity of the abdomen, which would suggest the idea of a tail. In fact, on the wing, it appears very like a little bird, as attested by its common name. In habit it generally retires from the midday sun, which would account for its being "put up" by the dogs. The furze-chat, mentioned by C. BROWN, is the *Saxicola rubetra*, commonly also called the whinchat. WM. HAZEL.

Mousehunt (Vol. ix., p. 65. &c.). — G. TENNYSON identifies the mousehunt with the beech-martin, the *very largest* of our *Mustelidæ*, on the authority of Henley "the dramatic commentator." Was he a naturalist too? I never heard of him as such.

Now, MR. W. R. D. SALMON, who first asked the question, speaks of it as *less* than the common weasel, and quotes Mr. Colquhoun's opinion, that it is only "the young of the year." I have no doubt at all that this is correct. The young of all the *Mustelidæ* hunt, and to a casual observer exhibit all the actions of full-grown animals, when not more than half the size of their parents. There seems no reason to suppose that there are more than four species known in England, the weasel, the stoat or ermine, the polecat, and the martin. The full-grown female of the weasel is much smaller than the male. Go to any zealous gamekeeper's exhibition, and you will see them of many gradations in size. WM. HAZEL.

Longfellow's "Hyperion" (Vol. ix., p. 495.). — I would offer the following rather as a suggestion than as an answer to MORDAN GILLOTT. But it has always appeared to me that Longfellow has himself explained, by a simple allusion in the work, the *reason* which dictated the name of his *Hyperion*. As the ancients fabled Hyperion to be the offspring of the heavens and the earth; so, in his aspirations, and his weakness and sorrows, Flemming (the hero of the work) personifies, as it were, the mingling of heaven and earth in the heart and

mind of a man of true nobility. The passage to which I allude is the following:

"Noble examples of a high purpose, and a fixed will! Do they not move, Hyperion-like, on high? Were they not likewise sons of heaven and earth?"—Book iv. ch. 1.

SELEUCUS.

Benjamin Rush (Vol. ix., p. 451.).—INQUIRER asks "Why the freedom of Edinburgh was conferred upon him?" I have looked into the Records of the Town Council, and found the following entry:

"4th March, 1767. The Council admit and receive Richard Stocktoun, Esquire, of New Jersey, Councillour at Law, and Benjamin Rush, Esquire, of Philadelphia, to be burgesses and gild brethren of this city, in the most ample form."

But there is no reason assigned.

JAMES LAURIE, Conjoint Town Clerk.

Quakers executed in North America (Vol. ix., p. 305.).—A fuller account of these nefarious proceedings is detailed in an abstract of the sufferings of the people called Quakers, in 2 vols., 1733; vol. i. (Appendix) pp. 491—514., and in vol. iii. pp. 195—232. E. D.

Notices to Correspondents.

For the purpose of inserting as many Replies as possible in this, the closing Number of our NINTH VOLUME, *we have this week omitted our usual* NOTES ON BOOKS *and* LISTS OF BOOKS WANTED TO PURCHASE.

W. W. (Malta). *Received with many thanks.*

R. H. (Oxford). *For* Kentish Men *and* Men of Kent, *see* "N. & Q.," Vol. v., pp. 321. 615.

MR. LONG's *easy Calotype Process reached us too late for insertion this week. It shall appear in our next.*

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